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MISSING

GENERAL LITERATURE.

EMOTION AND PRINCIPLE.

BY REV. JACOB ABBOT.

One of the most common religious errors of the present day, is the habit of confounding religious interest with religious emotion. Interest in religion is our constant duty. Emotion is one of the forms which this interest occasionally assumes. Now many persons confound the two, and think that they are in a cold, stupid state, unless their hearts are full of a deep, overwhelming emotion. They struggle continually to awaken and to sustain this emotion, and are distressed and disappointed that they cannot succeed. They fail, for the obvious reason that the human heart is incapable of long-continued emotion of any kind, when in a healthy state. Susceptibility of emotion is given by the Creator for wise and good purposes, but it is intended to be an occasional, not an habitual state of the mind; and in general, our duty is to controul, rather than to cherish it.

For example, a man loves his wife and his little children, and thinks that he may promote their permanent good in the world, by removing to a new home in the West, where he can make his labors far more effectual in laying a foundation for their wealth and prosperity, than he can in the home of his own childhood. He sets off, therefore, on the long and toilsome journey, to explore the ground and prepare the way for them to follow. As soon as he gets fairly upon the confines of the settled country, his mind is daily engrossed by his labours and cares. Now, he is rolling over the rough and miry road—now hesitating upon the bank of a rapid stream—now making his slow and tedious way through the unbroken forest, his mind intent on studying the marks of the trees, or the faint traces of the Indian's path. During all this time he feels no emotion of love for his wife and children, but his mind is under the continued influence of the strongest possible interest in them. It is love for them which carries him on every step of the way. It is this that animates him, this that cheers and sustains; while he perhaps very seldom pauses in his labours and cares, in order to bring them distinctly to his mind, and fill his heart with the flowing of a sentimental affection.

At length, however, at some solitary post office, in the cabin of a settler, he finds a letter from home, and lays the reins upon his saddlebow, and reads the welcome pages, while his horse, willing to rest, walks slowly through the forest.

As he reads sentence after sentence of the message which has thus found its way to him from his distant home, his ardent affection for the loved ones there, which has through the day, remained calm within, a quiet steady principle of action, awakes and begins to agitate his bosom with more active emotions; and when, at the close of the letter, he comes upon a little postscript, rudely printed, asking "father to come home soon," it calls to his mind so forcibly that round and happy face which smiled upon him from the steps of the door when he came away, that his heart is full. He does not love these absent ones any more than he did before; but his love for them takes for the moment a different form. Nor is it that his affections is merely in a greater state of intensity than usual, at such a time. It is in a totally different state; different in its nature, and different, nay, the reverse in its tendency. For while love as a principle of action would carry him forward to labour with cheerfulness and zeal for the future good of his family—love, as a mere emotion, tends to destroy all his interest in going forward, and to lead him to turn round in his path, and seek his shortest way back to his home. He readily perceives this, and though the indulgence of such feelings may be delightful, he struggles to put them down. He suppresses the tear which fills his eye—folds up his letter—spurs on his horse, and instead of considering the state of emotion the one to be cultivated, as the only genuine evidence of true love, he regards it rather as one to be controlled and suppressed, as interfering with the duties and objects of genuine affection.

Now the discrimination which it is the design of the foregoing case to set in a strong light, is very often not made in religion. But it should be made. Piety, if it exists at all, must exist generally as a calm and steady principle of ac-

tion, changing its form, and manifesting itself as religious emotion only occasionally. The frequency of these emotions, and the depth of the religious feelings which they will awaken, depend upon a thousand circumstances, entirely independent of the true spiritual condition of the soul. The physical influences by which we are surrounded—the bodily temperament—the state of the health—the degree of pressure of active duty—the social circumstances in which we are placed—the season, the hour, the scenery—a thousand things may, by the combined influence of some or of all of them, fill the heart with religious emotion—provided that principle of religion be already established there. But we must not suppose that religion is quiescent and inactive at other times. Religion is, to say the least, quite as active a principle when it leads a man to his work in the cause of God, as when in his retirement it swells his heart with spiritual joys.—They are, in fact, two distinct forms, which the same principle assumes, and we cannot compare one with the other, so as to assign to either the pre-eminence. Neither can exist in a genuine state, without some measure of the other. It is, however, undoubtedly the former which is the great test of Christian character. It is the former, which we are to strive to establish in our hearts, and in which we may depend upon making steady and certain progress just in proportion to the faithfulness of our vigilance, and the sincerity of our prayers.

But in point of fact, the attention of Christians in their efforts to make progress in piety, very often looks almost exclusively to the latter.—They think that continued religious emotion is the only right frame of mind—while the human mind is so constituted, that continued emotion of any kind is consistent only with insanity. They toil and struggle for emotion—but they labor in vain; for emotion of any kind is just the very last thing to come by being toiled and struggled for. The result is, therefore, either a feeling of dejection and confirmed despondency—or else the gradual cultivation of a morbid sentimentalism, which has nothing but the semblance of piety.

THE ATTRACTIONS OF HOME.

BY REV. J. N. DANFORTH.

THESE are sweet words. Who is not charmed with its music? Who hath not felt the potent magic of its spell?

By home I do not mean the house, the parlor, the fireside, the carpet, or the chairs. They are inert material, things which derive all their interest from the idea of the home which is their locality. Home is something more ethereal, less tangible, not easily described, yet strongly conceived—the source of some of the deepest emotions of the soul, grasping the heart-strings with such a sweet and tender force, as subdues all within the range of its influence.

Home is the palace of the husband and the father. He is the monarch of that little empire, wearing a crown that is the gift of heaven, swaying a sceptre put into his hand by the Father of all, acknowledging no superior, fearing no rival, and dreading no superior. In him dwells love, the ruling spirit of home. She that was the fond bride of his youthful heart, is the affectionate wife of his maturer years.

The star that smiled on their bridal eve has never set. Its rays still shed a serene lustre on the horizon of home. There too is the additional ornament of home—the circle of children—beautifully represented by the spirit of inspiration as "olive plants round about the table." We have been such. There was our cradle. That cradle was rocked by a hand ever open to supply our wants—watched by an eye ever awake to the approach of danger. Many a live-long night has that eye refused to be closed for thy sake, reader, when thou, a helpless child, wast indebted to a mother's love, sanctified by heaven's blessing for a prolonged existence through a sickly infancy. Hast thou ever grieved that fond heart? No tears can too freely, too sincerely shed, for such an offence against the sweet charities of home. If there was joy in the palace at thy birth, oh, never let it be turned into sorrow by any violation of the sacred laws of home.

We that had our happy birth like most of the human race, in the country, can recall many tender and pleasant associations of home. There

is earnest poetry in this part of our life. We remember with delight the freshness of the early morn; the tuneful and sprightly walk among the dewy fields; the cool repose amid the sequestered shades of the grove, vocal with the music of nature's inimitable warblers; the "tinkling spring," where we slaked our thirst with the pellucid waters as they came from the hand of the Mighty One—the bleating of the flocks, the lowing of the herds, the humming of the bees, the cry of the whippoorwill, the melancholy, monotonous song of the night bird, relieved only by the deep bass of that single note, which he uttered as he plunged from his lofty height into a lower region of atmosphere—these are among our recollections of home. And they come softened and sobered through the medium of the past, but without losing their power to touch the heart, and still endear the word home.

There too perhaps we saw a father die; having attained to a patriarchal age, he bowed himself on his bed, saying, "behold I die, but God shall be with you," and was gathered to his people. Nor can the memory ever forget that mother in her meek and quiet old age, walking through many a peaceful year on the verge of heaven, breathing its atmosphere, inhaling its fragrance, reflecting its light and holy beauty, till at length she left the sweet home of earth for her Father's home in heaven.

"So gently dies the wave upon the shore."

Home too is the scene of the gay and joyous bridal. When the lovely daughter, affianced to the youth of her heart, stands up to take the irrevocable pledge. What an interesting moment! I saw not long since such an one. She stood unconscious of the blended charm which innocence and beauty threw around her face and person: her soft, smooth, polished forehead, was circled with a wreath of flowers; her robe was of purest white, and in her hand was held a bouquet of variegated roses. Beside her stood the happy man for whom she was to be

"A guardian angel, o'er his life presiding,
Doubling his pleasures, and his care dividing."

As I pronounced the words that made them one, adding the nuptial benediction, a tear fell from the eye of the bride on the wreath in her hand! It was a tribute to "home sweet home." Not that she loved father and mother less, but husband more. That piece of music, "The Bride's Farewell," plunges deeper into the fountain of emotion in the soul, than any other combination of thought and song to which I ever listened. Was the bride ever found who was equal to its performance on the day of her espousals, or rather in the hour of her departure from her long-loved home, when the time had arrived to bid farewell to father, mother, brother, and sister? Perhaps in looking at the picture of domestic life, as exhibited in such circumstances, we should not omit to notice some of the least prominent traits and colouring, for they never escaped the keen and practised eye of the true poet. Thus Rogers, in his graphic and natural poem of "Human Life" in which he snatches so many graces "beyond the reach of art," does not, in describing the wedding scene, forget the young portion of the family, even the little daughter, so often the joy and the gem of home.

"Then are they blest indeed, and swift the hours
Till her young sister wreath her hair with flowers,
Kindling her beauty—white, unseen the least,
Twitches her robes, then runs behind, the rest,
Known by her laugh, that will not be suppressed."

But even this picture must be shaded. If the cradle be one of the things of home, so is the coffin! The bridal robe is, alas! too often succeeded by the funeral pall. "Six years ago," heard I the minister of God say, at the funeral of a young and lovely member of a friend's family, "she who lies there stood here to take the marriage vows. She is now the bride of death." Striking thought! How short the passage from the home of love and felicity to the grave! A few years since I sat amidst a domestic circle of father, mother, three sons, and a daughter. It was the home of hospitality. Where are they now? The solemn churchyard will tell. They have all sunk into the long, dreamless repose of the grave. Silent are those halls, that once echoed to the cheerful sound of their voices. They have gone to their "long home." And we follow. In the fine language of Paul, "it becomes those who have wives, to be as though

they had none, and those that weep, as though they wept not, and those that rejoice, as though they rejoiced not"—let us add, and those who have a home, to be as though they had none; for the fashion of this world passeth away.—*Journal of Commerce.*

THE SUN-DIAL OF AHAZ.

"The nature of the instrument by which this remarkable effect was exhibited, has been largely discussed. The Greeks were acquainted with the art of dialling several centuries before Christ, and they, according to Herodotus, derived the knowledge of the dial, and the division of the day into twelve parts, from the Babylonians, the earliest cultivators of astronomy. It is by no means improbable that, in the time of Ahaz, the Jews were in possession of the mode of measuring time by the dial, through intercourse with Babylon. But, as the Hebrew word *maaloth*, rendered 'the sun-dial of Ahaz,' literally means 'steps or stairs,' and is translated by the Chaldee 'the stone of hours,' or 'hour-stone,' some suppose the dial in question to have been a flight of stairs, constructed with so much art as to show by the shadows of the steps the course of the sun, and the hours of the day. An instrument measuring time, by means of a shadow caused by the sun, is, however obviously intended, whatever its character might be. It was within sight of the chamber where the sick monarch lay. The effect produced was the retrocession of the shadow, just as though the sun's apparent place in the heavens had been altered, by the earth retrograding on its axis. It appears to have been in the afternoon that the extraordinary event happened, for the shadow went backward ten degrees, 'by which degrees it was gone down.' It was witnessed not only by Hezekiah and his courtiers, but was a matter of public notoriety, for the King of Babylon sent ambassadors 'to inquire of the wonder that was done in the land.'

"In the prophecy of Isaiah, the expression employed is, 'so the sun returned ten degrees.' This is popular language, like that of the sun's rising and setting. It describes the appearance presented to the eye. The miracle consisted in the sun's apparent place in the heavens being altered—in his appearing to have retraced his course to the horizon ten degrees backward towards the zenith—causing a corresponding change in the shadow of the dial. There is no necessity for supposing the earth's diurnal motion to have been affected, and a positive retrogradation on its axis to have taken place, in order to produce the effect mentioned. Increasing the density of the atmosphere, so as to cause an extraordinary refraction of the solar rays, would be sufficient for the purpose; and it is more congruous with the wisdom and perfections of God, to employ simple means to accomplish his will rather than those that are complex. To give to Hezekiah and his people an assurance of the care of providence, by a visible demonstration of power, was the object in view; and as this might be effected by causes that would operate locally, it is reasonable to suppose them to be employed, in preference to one which would have affected the whole mass of the globe. Singular effects have resulted from rapid changes in the constitution of the atmosphere, similar to the occurrences witnessed by the Jewish monarch. Romauld, prior of the cloister at Metz, on March 27th, 1703, observed the shadow on his dial to deviate an hour and a half, owing, doubtless, to some change transpiring in the condition of the atmosphere, affecting its refractive property. In the case of the retreating shadow on the sundial of Ahaz, the magnitude of the phenomenon, the prophet foretelling it, the monarch having the choice whether it should advance or retire, and what he chose being accomplished—these are elements which constitute the event strictly miraculous, though the agencies employed might be purely natural.—*Rev. T. Milner, A. M.*

FIRMNESS UNDER PAIN.

No one will doubt the high courage of the Marquis of Anglesea. While his leg was being amputated he uttered not a sound. A bystander might suppose that he felt no pain. But the brother officer, whose hand he held all the time, told a clergyman, a friend of mine, that he never had such a squeeze in his life. . . . I knew an old clergyman who had senile gangrene of a toe,

to which Sir Astley Cooper frequently applied nitric acid, and he told me that, not liking to cry out, and not being able to swear, he always relieved himself in his agony by spouting a sentence of the Philippians. . . . Dr. Barnes, of Cavistock Place, who was Acting Surgeon at Macquarie Harbour during 1816 and 1827, for nineteen months, informs me that he saw in all 17,000 lashes given in that penal settlement.—As it is a point of reputation with the convicts to appear to despise the torture, and numbers of them are the most daring, determined, and courageous of men, he continually witnessed the absence of all exclamation; but, in every instance, something was noticeable, which disclosed suffering or determination,—the shoulders were generally kept raised, showing the strong action of the surrounding muscles; or, perhaps, a *bullet in the mouth was found afterwards flattened out to the thinness of a wafer by the action of the jaw.*—*Elliotson.*

RELIGIOUS INTELLIGENCE.

THE NESTORIAN MASSACRE.

FULL PARTICULARS.

THE Missionary Herald for November, contains advices from Dr. Grant, American Missionary to the Nestorians, as late as the 28th of July. They supply, in part, the lack of information in regard to the extent of the Nestorian Massacre, an account of which was received by the last steamer from Liverpool. Dr. Grant is personally acquainted with the principal actors in the tragedy, particularly Bader Khan Bey, chief of Buntan, who is regarded as the most powerful leader in all Koordistan. No longer ago than June last, by special invitation, Dr. Grant visited his residence, two castellated palaces, strongly fortified, about eighteen miles northeast of Jesiren. At that very time, Neoroolah Bey, chief of the Hakary Koords, was on a visit to Bader Khan Bey, for the purpose of obtaining his co-operation against the Nestorians. Dr. Grant spent ten days with them, removing, from time to time, higher up the mountains, where they are accustomed to spend the summer under tents. He says:

Preparations were then making for an invasion of the Nestorian country by a large army; one division of which was sent to co-operate with the army of the Hakary chief against the Nestorian tribe of Diss soon after I left. The purpose was openly avowed of thoroughly subduing the whole of the Nestorians, and some of the dervishes and moollahs, it was said, had advised a war of extermination, which "God would regard as a work of special charity!" This Bader Khan Bey, by the way, is a most zealous Mohammedan, "a pillar of the faith," an open enemy of Christianity, and not likely to show any great mercy to its followers, when once they fall under his power. I learned that he had spoke of my building at Asheta, and said that he would drive us from the mountains. To me, however, his deportment was apparently very friendly, and he repeatedly told me that in case of his intended invasion of Tiary, our houses and property would remain entirely safe; he also added, that any Nestorians who might take shelter with me should be unmolested. My confidence in his promises is not such as to allow me to expose myself to the power of his merciless Koords; but I have some hope that my visit has had the effect to save the mission premises from destruction.

The Turks have learned the important secret that "knowledge is power;" and they are unwilling that this power should be imparted to the native Christians, and especially to those who have, as they think, too much of it already.

Attack upon Diss—Dr. Grant's Return to Mosul.

The following letter was written at Mosul, July 14, immediately after his arrival at that place from Asheta:

You will have learned, before this reaches you, that the mountains are greatly disturbed, and threatened with yet greater evils. The combined forces of the Hakary and Buhtan chiefs which went against Diss, (the little residence of the patriarch, and where his family still resided,) made a descent upon that tribe the latter part of last week, and made great havoc among the poor Nestorians, sparing neither age nor sex. All that escaped the edge of the sword were made captives, and only a comparatively small band were represented as still holding out against the Koords,

having taken refuge in a strong fastness in the mountains.

When the account first reached me, I was in the extreme southeast part of Tiary. The next day, Monday, I learned that a Turkish army had reached the borders of that district, and taken up its quarters on the southwest, and that Bader Khan Bey, the powerful chief of the Buhtan Koords, was approaching with a large force toward the northwest. The victorious troops of the Hakary chief being upon the northeast, the Nestorians would thus be quite surrounded by a hostile array of powerful enemies. Having eagerly watched these movements that I might make good my escape in season, I saw that no time was to be lost, and at once set out for Lezan, resolved to pursue the most feasible route thence to Amadih and Mosul. While I was on my way to the village, I met a messenger with a letter from Mr. Laurie, urging my immediate departure. At Lezan the story of the slaughter at Diss was repeated; but, with oriental policy, it was studiously concealed from the patriarch, who was still in Asheta, having failed of raising an army from his still divided mountaineers sufficient to go to the rescue of the tribe, thus left to the fury of a merciless foe—doubly exasperated by two late successful excursions of that tribe against their Koordish neighbours of Jalamerk, and by the fact that the patriarch was especially interested in this tribe.

I reached Mosul this morning much fatigued with my journey, but in tolerably good health.

Overturn of the Nestorians—Escape of the Patriarch—Prospect.

Fifteen days later, Doctor Grant wrote from Mosul giving the particulars which follow. The friends of missions will not fail to notice and remember the request contained in the conclusion of this letter.

By last post I informed you of the invasion of the Nestorian country, the destruction of the district of Diss, and the loss of the patriarch's family. By further accounts it appears that the mother of the patriarch, one of his brothers—priest Zadok, my travelling companion in my tour of 1841—and several others of his relatives, including a most promising young lad who was set apart as his successor, are among the killed: Three of his brothers were taken prisoners, and also his sister, who was mentioned in my last. Two other brothers who were thought to have been killed, are said to have fled into Persia. Of the household of the malek of Diss, which numbered forty souls, but one is said to have escaped;—all of the others being among the killed and captured.

Having completed the destruction of Diss, the army awaited the arrival of a large expected reinforcement, under the bigoted chief of Buhtan and Khan Mahmood, from the district of Van; removing, in the mean time, the captives to the mountains of Buhtan. This large body united with the wild clans of the Hakary Koords, and led on by the sanguinary Bader Khan Bey, they pushed forward towards Tiary, but not in the route anticipated by the Nestorians. Chimba, the chief malek, was among the first villages they attacked. The malek and most of the chief men of the place fell in the engagement. The malek's wife was among the captives. Several escaped across the Zab, and destroyed the bridge to prevent pursuit. The victorious Koords then pushed on, destroying every thing in their way.

At Serspetha they received a temporary check from a brave band who had taken temporary possession of a rock of defence, and disputed the progress of their enemies; but they were at length overpowered by vastly superior numbers, and only four out of forty escaped. The village was levelled with the ground, their fruitful gardens and fields were swept bare, and when nothing remained, the army sought objects of destruction further on. Making a sudden turn to the east, they crossed the Zeb to the venerated church of Mar Sawa, to demolish which they went to work systematically, burning all that was combustible, and then throwing down the massy arches and walls with their hands.

The neighbouring villages were sharing the fate of those which I have described, when the patriarch left. Asheta was entirely destroyed. The inhabitants had fled, with their families and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army

of Turks form the pasha of Mosul was on the south; the Koordish army had possession of the north, and had also posted a strong force in the passes leading to the tribes in the east, which being thus cut off, and seeing the fate of their brethren of Diss, and Tiyary, they were negotiating terms of submission. A part of Tiyary was hoping to save itself from destruction in the same way.

The patriarch had no confidence in such an enemy. On receiving a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death; on being told that "nothing could save him wherever he should be found," he set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him; so much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, as I am thus called to mourn the loss of very many of my warmest and most influential friends and acquaintances.

The captives, he reports, were to be doomed to the alternative of a change of religion or loss of life. Efforts will be made, through the Porte, for the restoration of these suffering captives, both by the French and British consuls: but with what success, or whether in season to be of use, remains to be seen. The application of the latter to the pasha proved in vain; it having been alleged in reply that Bader Khan Bey, who headed the army, acted under orders from the pasha of Erzeroom, the immediate claimant of the Nestorian country. It is known that the above named chief has lately received a decoration of honour from the Porte; and it is thought by many that he has orders from the capitol to do as he has done. He is nominally subject to the pasha of Mosul; and the latter is believed to maintain his present position only to beguile the Nestorians to submission; on the one hand professing a readiness to befriend them in case of submission, on the other menacing them with an army on their borders, which at any moment may act as a reserve for the Koords, who profess to be acting by his orders.

How these commotions are finally to be settled I cannot imagine. Any arrangement the Nestorians may make with the army can prove only temporary. In the arrangement proposed by the English at this place, through their missionary and consul, which is to make the patriarch an independent governor of the mountain Nestorians under the Porte, I have little confidence. Nor do I see any plan for the permanent peace and security of the Nestorians, which is not beset with great, if not insurmountable difficulties, in the present exceedingly jealous state of the Turkish government, and at this remote point, where they have so little power.

The threatened war between Persia, should it take place—as now seems not improbable—would only occasion a truce by withdrawing the army for self-defence. Such a war would be any thing but favourable to our efforts, either here or at Ooroomiah. But the Lord may overrule it to hasten the drying up of the great river Euphrates, that the way of the kings of the earth may be prepared. Blessed truth, that the Lord reigneth.

In the hour of extremity, to the Nestorians, let none who have an interest with the King of kings fail to present the most importunate petitions in their behalf. In our own deep trials for that people, let us have the great consolation that we have been instrumental, in some measure, of awakening an interest and a spirit of prayer for them.

In a letter, dated July 28, Doctor Grant considers the complete subjugation of the Nestorians as inevitable. "The work of destruction is still going forward, and I have no hope of its ceasing till this brave people are finally crushed, and their independence is gone. What will be the end of these things no one can tell."

FOREIGN JEWISH INTELLIGENCE.

EXTRACT FROM THE THIRTY-FIFTH REPORT OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

JERUSALEM.—Through the mercy of God, the Committee have been permitted to see many to-

kens of real encouragement during the past year. The service of the Church has been regularly performed, and there has been much intercourse with the Jews. Many have been convinced that Jesus is the Messiah, and some have publicly confessed their faith in the Saviour of the world. . . . The Rev F. C. Ewald wrote on January 30—"The year has opened upon us in a peculiar manner. There is a great work of the Spirit amongst the Jews in the Holy City. There are several who are ready to come out. Six believing Israelites are now under regular instruction, besides two children. We hope all will be baptised next Easter. We have reason to bless and praise God."

Nor have these encouraging prospects been confined to the Holy City. The attention of the Jews throughout Palestine has been roused by the work going on at Jerusalem. "The late account about the three rabbies," writes Mr. Ewald, "has already been spread throughout the Holy Land. On the 25th of November, a deputation from the Jews of Tiberias arrived here to inquire whether the report they had heard was true, viz., that fourteen rabbies of Jerusalem had embraced Christianity. The Jews of this place are very much exasperated on that account, and do all in their power to avoid coming in contact with us."

In the month of January, a most important visit was paid to the Jews at Hebron by the bishop and Mr. Ewald. The kind reception and hospitality they met with at the hands of the descendants of Abraham at this place far exceeded their expectation. Discussions were repeatedly held in the most friendly spirit, in the synagogues and schools, and copies both of the Old and New Testament, and tracts, were willingly accepted by the Jews. Mr. Ewald writes: "The bishop and myself were deeply affected by the manner in which we were received by the Jews at Hebron; both by the Sephardim and German Jews. We prayed that the Lord might bless the words spoken by his servants, in dependence upon his grace, to the remnant of his ancient people at Hebron. We felt the importance of carrying on the missionary work thus commenced, and I trust we shall be enabled to do so in the providence of our God. Our visit to the neglected sons of Abraham at Hebron has made a very favourable impression upon the Jews; they consider it very kind of the bishop to have spent so much time with them. Wherever they saw us they saluted us and invited us to their houses."

But great and cheering as are these results of the labours of the Society's missionaries in this mission, the Committee does not regard them as the full extent of that success, and the limits of that blessing which has attended their efforts. The letters of the missionaries contain abundant evidence of secret but not less certain tokens that much of the seed sown has not fallen on stony ground, although the time for the full harvest may not yet have come. At the close of the past year, Mr. Nicolayson thus refers to the general missionary labours in this station. "The results of these labours must not be considered limited to the actual increase of baptisms, of candidates for the sacrament, of inquirers, and of communicants. The great question between the Jews and us—the Messiahship of Jesus, and the evidences and doctrines of Christianity in general, also the true principle in which we are to interpret the prophets, and the real foundation of Israel's hope—have been extensively discussed, and have been and still are thought over and studied by many of the Jews in private and in secret."

EMIGRATION OF JEWS TO PALESTINE.—Above thirty Jewish families are now leaving our city (Warsaw) and going to Jerusalem, in order to enjoy the privilege of having, at their death, their bones buried in the holy soil of the land of their forefathers.—*Allgemeine Zeitung des Judenthums* of July 10.

CONSECRATION OF A BURIAL GROUND FOR THE BRITISH JEWS.—On Friday last the first interment took place in the burial ground (situate at Ball's Pond, Islington,) of the West London Synagogue of British Jews, Burton Street, Burton Crescent; upon which occasion the ground was consecrated, and a short discourse was delivered by the Rev. Mr. Marks, the minister of the Synagogue.—*London Morning Herald* of July 21.

FOUNDATION OF A HEBREW NATIONAL SCHOOL AT BIRMINGHAM.—At Birmingham, on Wednes-

day, the laying of the foundation stone of a Hebrew National School took place with great ceremony by Sir Moses Montefiore, who was accompanied by his lady, the Baroness de Rothschild (the baron being detained in London) and several Israelites of distinction. A banquet on a splendid scale took place in the evening, at Dee's Royal Hotel, at which the Mayor presided. Sir Moses Montefiore delivered a brief but impressive address to the audience, on laying the stone. The religious services were conducted by Dr. Raphael, of the synagogue, Birmingham, and Mr. Isaacs, from Liverpool. A band of choristers from the synagogue, St. Helen's, London, were in attendance, and took part in the services of the day. Altogether the proceedings were of great interest, and drew together a large number of the leaders of the Hebrew community from the metropolis, and other parts of England.—*Morning Chronicle*, Aug. 14.

JEWS IN EAST PRUSSIA.—The Orient of July 25, gives a statistical account of the Jews in the province of East Prussia, which includes Konigsberg, showing a total of three thousand eight hundred and thirty six Israelites, with twenty two places of worship.—*Jewish Intelligence* for September.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 23, 1843.

THE great diversity of taste by which the most celebrated literary characters of the present day are distinguished, point out to us clearly and emphatically, that, however highly gifted they may be in point of mental accomplishments, either natural or acquired, yet in the knowledge of things which are considered essential to the high and eternal destiny of man, they manifest as much ignorance and hostility as those of the meanest intellect, or as those whose humble sphere of life precludes them from the acquisition of that education of which the others boast.

Hence we see that many of those men who stand eminently conspicuous for their literary attainments, are employed in writing and disseminating publications of the most injurious and demoralizing tendency. The great multitude of novels and works of fiction which issue daily from the press, and which appear to be read with so much avidity by those who are "lovers of pleasure more than lovers of God," is a clear and convincing proof that literary talent, too generally, is lamentably prostituted.

Although such individuals may endeavour to justify their conduct by representing their effusions as a just portraiture of human nature and of human folly, yet the man who possesses just conceptions of the Divine character, and of the duty which he owes to his fellow-men, must drop a silent tear at such an exhibition, when he beholds unfortunate humanity dragged forth from the most degrading haunts of vice, wickedness, and misery—*caricatured*, and held up as the laughingstock of the thoughtless, and the denision of those who are as wicked as themselves. It is truly deplorable that talents and acquirements so eminently calculated to promote the best interests of humanity, should be employed in propagating principles designed to vitiate the public taste, to corrupt the heart, destroy the finest sensibilities of our nature, and ultimately exclude us from a participation in that "inheritance which is incorruptible, undefiled, and that fadeth not away." That such has been, and still is, the tendency which the dissemination of publications of the character above alluded to has in the world, is obvious to every reflecting mind, and must ever be deplored by every lover of his species.

SIGNS OF THE TIMES.—The present period of the world's history is pregnant with great and mo-

mentous events; though the reign of peace appears to be universal throughout the world, with the exception of a portion of the European nations, whose population, dissatisfied and torn by political factions, are ready, like the slumbering volcano, to break forth and deluge their unhappy countries with devastation and blood.

A general expectation of the approach of predicted events, pregnant with consequences of the most important character relative to the interests of the Church of Christ on earth—its opposition from its enemies—its universal extension, and its final triumphs over all its enemies—appear to prevail in society, and to take deep hold of the minds of men. The war of public opinion, whether of a political or of a religious character, continues to advance with great rapidity. The conflict between truth and error, between the soul-destroying doctrines of Popery and the benign and saving truths of the ever blessed Gospel of Peace, appears conspicuous in the efforts which are being made for its destruction, and in the grasping power which it exhibits in almost all the nations of the earth. This, however, may only be its dying struggle; for we are convinced that this great controversy, in the hand of God, will ultimately tend to forward his great designs, and in due time will usher in that predicted period when his "Gospel shall be preached in all nations for a testimony."

"PREPARE TO MEET THY GOD."—It is to be regretted that so much unwillingness should manifest itself in the adoption of a line of conduct designed to secure the best interests of the soul in time and in eternity; and especially when we consider the brevity and uncertainty of life, it appears the very height of folly that the spiritual enjoyments of an eternal existence should be bartered for a momentary gratification, more particularly at such a period as the present, when the Almighty says to us, by so many sudden deaths, "Be ye also ready." And although the message of death may seem to be received with complacency by some, yet by others it will not be so, as we fear was recently the case with an individual of this city. It is said that the approach of the king of terrors was seen with great alarm, and that the apprehension of future consequences, the certainty of meeting an angry and justly offended Deity, extorted the most agonizing exclamations, such as the following, uttered in the language of despair:—"O for a week, or a day, to repent of the life which I have led! God cannot be so unjust as to take me away without preparation!" and in this state of mind expired. What a lesson for the survivors!

THE HORRORS OF THE SLAVE TRADE.—The following is, we believe, a true picture of this inhuman practice. It is, however, delightful to every real Christian and true philanthropist, to know that this curse is rapidly being removed from our world, by the influence of Christianity:—

HORRORS OF THE SLAVE TRADE IN 1843.

Correspondence of N. Y. Tribune.

U. S. Ship St. Louis,
Rio de Janeiro, September 13, 1843.

DEAR SIR,—I avail myself of the departure of a Baltimore vessel to give you the little information I can obtain up to this date. The St. Louis put back to repair a leak, and calked throughout, after having been some twenty days at sea, on her way to the East Indies—she parted with the Brandywine in a fresh breeze.

Yesterday a slave prize arrived from Africa in charge of two English Midshipmen, who captured her in a small boat with a crew of ten men, and brought her safe into port. The Captain of the slave was shot while in the act of repelling the English boat, and his body falling overboard could not be recovered; the

seamen of the vessel, however, surrendered without firing a shot, and they are now safely deposited on board of an English man of war. After the slaves are rescued by the humane endeavours of the English Government, they are resuscitated on board of vessels provided for the purpose; and as I have just returned from visiting the late arrival on board of the Crescent, I shall attempt to give you some idea of the state in which I found them. The slave is scarcely larger than one of our coasting schooners, and yet she sailed from Africa with four hundred and fifty negroes on board, out of which but three hundred and fifteen arrived in port, the balance having died of confinement, starvation and disease, during the voyage. On board of the C—— I saw some of the three hundred and fifteen who have escaped the horrors of slavery, for many have died since their arrival from the effects of bad diet and confinement; and I must confess I never saw a more interesting, and yet a more touching scene in the whole course of my life. I happened to get on board when the poor creatures were all on deck dancing and singing their native songs, and breathing the pure air of heaven, which had been denied them so long; and the happy faces and cheerful voices plainly indicated that they were aware of their being at liberty again. But such emaciated beings I never saw before; scarcely any one of the men had a limb larger than a boy's arm, and the little children—for two thirds of them are very young—were nothing but skin and bones; while the women, with the exception of those who had been favourites of the crew, were in no better condition.—Through the kindness of the officers, we were allowed to visit the sick; and during our stay in the apartment, I saw five sable skeletons carried out for burial, while several, in which the spark of life was scarcely visible, met my eye in every corner of the room. On one bed I saw a little fellow reclining upon the lifeless body of his companion, and so entirely exhausted and emaciated was he, that he was unable to quit his icy pillow; indeed, he was almost unconscious of every thing. Near by was a group of some half dozen others who were fearfully watching the almost lifeless form of a little brother, perhaps, or following the humane doctor with wistful eyes, as if he possessed the power of restoring their dying associate. In another part of the room, the wasted figure of a tall, well-made man was stretched upon a mat; and his piteous moans, his unintelligible words, and continual pointing to his breast, evidently proved that he had been confined in a stooping position for the greater part of the voyage; indeed, they all complained of pains in the breast, as well as of starvation, and the medical officers informed me that in dissecting them, the most loathsome sights are presented. One of the subjects that I saw was so much diseased, that large and disgusting worms made their appearance through his nose, an occurrence not rare, I am told, for it seems that the intestines are often filled with them in consequence of the bad diet and water they get on board.

The villainous crew of the slave are confined as prisoners on board of the same vessel, which offers an asylum to the poor creatures whom they have stolen from their homes, and would have condemned to a life of bondage, had not the timely appearance of the brave Englishmen prevented it. For my part, though as fond of pleasant duty as any other person, still I have no objection to serve on the coast of Africa, and I should feel myself sufficiently remunerated for all the toil and privation of a coast cruise, could I be the means of liberating my fellow mortals from the inhuman treatment they received on board slave vessels; and furthermore add, as a matter of opinion, that the very first arrival of a captured slave in our waters will create such a feeling of sympathy in the breasts of the American people, that they will go heart and hand for its suppression, and crush it at all hazards. I am too well acquainted with the noble nature of my countrymen not to be aware of the hatred they entertain for oppression in all its shapes; and I venture to predict that the day is not distant when they will rise in their strength and put an end to the barbarous practice of dealing in human flesh at home or abroad.

Your obedient servant,

H.

To H. Greeley, Esq., New York.

THE crimes committed under the influence of passion or rage are exceedingly numerous, and as nothing but the power of Divine grace can controul or keep in subjection the natural evils of man's corrupt nature, it is of the utmost importance that all who are especially prone to these evils should apply for that grace and submit their hearts to its hallowing influences. The following is an appalling instance of the effects of ungoverned anger, and is copied that it might be a salutary warning to all who feel this to be their besetting sin:—

The Cincinnati Message says.—We learn by a letter from Little Rock, Arkansas, that a saddler living near that place, named Doyle, murdered his wife on the 20th ultimo in the following manner:—He was boiling a pot of rosin and grease over the fire, and some high words taking place between him and his wife, in a phrenzy of rage he turned the pot with its contents over her head! The poor woman's screams were heard by a neighbour—the only one living within the distance of half a mile—who reached the house just in time to see her breathe her last. Her head and face were entirely coated and seared with the pitch, which had run into her bosom and down the back of her neck. The husband escaped; but, the alarm being given, several persons started in pursuit, and found him the next day about five miles from the house, lying dead on his face in a little rivulet, with his throat cut from ear to ear, and a bloody jack-knife clasped tightly in his hand. Doyle was a poor man, having spent, by dissipation, a small property which he got by his wife.—*National Intelligencer.*

"Blessed is he that considereth the poor."—Ps. xli. 1.
WE beg to call attention to a Tea Meeting that is intended to be held in the basement story of the Wesleyan Chapel, St. James street, on Tuesday, the 23rd instant, at six o'clock in the evening. The proceeds of the meeting are to be applied in aid of the funds of the Strangers' Friend Society.

This Society has weighty claims on the support of the public. During the past year many a poor family was saved from starvation, and many a heart, burdened by the pressure of worldly penury, was relieved by the timely application of the Society's bounty. In the distribution of its funds, no distinction of country or of religious creed are considered—regard being simply paid to the alleviation of human misery. It is, therefore, hoped, that the first tea meeting in connection with this Society will be numerously attended, and that all who feel a sympathy for the condition of the poor will appreciate its praiseworthy efforts.

Tickets of admission may be obtained at the store of Messrs. H. Benson & Co., Notre Dame street, and also at the door of the chapel.

SUNDAY SCHOOL JUVENILE TEA MEETING.

ON Tuesday evening, the 14th instant, we enjoyed the pleasure of attending a Tea Meeting, given by the Wesleyan Sunday School Teachers of Wellington street Chapel, Griffintown, to their pupils, and seldom have we witnessed a more animating scene. The large school room of the chapel was filled, there being over 200 children present, besides teachers and friends. The good things provided for the occasion were excellent, and the arrangements, if possible, still better. After tea a variety of interesting scenes were introduced, conducted by the Rev. M. Lang, and during the evening the children were addressed by the Rev. J. Brownell, Wm. Lunn, Esq., and the Rev. T. Osgood. The answers of the scholars to the questions put to them, testing their knowledge of the Sacred Scriptures, were very creditable, and elicited the warmest approbation from the friends present. During the recital of a number of very interesting Sunday School and Missionary anecdotes, the satisfaction and delight of the children exceeded description. The interest of the occasion was considerably increased by the singing of several very suitable hymns; one in particular, called the "Hour of Prayer," sung by four of the younger scholars, assisted by a female teacher, had a very pleasing effect. We highly approve of those meetings, and think them well calculated to promote the objects for which they are held; for while the Sunday School Teachers' object principally is to train their youthful charge for Heaven, the children will duly appreciate the attempt to make them happy; and, we have no doubt, that, if spared to more mature years, fond memory will revert to the scenes of their childhood, and remember with pleasure and profit the Griffintown Sunday School Tea Meeting.—*Communicated.*

MARRIED.—In this city, on the 18th inst., by the Rev. Mr. Taylor, Mr. Donald M'Donald, proprietor of the Montreal Transcript, to Miss Agnes G. Fairbairn, both of this city.

CORRESPONDENCE.

THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—In a former letter I intimated the possibility of this discussion leading to an examination of the question, "Do the Scriptures teach that the world will yet be converted by the means now used by the Church?" or, in other words, "Has your esteemed correspondent good and sufficient ground for believing that 'a millennium will yet be produced by the Gospel of Christ?'" On this question the whole subject under consideration seems to impinge; for if the whole world be converted, then the Jews will all be converted too. This is the natural and legitimate inference. A question may here be asked, "What is meant by the conversion of the world?" which may be answered by asking another question, "What is meant by the conversion of an individual?" We presume there cannot be two scriptural conversions. "But," says an objector, "the world may be partially converted." Yes, but this is only the conversion of the world in part, not the whole, and such a conversion as this may take place, and yet the Jews remain in unbelief; but, again, a large majority of mankind may be converted—still the Jews may remain as they are. Well, supposing all the world was nominally Christian like England or the United States—well, then, how near should we be to a millennium, when men would "beat their swords into ploughshares and their spears into pruning hooks?" I wait for your correspondent's reply. What saith the Word of God on the subject, "the only rule and the sufficient rule both of faith and practice." It says (replies one) "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. ii. 8. This is a very favourite text for those who think "a millennium is to be produced by the preaching of the Gospel;" but does this passage say anything about the conversion of the "heathen" or "the uttermost parts of the earth?" Most assuredly it does not; for it is immediately added, that so far from converting them, "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel."

Another passage frequently quoted to prove that the world is yet to be converted by the preaching of the Gospel, is found in Rev. xi. 15: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." This, however, takes place after "the mystery of God is finished," and the "mighty angel swears there should be time no longer." These are specimens of the passages brought forward to attempt a proof of what your excellent correspondent so "humbly" and I have no doubt honestly believes.

Do the Holy Scriptures any where plainly and unequivocally declare in any passage, that the world is to be converted by the Gospel? If there be such a passage, I candidly confess my ignorance of it, and will feel most thankful to the Christian brother who shall point it out. I read that "this Gospel of the kingdom shall be preached in all the world, (to convert the world? no, but) for a witness unto all nations, and then shall the end come." Matt. xxiv. 14.

It is remarkable that in the commission which the Saviour gave his disciples, there is not a word of promise that all men should believe, or that the Gospel would eventually convert the world. He simply said to them "Go ye into all the world, and preach the Gospel to every creature," and adds, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

It appears to me that, in order to guard his people against such an error as that I am now endeavouring to expose, our Lord spake the parable of the tares and the wheat, Matt. xxiv. 24-42. "The field is the world—the good seed are the children of the kingdom—the tares are the children of the wicked one. Both grow together until the harvest. The harvest is the end of the age or dispensation, (as those who understand the original say it should be translated.) If, then, the righteous and the wicked coexist until the end of the dispensation, there cannot be any period in that dispensation when "all shall know him from the least unto the greatest."

But further, the "mystery of iniquity," which only began to work in the apostle's day (see 2 Thess. ii. 7,) will, towards the close of the dispen-

sation, be more fully manifested, and instead of mankind growing better, they shall wax worse and worse, until, "in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." This melancholy state of things in the last days does not surely look like a millennium, unless a millennium be different from that described in the word of truth. See also 1 Tim. iv. 1, 2 Peter iii. 3, 1 John ii. 18, Jude 17 & 18. From these and similar scriptures, we gather that there will be no millennium under the present dispensation, and that consequently the Jews as a people will not all be converted.

Some may probably object and say, "if the above be true, then the Gospel of Christ will prove a failure." To this I reply, "Let God be true, though all men be found liars." To such an objector I would also say, if God promised to convert all men by the preaching of the Gospel, or even the whole of any one generation of men that shall live upon the earth, unconditionally and irrespective of faith and obedience, then the Gospel would be a failure; but until such a promise be found, it is, I apprehend, more "safe and sane" to leave such objections where they came from. It would be unwise in any minister of the Gospel, after having preached that Gospel to his congregation—set before them the blessing and the curse—life and death—the atonement of Christ, and the promises and threatenings of God's Word, and yet found one of his hearers who exhibited no concern for his soul's salvation; it would, I say, be unwise in such a minister with such results, to pronounce the Gospel a failure; equally unwise is he who pronounces the Gospel a failure, because the whole world will not be converted by its instrumentality.

It may also be objected by some who are guided more by impulse and imagination than by the principles and precepts of God's word,—that if it be understood that the Gospel will not convert the world, a strong inducement to propagate the Gospel is taken away. To this I would say, let the truth be known and the consequences left to God. If misrepresentations be required in order that the good news of salvation through Christ may be preached, the Christian world must be in an awful state indeed. That man who considers not the command of the Saviour, "preach the Gospel to every creature," sufficient to impel him onwards in the path of duty either to preach or furnish the means to preach the Gospel, the Church can well spare.

I am, dear Sir,

Your's truly,

J. H.

November 16.

MISCELLANEOUS.

AN AUTUMN NIGHT SCENE.

"Towards the close of the autumn, as night approaches, the scene is lovely and impressive, that meets the eye, from the summits of England's many green and wood-crowned hills. The stillness of the evening, not a breeze stirring, or a leaf moving. The appearance of some valley at our feet almost entirely covered with a white robe of mist. The smoke ascending in unbroken columns from the chimneys of the quiet village. The moon tinging gracefully patches of cloud with her light, and converting the apparently motionless stream into a glittering silvery thread. The star-bespangled heavens—their depths unfathomable to the sight—the solemn and steadfast silence—their slow and regular progression—their calmness, as if in those mysterious abodes there was nothing akin to the strife of human passion. These are features of nature which awaken the thoughts that wander through eternity," inspire an indefinable feeling of mingled repose and elevation, as though we were in another world to that in which we toiled through the day, were separated from the tumult of earth, caught up from it into a higher state of being, having for its language the "unspeakable words."

"The magnificent scale upon which the operations of the universe are conducted—their perfect noiselessness—so unlike human movements—are calculated to produce such impressions.—

These heavens, so dumb to the outward ear, yet speak intelligibly and powerfully to the understanding heart. They tell us of a vastness we cannot grasp, of a Wisdom we cannot search, of a Power we cannot estimate; and absorbed in the contemplation of them, we may well fancy ourselves to have broken loose from the agitated world of common life, and to be standing more immediately in the veiled presence of Infinite Majesty. One of the sacred writers refers to the inaudible yet significant language of nature—"day unto day uttereth speech, and night unto night showeth knowledge." They bear a continuous testimony to the "Eternal Power and Godhead," though it is silently conveyed, for there is "no speech, nor language, their voice is not heard." It was a fancy of the ancients, indeed, that the stars in their courses uttered mystic sounds, known as the Music of the Spheres—a real and diverse harmony, produced by the impression of their motions upon the atmosphere—an idea which is still retained in the poetry of the moderns, though employed to express the powerful impressions made by the scenery of the heavens upon imaginative minds."—Rev'd. T. Milner, A. M.

A MOTHER'S LOVE FOR A MANIAC.

NEAR the easterly base of West Rock, opposite the place where the ascent commences, may be seen a small rustic cottage, surrounded by a few stunted trees, and standing isolated from the world by its remoteness from all neighbours. Few evidences of fertility are found in that region. Sterile hill-sides and plains where vegetation can find but feeble hold, pervade that rock, and the chance wayfarer there wonders how the inmates of such a home can find enough by which to sustain nature. But the wants are few and simple, when reduced to such as are absolutely required to nourish the animal economy, and even upon the desolate heath, and under the shade of the sterile mountain, may be found the means of moderate sustenance and support.

The reader will find in the humble abode to which we have just alluded, but two occupants. In the stillness of that secluded spot, stranger faces are seldom seen in winter, although during the summer many visitors to West Rock pass it by. But during the long dreary inclement months, none, save the two we have mentioned, are to be found in this isolated abode. Who are they? We commend the reader to go and see. A mother, with her maniac son, and he chained to the floor! None other are there. This mother has a prepossessing look. Her costume and address are better than the mass of her sex, in such an unfavourable station for the development of character and refinement. "She was not lonely," she said, even during the dreariness of winter. "She had her son for society. She had him to watch over and care for, and now he was chained, he was secure. He couldn't get away from her. He had been insane for eight years. Formerly he acted as a guide to the 'Cave,' but his insanity had increased, and he often wandered, and days would often elapse before he returned. He was subject to fits, but he was now secure in the house, and she had him for society, and to comfort her!" This is the undying nature of woman's love, of a mother's affection for her children!

Such was the cheerful response of a self-denying parent, when replying to the inquiries of a stranger, whom she accosted at the door. We inquired for the son, and asked permission to see him. In a small, dark apartment, to which access was had through the little "spare" room, we found the chained maniac. He lay upon a low bed, with a dim light admitted through an opening in the wall. He was occupied in knitting, and thus kept in repose, seldom having any violent paroxysms of insanity, so soothing even to the disordered mind is employment. Rarely have we seen a face which bore such evidence of character and beauty. None of the usual squalidness of extreme poverty in his looks. None of the fierceness and matted hair of ordinary maniacs! His fine Grecian face and well-moulded features, pallid from confinement. His dark eye, flashing out unnatural fire. His rich beard and black hair, dropping in ringlets over his wild and almost supernatural face. These were prominent characteristics of the son whom the mother loves, and there he lives, in his darkened apartment, chained to the floor!—New Haven Courier.

DAILY BURIALS AT NAPLES.

The Campo Santo is situated outside the city, looking towards Mount Vesuvius, and is used exclusively for the burial of the poor. A low wall encloses a quadrangle area, which contains three hundred and sixty-five deep pits, one for every day in the year, each covered with a slab to the centre of which is fastened a massive iron ring. When the anniversary of one of these bodies arrives, the slab is removed; in the evening come one or two carts laden with the bodies of the poor. They are brought without clothes or coffin, or distinction of sex, but thrown and pressed over each other with infinitely less care than a farmer would bestow on the carriage of half-a-dozen dead pigs to market. Two or three athletic brutes, almost naked too, are engaged in pulling the corpses out of the earth. Each assistant sets the body on his shoulder, or sometimes astride on both his shoulders, according to its weight and size, and then, trotting to the mouth of the pit, bends his neck, and allows the burthen to fall over, exactly as a porter at the wharf dispatches a sack of grain. When the last of the dead is flung in, an immense quantity of quicklime is thrown over the bodies. The dark cavern is then closed up, and, when it is again opened that day twelvemonth, nothing is seen but a heap of bones at the bottom!—*Westminster Review*.

THE JOY OF SEEING A DEAR CHILD BROUGHT TO GOD.—To yourself, what joy would it bring! It has been questioned whether there is such a malady as a broken heart. Allowing for the figurative character of the expression, I believe there is; and if any were to be found on earth, it is with the parent of an ungrateful, disobedient and ungodly child. And the agony would be complete and beyond a cure, if the errors of the child were to be traced to the negligence of the parent. Reverse this case, and measure the joy by the grief. A beloved child, having arrived at maturity, was seized with consumption, and now in the last stage of feebleness and of life. She begged to see her father alone. A thousand times that father had prayed for her; and always had watched for her conversion to God. He had done so through some discouragements, but with many hopes. In this extreme affliction, nothing did he desire so deeply as some explicit intimation from the lips of his child which should remove doubt, and confirm his confidence. In this temper of mind he hastened to her presence.—She was low, very low, and gasping for breath. She begged to be raised on her pillows, and seemed calmly intent on fulfilling a duty. She placed her hand on his arm and said with broken utterance, "My dear father, listen to me—timidity has prevented my speaking before—weakness almost prevents me now—but I must speak. I trust I have seen myself to be a sinner—I trust I have seen Christ to be a gracious and sufficient Saviour—I trust I trust I have believed in Him as my Saviour—I trust He is about to take me to heaven. Dearest father! I owe this chiefly to you—to your prayers—to your counsels. Let this comfort you—think of your child as in heaven. We shall not be long parted—I shall meet you in heaven. Tell me, if you can, the gratitude, the joy of that parent!"—*Dr. Reed's Advancement of Religion*.

LEARN TO DIE.

This, it seems to me, is the most curious of all arts. How shall it be learned? I answer—by living well. There is the whole secret, and a blessed secret it is. Dying is a step to much else. To be prepared for it, by a holy life, will give one an excellent degree—a degree far higher than the highest that men upon earth can ever attain. For this degree, too, we are all invited to become candidates, and furnished with every facility for teaching it.—*N. Y. Observer*.

CIVIL INTELLIGENCE.

PROVINCE OF CANADA.

PROROGATION OF PARLIAMENT.—The Kingston correspondent of the Montreal Courier furnishes the following respecting the probable time when Parliament will adjourn. We sincerely trust that that part of it which refers to Sir Charles Metcalfe may not turn out to be well founded. We can imagine no greater misfortune than that the

country should be deprived of the services of His Excellency at this critical period:—

"The secession of the fourteen members of the Legislative Council, who protested against the re-introduction of the Seat of Government question, is likely to be productive of some inconvenience. There is barely a sufficient number of Legislative Councillors present to constitute a quorum (ten). Sometimes there have been thirteen, sometimes twelve, and on one occasion only eleven in the Council Chamber. In consequence of this it is apprehended that the Upper House may be compelled to suspend business, in which case the Parliament will be prorogued about the end of this month. It is, I suppose, in anticipation of this, that the Ministry are hurrying on Government measures as fast as possible. I heard it said that as soon as the House has been prorogued, Sir Charles Metcalfe will return to England. The cause assigned for this is that a cancer in his face which was supposed to have been eradicated has broken out afresh. This may possibly be an additional reason for the anxiety of Ministers to get their measures through Parliament as soon as possible."—*Transcript*.

On Thursday last, His Excellency the Governor General gave his assent to the following Bills:—

An Act for continuing the Provincial Parliament in case of the demise of the Crown.

An Act to render the Judges of the Courts of King's Bench in that part of the Province heretofore Lower Canada, Independent of the Crown.

An Act for securing the Province against any unnecessary loss on the judicial sale of certain parts of the vacant estate of the late Hon. Sir John Caldwell.

An Act to amend the Act incorporating the Bank of Montreal, by providing for the extension of the time limited for the paying up of the new Stock of the said Bank.

An Act to incorporate the Ladies of the Protestant Orphan Asylum of the City of Montreal.

An Act to incorporate the Ladies of the Committee of Management of the Montreal Lying-in-Hospital.

An Act to impose certain duties on Agricultural produce and Live Stock imported into this Province.

An Act to authorize the Superior and Directors of the Seminary of Quebec to acquire and hold a certain amount of property in addition to that now held by them.

WRECK OF THE TRANSPORT PREMIER.—The Premier, which sailed from Quebec on the 31st ult., with the right wing of the 1st Royals for the West Indies, was, four days after her departure, driven ashore a little below Cape Chat river, in a snow storm. Another vessel, the bark Java, which left three days before the Premier, was likewise cast ashore near the same place. No lives were lost, and the troops were brought up to Quebec by the Unicorn, where, from the lateness of the season, it is expected they will remain all the winter.

On Wednesday the Royal Regiment marched to the Cathedral, and there one and all united in returning thanks, for their late preservation, to Him who is alone able to save.

Part of the service was sung and chanted by the excellent choir composed of men of the regiment, who have been so ably instructed by Lieutenant Whitmore; and we are happy to learn, that by permission of Major Bennet, the men will, during the time they may be quartered in Quebec, assist on Sundays at the Cathedral, as they were in the habit of doing in the Upper Province, and their singing in the Churches of that Province has been frequently and most deservedly remarked as very fine.

The Bishop preached an excellent and impressive sermon, taking for his text the 12th, 13th and 14th verses of the 116th Psalm; and took occasion to allude to the good conduct of the Royals, during the late disturbances in this Province—and how much, under Providence, we ought to feel indebted to them. It was truly pleasing to notice the devout attention evinced by the officers and men to the solemn service of the day.—*Quebec Gazette*.

It is stated, in late accounts from the West India Islands, that one-third of the 23rd Regt., stationed at Berbice, had been carried off by yellow fever! At Jamaica, there was a rumour that the Government troops were to be removed from all the British West India Islands, and the militia to be placed under more strict military discipline.—*Transcript*.

EARTHQUAKE.—A correspondent of the "Canadian," writing from Pierre les Besquets, states, that the earthquake shock, felt at Cape Sante on the 10th instant, was perceived at the former place the same day and at the same hour. Cape Sante is on the north bank of the St. Lawrence, and St. Pierre is twelve leagues higher up, on the south shore. He represents it to have taken place at

half-past five o'clock in the evening, and to have been of sufficient violence to rock the dwellings, and to cause much apprehension among the people of the village. He also describes it as having been more violent than that of the 7th November, 1842, and to have taken an apparently different direction. The latter took its direction from north to south, and that of which he wrote proceeded from south to north. We shall probably hear further of this unwelcome visitor.—*Quebec Mercury of Thursday*.

The shock of an earthquake mentioned by us as having occurred lately on the banks of the St. Lawrence, not far distant from Quebec, it would appear, was felt about the same time in the United States, as the following extract will show.

Last year the same effects were simultaneously felt in Canada and in the Union; in both places, we are happy to remember, without injury.

"AN EARTHQUAKE IN MASSACHUSETTS.—The houses in the towns of Canton, Sharon, Stroughton, Eastern and South Dedham, were shaken, as the people supposed, by an earthquake. The first sound was like a heavy explosion, but it continued like the rumbling of thunder for upwards of a minute, and then died away. The houses were sensibly shaken, the doors were jarred open, and the dishes on the breakfast-table rattled."—*ib.*

SUMMARY OF EUROPEAN NEWS.

London, which extends its intellectual, if not its topographical identity from Bethnal-green to Turham-green, (ten miles,) from Kentish-town to Brixton, (seven miles) whose houses are said to number 200,000, and to occupy twenty square miles of ground, has a population of little less than 2,000,000 of souls, or rather mouths. Its leviathan body is composed of nearly 10,000 streets, lanes, alleys, squares, places, terraces, &c. It consumes upwards of 4,369,000 lbs. of animal food weekly, which is washed down by 1,400,000 barrels of porter annually, exclusive of other liquors. Its rental is at least £7,000,000 a year, duty alone. It has 237 churches, 307 dissenting places of worship, and upwards of 5,000 public houses, and 16 theatres.

His Majesty the King of Bavaria has presented to the Rev. George Ross, M. A., of Lincoln College, Oxford, (through the British legation,) a licence to perform Divine Service for the English visitors and residents at Munich, according to the rites of the Established Church.

Dr. Miller, Kilmarnock, brother-in-law of Dr. Kalley, has received a letter from the Foreign-office, in answer to the representation made by him to Lord Aberdeen, on receipt of intelligence of Dr. Kalley's imprisonment at Medeira; and in that letter it is stated that "her Majesty's Minister at Lisbon has been directed to require that Dr. Kalley be liberated on bail and his case brought before the Conservatorial court."—*Edinburgh Observer*.

Dr. Bordman, of Hartford, United States, died on the 25th ult. from inflammation of the throat, occasioned by a particle of creosote, which he was using as a nostrum for the tooth ache.

The King of Sweden has ordered to be laid before the next Assembly of the Estates, a plan for the emancipation of the slaves in the Island of St. Bartholomew. The number of slaves in the island is 598, and it is estimated that about \$100,000 will indemnify their owners if they are freed.

Several of the Continental papers persist in the assertion that a congress of the Five Great Powers will be held forthwith at Carlsruhe, Frankfurt, or Mayence, for the purpose of discussing the affairs of Spain, and three representatives (pleaders) of Queen Christina, and three of Don Carlos will be permitted to address the sovereigns on behalf of their respective clients. The former had, it was said, selected Senors Martinez de la Rosa, Cortina, and Sancho as the advocates; the latter, the Marquis de Villa Franca, and Senors Pantoza and Alvarez de Toledo.

RATIFICATION OF THE TREATY.—The Oriental steamer, arrived at Malta on the 1st instant, without, we regret to say, the Indian mail, which had not reached Alexandria when she left. She brings Lieut. Col. Malcolm, secretary of legation, the bearer of the treaty between this country and the Emperor of China, the ratification of which were exchanged on the 23rd of June, on the Island of Hong-Kong. The Oriental conveys to England the crew and passengers of the Memnon.

MONTREAL MARKET PRICES.

TUESDAY, November 21, 1843.

	s.	d.	s.	d.
Oats, per minot	0	10	a	1
Wheat, "	5	0	5	6
Barley "	2	3	-	6
Pease "	2	0	-	4
Lint Seed "	4	0	-	6
Buckwheat "	2	0	-	3
Turkeys, per couple	3	0	-	0
Fowls "	1	3	-	6
Geese "	2	6	-	0
Ducks "	1	8	-	0
Chickens "	0	7	-	6
Patridges "	1	6	-	0
Eggs, fresh, per dozen	0	6	-	0
Buttor—Dairy, per lb.	0	8	-	0
" " Salt "	0	5	-	0
Pork, per hund.	17	6	-	3
Beef "	12	6	-	3
Flour, per cwt.	10	10	-	2
Beef, per lb.	0	2	-	0
Pork "	0	3	-	0
Yeal, per qr.	1	6	-	10
Mutton "	1	6	-	4
Lamb, per qr.	1	3	-	2
Lard, per lb.	0	5	-	0
Potatoes, per bushel	1	0	-	1
Corn, "	2	2	-	0
Rye, "	2	5	-	2
Beans, "	4	0	-	4
Honey, "			per lb.	5 0 6
Hay, "			per 100 lbs.	25 0 30 0

DR. ROBINSON

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November 9.

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September 7.

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We are fully satisfied, that every disciple of Christ, to whatever section of the Christian Church he may belong, has quite enough to do in combatting with his enemies, "the world, the flesh, and the devil," without disputing, or in any wise interfering, with his fellow pilgrims on their way to the promised rest.

Believing these views to be scripturally correct, and with an ardent desire to be made instrumental, in some small degree, in promoting love and harmony between Christians of different names,—the conductor of the Christian Mirror commenced its publication—under a conviction that such a religious periodical was a desideratum in Canada: a publication in which the most fastidious Christian should find nothing to interfere, in the most remote manner, with his peculiar predilections, but much that might contribute to his edification and instruction. The fact that the Mirror is now patronized by nearly all denominations of Christians in this Province, is to the publisher a gratifying proof that he was not mistaken. The Christian Mirror has been published for upwards of two years; and it is pleasing to be able to say, that it now enjoys so large a share of patronage, as to induce the Proprietor, at the earnest solicitation of a large number of the subscribers and friends, to issue the present Prospectus—intending, should a sufficient number of names be obtained, to publish it WEEKLY, at the close of the present quarter, (say November next.)

For the information of such as may not be acquainted with the character of the Mirror, it has been thought proper to publish the following synopsis:—

Conceiving that Missionary efforts are among the most important and interesting movements of modern Christianity, a large space is devoted to the advocacy of Christian Missions, and the publication of the latest Missionary Intelligence. It may here be remarked, that an additional supply of Missionary and other religious Periodicals is about to be ordered.

A portion of the paper is also devoted to the interests of the great Temperance Cause—which has been so signally blessed to thousands of our fellow-men.

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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.

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THE GUARDIAN, published in Halifax, Nova Scotia, is devoted to the interests of the Church of Scotland, and contains, in addition to the intelligence concerning the Church, a great variety of interesting religious articles, selected from the religious periodicals of the day.

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