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MISSING

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

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

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POETRY.

THE COTTAGE DOOR.

BY T. K. HERVEY.

How sweet the rest that labour yields
The humble and the poor,
Where sits the patriarch of the fields
Before the cottage door!
The lark is singing in the sky,
The swallow in the eaves,
And love is beaming in each eye,
Beneath the summer leaves!

The air amid his fragrant bowers
Supplies unpurchased health,
And hearts are bounding 'mid the flowers,
More dear to him than wealth!
Peace, like the blessed sunlight, plays
Around his humble cot,
And happy nights and cheerful days
Divide his lowly lot.

And when the village Sabbath bell
Rings out upon the gale,
The father bows his head to tell
The music of its tale—
A fresher verdure seems to fill
The fair and dewy sod,
And every infant tongue is still
To hear the word of God!

Oh! happy hearts—to Him who stills
The ravens when they cry,
And makes the lily 'neath the hills
So glorious to the eye—
The trusting patriarch prays to bless
His labours with increase;—
Such "ways are ways of pleasantness,"
And all such "paths are peace."

SCOTLAND.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

GENERAL LITERATURE.

POWER OF RELIGION.

AN AFFECTING NARRATIVE.

The narrative which follows was communicated by a correspondent, who was acquainted with some of the persons to whom it refers.

In the winter of the year 18—, Mr. K— and Captain B—, two gentlemen who, at that time, were strangers to each other, found themselves seated beside a cheerful fire in the public room of a respectable hotel in a southern city. Mr. K—, who at that period of his life, was extensively engaged in business, having, throughout the whole of the day, been busily occupied with mercantile affairs, overcome by fatigue, had already begun to indulge himself in a nap in an arm chair, when he was roused from his slumbers by the entrance of an officer, who had that moment arrived by the evening's coach; and who, chilled by a keen northern blast, took his seat between the two gentlemen, immediately in front of the fire. He had just returned from India; and being, as most men are who have had opportunities of seeing the world, affable and communicative, he at once engaged the attention of the strangers by some very correct and pointed observations on eastern manners and customs. It was evident, however, that it was not its position on the map of our globe, or the varied productions of its soil, nor yet the peculiar customs of its inhabitants, that recalled his thoughts to Hindostan.—There was visible even through the buoyancy of spirits which he endeavoured to manifest, a melancholy cast of countenance, which bespoke the anguish of an afflicted mind.—Nor was the cause long a secret. Beneath India's sun-burned soil lay the remains of his beloved wife. On his regiment being ordered on foreign service, rather than endure the pain of a separation, she had braved the dangers of the sea; and for some time they enjoyed together, in that distant region, all those sweets which hearts formed for each other's society yield. It is not, however, the lot of humanity to possess uninterrupted happiness in this vale of tears. Naturally delicate, her health soon sunk under the influence of a climate by no means friendly to the European constitution; and upon her beloved partner devolved the melancholy duty of seeing her body committed to the house appointed for all living. His regiment was shortly after ordered home; but prior to embarking for England, he paid a last visit to the spot where were deposited the mortal remains of one who, to him, was lovely even in death. But though seas soon spread their ample space between him and India, yet was that country still engraven upon the tablet of his memory; and his spirit in its goings forth often hovered over the tear-besprinkled turf which covered the sacred dust of his sainted wife; and, from the overflowings of a full heart, he loved to speak of her departed worth. It was so in the present instance; he had not been more than a few minutes in conversation with the two strang-

ers before he introduced this melancholy topic, dwelt feelingly and at large upon her virtues, and the great loss he had sustained in her removal; but added, "that if ever there was a saint upon the earth, she was one; that she died rejoicing in her Saviour, and charging him to meet her in heaven; and that he hoped to join her happy spirit in a world of immortal glory." His account of her last moments was interesting in a high degree; while the big tear that stole down his veteran cheek, but which was speedily dried up again, heightened the interest of the scene and called forth visible emotions of sympathy from the gentlemen on both sides of him.—To the great astonishment, however, of these gentlemen, he had more than once accompanied his observations concerning his departed wife, with an irreverent and profane use of the name of God. Of the great sinfulness of this, Mr. K—, in a half whisper, reminded him. The reproof was well taken, and thanks were even offered for the friendly feeling which prompted the admonition of his error.

A pause of a few minutes now ensued, during which Captain B— surveyed the room. The company at this time consisted of two or three small parties of gentlemen who sat at tables at some distance from each other, engaged in reading the newspapers of the day. It was evident that the captain's mind was the seat of some severe conflict; but, as if victory had at last decided in his favour, he broke silence; and addressing the officer, said, that he too had been a military man; and that, if he had no objection, he would give him an account of the manner in which he had been brought to a knowledge of the Saviour. A ready and cheerful assent was at once given; when he proceeded to state in substance as follows:—"During my time in the army, I lived as officers too generally do, the slave of pleasure and the enemy of God. Between the duties of my profession, and company of my brother officers, my time was so occupied, that reflection on the past or contemplation of the future, had scarcely a place on my mind. Thus year succeeded year in a monotonous round, until, at the solicitations of my wife, I sold out, and exchanged the life of a soldier for that of a country gentleman. The place I selected as my residence was convenient to a town where, with a faithfulness that would have done credit to apostolical times, the gospel of Christ was boldly and affectionately declared. But though the advantages of a gospel ministry are great indeed, they were lost upon me; for, notwithstanding the brightness with which the truth shone around me, I sat in darkness and in the shadow of death. It pleased the Lord, however, in the midst of my forgetfulness of him, to lay his hand of affliction upon me. Still my heart was unsubdued. Death, indeed, appeared awful; but I regarded it as greatly in advance of me; though I knew I was moving onwards towards it, still I flattered myself that I had yet many years to spend before I should have to encounter his fright-

ful grasp. My state providentially excited the Christian feelings of a devoted servant of the Lord, who during my illness, paid me several visits. On those occasions he spoke to me about the love of Jesus in dying for me, and such portions of the Scriptures as he judged applicable to my state; and called upon God, in prayer, to bless me. My conceptions relative to those exercises were, that they constituted a sort of duty which a pious man thought it right to attend to, and to which it was very proper for sick persons to submit; but beyond this, they made no impression on my mind. It was the will of the Lord, however, that I should recover; and I was soon able to drive out. I now thought that I had no more to do with religious means, or even with religious men, until sickness might again, at some far distant day, lay its hands upon me. But how mysterious are the ways of God! how diversified the means he employs to bring sinners to himself! On my first visit, after my recovery, to the town of B—, I was met on the street by the devoted Christian who had so kindly visited me during my affliction. He inquired, in the most affectionate manner, after my health; and I well recollect my reply: it was, 'that I was never better in my life.' To my great surprise, however, he pressed upon me the importance of immediately giving up my heart to the Saviour, and of preparing for death. I cannot tell now what more he said; but when he left me, I began to think that, though it might be very right and proper for one to be school-taught about religion when lying on a sick bed, it was a most preposterous thing for a man so strongly to insist upon it to a person in perfect health, as I then was. Such were my first thoughts after this, to me, never to be forgotten interview. My friend's remarks, however, induced subsequent and better reflections; and I was at last led to read the Bible for myself. The light that soon broke in upon my mind led to discoveries of a character truly wonderful to me: not only did I read in the Scriptures of God, that I was a guilty, polluted, hell-deserving sinner, but I felt it in my inmost soul. I felt, too, how powerful my obligations were to love that gracious Being who had so loved me as to give his only begotten Son to die for me. I saw that my whole life had been one continued act of rebellion against him; and my astonishment was great that he had not long before let loose the tumbler of his power against me, and plunged me lower than the grave. These feelings, however, were accompanied by a hope that the Lord in his infinite mercy would be gracious unto me, and pardon my sins. Under this impression, I gave myself up to searching the Scriptures; and one night after my family had retired, I threw myself down on my knees before the sofa, and called upon the Lord to have compassion on me, and remove the burden of my transgressions. How long I continued in that way I cannot now recollect; but before I ceased to plead, in an agony of prayer, the merits of the Saviour's death, the Spirit of the Lord so clearly set forth Christ Jesus before my mind, as dying for my sins, that I could no longer doubt the willingness of God to have mercy upon me. Peace instantly flowed into my heart, and I rejoiced with a joy that was unspeakable and full of glory. I immediately hastened to my bed room, and awaking my wife, told her of my newly tasted happiness. Thus did the Lord introduce me into newness of life; and from that time to the present I can truly say that his ways have been to me ways of pleasantness, and all his paths peace."

The captain ended his interesting account of his conversion. He evidently felt the

making it to be a cross; but, as the Lord's witness, he desired to bear a faithful testimony to the grace which was bestowed upon him; and having done this, he confidently left the issue to God. The solemn silence which followed was soon broken by Mr. K—, who though personally unacquainted with the Captain, was not a stranger to his God. The dealing of the Lord with his children, although diversified, exhibit evident proofs to the Christian's mind that they are operations of the same Spirit. It proved so in the present case; the experience of Captain B— told feelingly and impressively upon the heart of my mercantile friend. The mercy of the Lord in calling him into the glorious liberty of his children, stood out before his mind in all its importance; and, from a heart overflowing with gratitude to God, he too declared, in a brief manner, what the Lord had done for his soul.

The scene altogether was one of deep interest—of interest which doubtless extended itself beyond the room in which these strangers sat, and in which angels themselves refused not to participate. I have before observed that there were at this time in the coffee room, two or three small parties of gentlemen, who at first were busily engaged with the newspapers; it was observed, however, that as Captain B— proceeded with the account of his conversion, the papers were laid down, and the most marked attention seemed to be paid to his most interesting narrative: so much so, that although it occupied a considerable time, the bell was never once rung, nor the smallest uneasiness manifested by any of the gentlemen present. The evening was now, however, considerably advanced; and, after some refreshments had been partaken of, the officer, Captain B. and Mr. K. warmly shook hands and separated for the night.

(To be continued.)

INSTANCES OF EXTRAORDINARY MEMORY.

1. Cyrus, the founder of the Persian Empire, knew the names of all the soldiers of his army.
2. Lucius Cornelius Scipio knew all the Romans by name.
3. Cynæus, the orator, and minister of Phrrhus, King of Epirus, knew and solicited the whole of the Senate and their domestics by name.
4. Mithridates, King of Pontus, knew 22 languages, and spoke them all fluently. John Pius, the youngest son of John Francis Pius, Prince of Mirandola, is said to have been familiar with 18 languages by the time he had reached his 18th year. Sir William Jones was acquainted with 28 different languages. William Lee, professor of the Arabic and Hebrew languages in the University of Cambridge, became familiar with 17 languages in 14 years. Leyden, the poet and mentalist, and Adelung, the linguist, were skilled in many languages, both ancient and modern.—The German poet, Klopstock, is said to have been able to repeat the Iliad from the beginning to the end.
5. Seneca, the moralist and tragedian, says that he could, in his youth, repeat 2000 names in the same order that they were read to him, and that by his extraordinary mnemonic powers he could repeat two hundred independent verses dictated to him by as many persons, beginning with the last, and so on successively until he came to the first, and this without a single omission. The mention of this astonishing endowment of the Roman tragedian and moralist brings to recollection the exploit of a certain Corsican who dwelt at Padu, and who, according to the report of Antonius Muretus, could repeat words dictated to him from the Greek, Latin and other languages, in the very order of their dictation; and he performed the same feat backwards without the smallest deviation from correctness, whether he began from the last, the third, the fifth, or any given order from the first; and that, too, though the words were without meaning or connection.

In the passage in which Seneca mentions his extraordinary effort of memory just mentioned, he tells a pleasant story of a certain poet, who

having recited a tale of fiction in public, one of his auditors claimed it as his production, and in proof of the allegation, repeated it word for word, to the great discomfiture of the real author, who was incapable of the same effort of memory. A similar occurrence is said to have taken place in the case of an Englishman, who applied to Frederick the Great for permission to teach the art of mnemonics in the Prussian dominions. To test the truth of the pretensions of the professor, the Prussian king prevailed on Voltaire to repeat a long poem which he had just finished, when, to the surprise of the king and the French philosopher, the Englishman recited the whole without the least deviation from the original.

6. Dr. Alexander Gerard, the celebrated Scotch metaphysician, was gifted with uncommon powers of memory. It is to him that Dr. Beattie alludes, in his *Essays on Memory and Imagination*, when he says, "he could fix a sermon, in two hours' application, so effectually in his mind as to be able to recite in public, without the change, omission, or transposition of the smallest word."

7. It has been observed that nature delights in anomalies and deviations from her general and established laws. The following fact corroborates the assertion. In the "Guide to the Observations of Nature," the author of that valuable and original work says—"I knew a fool who was placed under the charge of a clergyman in the country, as being utterly incapable of conducting himself in ordinary matters, (he was a young man of fortune) yet he could repeat every word of the clergyman's sermon, tell how many people there were in the church, how any one that sat in a pew named to him was dressed, or who did or did not contribute to the poor. He could do that for any Sunday; last week, or last year, was all the same to him."

8. The boys Zerah Colburn, Thomas Malkin, and George Bidder, were gifted with astonishing memories for mental calculation; and the late Wm. Fraser, of Edinburgh, equalled them in the same endowment. But of all the instances of the extraordinary exertion of this faculty, none is more surprising than that of Dr. John Willis, Leucanias professor in the University of Oxford. In his letters occurs the following memorable avowal:—"In the dark night, in bed, without pen, ink, paper, or anything equivalent, I did, by memory, extract the root of 3,0000,0000,0000,0000,0000,0000,0000,0000, which I found to be 1,73205,08075,68877,29353 &c."

9. Woodfall, the Parliamentary reporter, reported the whole of the speeches uttered in the sittings of the House from memory. On this subject, the author of the "Guide to the Observation of Nature," gives us the following information:—"Some time ago there was employed, as reporter to one of the morning papers, a gentleman who had long been a faithful labourer on the establishment in the Upper House. He took no notes whatever, and yet if an unexpected debate sprang up, and he was left for hours before any one went to relieve him, he could write out the whole *verbatim*. In the office, too, he was the oracle of facts and dates; and as he had read the newspapers diligently for many years, he knew almost every Parliamentary sentence, and could tell by whom it was spoken, on which evening, what was the subject of the debate, and who were the principal speakers."

Lastly, Pliny, in the 24th chapter of the seventh book of his Letters, relates some instances of prodigious memory; and in the same passage he also mentions persons, who, by disease, a fall or other accidents, lost the greatest gift and blessing of nature.

A REMARKABLE CONVERSION.

"Another of these grandmothers who had wallowed in the very sewers of heathenism, the dupes of all the superstitions of former times, had been an active agent of the wicked one in opposing the progress of the Gospel. As the representative of by-gone ages—for the snows of many a year were seen through the mass of grease and dirt which adorned her head—she was regarded with reverence by the younger females on the station, as the oracle of ancient wisdom. She was wont to tell them what they knew not of the customs of their ancestors. Had she been a man, her contaminating influence would long have been arrested; for there were those on the station whose influence would have driven her to seek an asylum elsewhere; but she was borne

with because she was a woman. She hated the very sight of the place of worship, and had taught many to blaspheme. One day she entered the chapel in quest of a child, and was constrained to sit a few minutes. She had not heard many sentences, when she fled from the hated spot.—On the Sabbath following she came again, when all who saw her felt alarmed, lest violence was intended against some one, but she quietly heard the voice of mercy, and retired in an orderly manner. In the course of a few days, she came to the author in a state bordering on distraction. 'My sins, my sins!' was the language of her lips; tears streaming down her already furrowed cheeks. Her half frantic soul would hear no comfort, nor listen to any counsel. Night after night she would call me out of bed, to tell her what was to become of her soul. One day, meeting her in the street, with both hands she grasped mine, and, as if her heart would break, exclaimed, 'To live I cannot—I cannot die.' Again she was directed to the Lamb of God, and the fountain opened for her sins; but she interrupted me by saying, 'You say the blood of Christ cleanses from all sins; do you know the number of mine? Look to yonder grassy plain and count the blades of grass or the drops of dew; these are nothing to the amount of my transgressions.' After continuing in this state for several weeks, she was enabled to believe; when the being who once persecuted and cursed all who bore the Christian name, a mass of filth which had given to her haggard and aged form an unearthly look, was found sitting at the feet of Jesus, clothed, and in her right mind, adoring the riches of divine grace, to one who was, as she would describe herself, 'like the mire of the street.' Remarkable to her one day, that, from her constant attendance on every means of instruction, she seemed like the Psalmist of old, desiring 'to dwell in the house of the Lord forever,' she replied, 'I am old in the world, but I am still a child in the school of Christ.' She continued fervent in spirit; the subject of divine mercy and love so completely absorbing all the powers of her mind, that when visited in seasons of affliction, it was difficult to elicit any thing about her disease; for, if her answer commenced with the flesh, it was certain to end with the spirit. When subscriptions were making for the auxiliary missionary society, she one day brought in her hand a mite, a pumpkin; and when my wife remarked that she might retain it, and she would put down her name for a small sun, her soul seemed to melt within her, while she asked, 'Who is so great a debtor to the Saviour as I am? Is it too small? I shall go and borrow another.' This was verily the widow's mite, and was doubtless followed by the widow's reward.—*Maffat's Southern Africa.*

SKETCH OF DR. PUSEY.

In a letter from England, in a late number of the *Richmond Enquirer*, we find the following sketch of Dr. Pusey:—

"I left the little village of Sandford in time yesterday morning to reach here before church service had commenced. As it was between ten and eleven o'clock, more than a score of bells were calling congregations to different churches. I decided upon going to the Chapel in New College in the University. I found it crowded, and was told that Trinity Sunday was the only occasion during the year on which it was thrown open to the public, and this explained the cause of the crowd.

"I saw the dignitaries of the Church, who were present at service, pass out of the chapel. There were some ten or a dozen in number, all in their robes, which according as they were of red or of black, or had more or less of trimming, or were made of velvet or of lawn marked the grade which had been attained by their wearers in the high places of the University. Dr. Pusey was among them, and of course most observed by me, on account of the notoriety, not to call it fame, which he has acquired in the church, by his writings and sermons, that were thought to tend so strongly towards Catholicism as to require his suspension from the privilege of preaching in the University during the space of two years. The Doctor is a diminutive looking man, and said to be rather eccentric in his habits. Being a man of wealth, the fact of having his voice muzzled for two years must operate as a severer punishment to him than any deprivation of his living or

other mode of censure. The inhabitants of Oxford say he has brought on a bad state of health by continued fasting. One of the stories they tell of him is, that he and his wife frequently have the most elegant dinners served up and placed on the table; after sitting down, they immediately rise, without eating a mouthful, and order the dinner off, by way of mortifying the flesh. Let the habits of the Doctor be what they may, there is no doubt of the fact, that his doctrines are spreading fast in the Church. It was asserted on pretty good authority, that had he not been condemned by the Vice-Chancellor and a select council of the University, for his recent sermon in defence of the mass, that sacrifice would have been now daily performed in five, at least, of the chapels of the University. He was condemned in secret, without being allowed a hearing, and that fact has given new zeal to his followers."

THE TRAVELLER.

JERUSALEM IN 1843.

(From the Journal of the Rev. F. C. Exwold.)

VISIT TO HEBRON.

Jan. 5.—The Bishop having resolved to pay a visit to the Jews of Hebron, and invited me to accompany him, I packed up a number of tracts, New Testaments, and other books. We determined to spend the day and night at Bethlehem. Mrs. Alexander with part of her family, and several friends, with myself, set out about twelve o'clock, and reached Bethlehem about two o'clock.

The road from Jerusalem to Bethlehem was formerly in a very bad condition, but about six months ago the Greeks undertook to repair the same: and now it is so much improved, that a carriage might easily go from the former to the latter place.

CHRISTMAS-EVE AT BETHLEHEM.

On arriving at Bethlehem, we found the Superior of the Armenian Convent walking outside to receive our Bishop and his party. He conducted us to the convent, where three comfortable rooms had been prepared for us. Refreshments were soon handed round, and afterwards a dinner was served. Hundreds, if not thousands, of pilgrims arrived to be present at the service of the night (it happening to be the Greek Christmas-eve,) and the place around the convent reminded me of a European fair. Tents were pitched and stalls erected, where the weary pilgrims could purchase something to satisfy their hunger and quench their thirst. But the fine large church, built by Queen Helen, and a short time ago repaired by the Greeks, was the great place of resort for most of the pilgrims. Here we saw groups of them assembled, some smoking, some playing at cards, some eating and drinking, some fighting, some sleeping, and again others, particularly children, running about and making a tremendous noise; whilst a grave looking person, with a white turban, which marked him at once as a follower of the false prophet, was walking up and down to keep order. After having witnessed these scenes, which I did not expect on this hallowed spot, I returned to my quiet room in the Armenian convent.

It is worthy of notice, that the Greeks, the Copts, and the Syrians celebrate Christmas at the same time; whilst the Armenians have theirs twelve days later; and I was informed, that, till about 400 years ago, the Armenians celebrated it with them at the same time.

Jan. 6.—This morning we left the hospitable roof of the Armenian convent to proceed to Hebron. The wind was very high—in this country, and at this season, always a sign that rain is near at hand—we were therefore not quite decided whether we should go on or return to Jerusalem; but finally we resolved to continue our journey: Mrs. Alexander, however, returned home.

THE POOLS OF SOLOMON.

After we had left Bethlehem, our way wound itself through rocky ground for about a quarter of an hour, and we proceeded but slowly. We then ascended a steep hill, from the top of which we enjoyed an extensive view; and descending on the opposite side, we came to the far-famed pools of Solomon. We could not but admire that stupendous work of antiquity. The water flows from one pool into the other, and was formerly

conveyed from thence to Jerusalem, by way of Bethlehem; it is true, however, only brought to the latter place, the conduit from thence to Jerusalem being out of repair. In the neighbourhood of the pools there are several wells, which supply them with water. Those who have measured the pools state, that the upper one is 380 feet long, 236 broad, and 25 feet deep; the middle pool is 423 feet long, 250 broad, and 39 feet deep; the lower pool is 552 feet long, 207 broad, and 50 deep. In ancient times there were fine gardens in their environs, but now we found only the ruins of a Turkish castle, in which, previous to the country being conquered by the Pasha of Egypt, there used to be a garrison stationed, who had to conduct the travellers to Hebron, on account of the robbers who then infested the country. We would willingly have spent some hours in this neighbourhood to examine the country around more minutely, but the boisterous weather admonished us to proceed.

The country which we now were traversing had quite the appearance of a desert; cultivation ceased,—no tree, no hut, no human being, was seen for several hours. The land does indeed enjoy its Sabbath, and is waiting until the Lord, in mercy, will again return to Zion and to the cities of Judah. The country is even more desolate than on the coast of Africa. There you will still see the wild Arab pitching his mean tent upon the ruins of destroyed cities, and feeding his flocks in its vicinity; but here all is still, lifeless and quiet.

The rain which had long threatened, overtook us now, and the wind blew as cold as ever it does in England.

THE EUNUCH'S WELL.

We came to a large well, which tradition points out as the spot where the Eunuch was baptised by Philip. Close to the well are the ruins of ancient buildings, from which it is difficult to judge whether a church, or a convent, formerly stood on this spot. There is a great difference of opinion among modern travellers respecting the identity of this place. Some maintain that it could not have been here that the Eunuch was baptised, because he came in a chariot from Jerusalem, and this road is not passable for carriages; it seems, however, that they forget that ancient chariots were very different from our present stage coaches,—the wheels were lower and much broader and stronger than ours; and besides, we did, in fact, perceive vestiges of an ancient carriage-road all along from Jerusalem to Hebron.

Mr. Blackburn and myself had gone in advance of the rest of our party, and were all at once cheered by signs of cultivation, from which we drew the conclusion that we were approaching the end of our journey; but all at once we heard some one calling behind us, and turning round, we found it was our guide. We had lost our way, and were obliged to return to the Eunuch's well, now called Eddineb. The rain was coming down in torrents; yet we had had the gratification of having been at Hallul, mentioned in Joshua xv. 58.

The Bishop and Mr. Roland had by this time nearly arrived at Hebron, which is about half an hour's distance from the well above mentioned.

To be continued.

LIFE AND DEATH.

MEN may live in a crowd, but they must die alone.—Friends and ministers can only accompany us to the pass. None of them can speak from experience, and tell us what it is to die. And it is a way we have not gone ourselves heretofore. But the Christian here, though alone, is not alone. "Yea," says David, "though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

"Death is a melancholy way
To those that have no God."

But how must it be softened and cheered up to those that have? O to have a God, the God of all grace, at hand, a very present help in trouble; laying underneath his everlasting arms; shedding around the light of his countenance; communicating the joy of his salvation; and ensuring the glory to be revealed in ways beyond all our experience and thought! "O my God what time I am afraid I will trust in thee. Thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever."

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS."

LETTER IV.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR.—It cannot, I think, be reasonably objected to your courteous correspondent, that for the sake of brevity he refers to me simply as "A Believer." But I must request "the pious and intelligent reader" continually to bear in mind that it is not in reference to my general faith as a Christian I am to be so designated, but in consequence of my humble but assured belief in a spiritual and moral millennium upon earth, yet to be produced by the Divine efficacy of "the glorious Gospel of the blessed God!" It is purely on that account I have engaged in the discussion respecting the future conversion of the Jewish nation. Some contend there is to be a TEMPORAL millennium, or a personal reign of Christ over a world of righteous persons during the continuance of this time state; but that this happy state of things can alone be produced by bringing back to earth again all the redeemed inhabitants of heaven, who have departed thence "to be with Christ, which is far better." The holders of this opinion deem it "far better" for them all to come back again to this world. And this is not the only point on which they differ in opinion from the holy apostle St. Paul. They also deny that the Jewish nation will ever be brought to embrace the gospel. This is one of the prominent points in their fond theory, in support of which they sometimes stigmatize as "judatizing teachers" those who side with St. Paul on that subject; a specimen, by the by, of their disregard of theological correctness, seeing the "judatizing teachers" in "old time" were men who advocated views of salvation subversive of "the gospel of Christ;" an unjustifiable scandal on their brethren this, on the part of these bold theorists, which one would not expect from persons who profess to be looking every moment for a burning world!"

I contend they are under the influence of an infatuating error in this matter, which, by various species of evidence, may easily be made to appear. But I at present confine my attention to their mistake regarding the future conversion of the Jewish nation, which God has promised to his church in the later ages. If we show they are in error here, their whole system of a personal reign of the Son of man this year, falls to the ground, the cause of God's truth will be subverted, and the church universal encouraged still to labour, and to hope that yet "the mountain of the Lord's house shall be established on the top of the mountains, and ALL NATIONS (the Jews among the rest) shall flow unto it." Isaiah ii. 1, 2.

Mr. Editor, I profess to be an humble "BELIEVER" in a millennial reign of Christ upon earth, which will, as to its general character, be holy and spiritual. Whatever may be its accompanying glories, I believe in a millennium, the chief glory of which will be the moral triumphs of the Blessed Redeemer in the universal ascendancy of his "glorious gospel;"—a millennium to be produced—not by the conflagration of the perishing earth, but by the regeneration of its imperishable inhabitants—not by the resuscitation of the bodies of departed saints, but by the resurrection of the souls of surviving sinners—not by recalling saints from a glorious heaven, but by plucking sinners from falling into a quenchless hell—not in eternity, but in time—not by the final trump of the archangel, but by the gospel trumpet of "the angel of the covenant."

I believe, sir, that "the kingdom of God" is already set up in the earth; in opposition to those who declare it is not. I believe that Jehovah hath set his King on his "holy hill of Zion;" this "kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened;" and that when the leavening process shall have sufficiently progressed, the sons of men will behold astonishing developments of evangelical grace and power,—one of the cheering "signs" of which happy era will be the dawning of the day when

"the fulness of the Gentiles" will begin to "come in." Another will be the consequential coming in of the Jewish people who shall then be found upon earth; that they will then "come in," at least in such numbers as will form a majority, and thus constitute it a national act: which is all I mean by a national conversion. I believe the converted Jewish nation will be most prominently and illustriously employed of God in the final ingathering into the gospel fold of the remaining Gentile tribes and people. "The Lord alone shall be called in that day!"

The reader will be good enough to remember that when "J. H." may speak of a "BELIEVER," in his further remarks, he refers to an humble individual who is a believer in all this, and who is well prepared to prove it all from the Word of God. It is in support of this he is humbly and devoutly endeavouring to prosecute his present argument.

That particular truth at present under consideration, does not indeed NECESSARILY "affect the salvation of any of your readers," as "J. H." remarks; but it may POSSIBLY be more immediately connected with that momentous object than he may imagine. Persons of unquestionable piety at this moment confessedly entertain views opposed to the future conversion of the Jewish nation. This is their "infirmary," not their "sin." But their comfort is, that they already have, and continue to maintain, a saving hold of what may be deemed the spiritual truths of the gospel. Their, as we conceive, erroneous views of this subordinate truth, exercise no such unfavourable influence on their personal piety, as to "separate" them "from the love of God which is in Christ Jesus." With some others, it is to be feared, it is far otherwise. Their reception of that notion into their heads has been associated with the loss of "the love" out of their hearts. And in the words of the admired Watts:

"KNOWLEDGE, alas! 'tis all in vain,
And all in vain our fear;
Our stubborn sins will fight and reign,
If LOVE be ABSENT there!"

From the real "signs of the times" it appears the period is at length come, in which the Jewish nation is to receive a greater portion of attention from the Christian church than they have hitherto had. And, as "THE WAY OF DUTY IS THE PATH OF SAFETY," sound and practical views and suitable emotions, in relation to the DUTIES of the times in which we live, will be found, next to the grace of God, and in connexion with it, the surest preventative against the practical error and other abounding EVILS of these times! Thus in the wise and compassionate order of God, the remedy springs up in the same age with the malady; and by the "faithful and wise steward," any particular truth will be the more industriously cultivated and extensively promulgated, the more obviously it shall be made to appear to him to be invested with a character of special protection against some existing error.

"Every word of God is pure," and "all scripture is given by inspiration of God, and is PROFITABLE," and yet the history of the church universal will show there have been SPECIAL seasons, wherein particular truths have been SPECIALLY prominent and "profitable." Such will be found, I humbly conceive, to be the particular truth now under consideration. I confess it has some weight with me, that when the Established Kirk of Scotland, a few years since, awoke up to a more special sense of her accountability to Christ as the Head of the Church, she sent a deputation of a few of her most learned men to the countries in which the Jews chiefly reside, to examine and report as to the feasibility of the notion of their national conversion. We know that Scotland has been distinguished among the people of our United Empire for her habits of Scripture-reading and Bible-reading. And when we bear in mind that the most learned and pious portion of the Scottish Church has advisedly, and enquiringly, and peculiarly, and prayerfully, embarked in a new attempt to promote the magnificent object for which we are pleading; the perfect insensibility of some men to the natural inferences of SUCH a movement, in connexion

with the teaching of Holy Writ on the subject, irresistibly presses on my mind the words of Lord Gougeon to a Wesleyan clergyman in Quebec. "Prejudice," said his Excellency, "PREJUDICE has neither EYES NOR EARS!"

The march of error is by a downward road. In that road, when the moral machine begins to move, it is not so easy to calculate with certainty where it may stop. There is a rule according to which, in every additional degree of descent, it acquires an awfully additional degree of tendency to still further descent. Nor should it be regarded as improbable that proper views and feelings respecting the conversion of "Israel," may be divinely intended FAVOURABLY to "AFFECT the salvation of your readers," through becoming a useful mark by which to look for the boundary line between truth and error, and thus to save them "from the paths of the destroyer." The Presbyterian Clergy of Glasgow united to preach and publish a valuable course of lectures on this subject. And I beg very respectfully to suggest to all descriptions of clerical men in this country, that the course adopted by those Ministers may be not unaptly regarded as a felicitous note of salutary preparation to the watchmen of "Zion" in general. Many very important results might and would arise, were they universally to call the attention of "the church" and "the world," with some degree of patience of research and largeness of detail, to the past and present history, and the future and prophetic prospects, of the PROVIDENTIALLY DISPERSED and PROVIDENTIALLY PRESERVED descendants of Abraham, "the friend of God!" Of them the inspired St. Paul declares, that even in their present state of unbelief and rejection, they are yet compassionately "beloved for the fathers' sakes!"

"J. H." has mentioned "a few passages of scripture," which he thinks bear him out in his diabolical of the future conversion of the Jewish nation. These shall be duly considered in the course of the discussion; in the progress of which, perhaps, the real signification of those "passages" will become less doubtful in their aspect. It does not appear to me in the least degree difficult to show their most perfect inutility for the purpose for which he has adduced them. But we prefer in the first place to deal with the generals, and then afterwards to turn our attention to the incidentals of the argument. I promise him a candid notice of every argument he may advance. Your respected correspondent has quoted the learned Dr. Macknight as favouring his views of the non-conversion of the Jews. Some would attribute such a misrepresentation to his ignorance, and others to his dishonesty of purpose. I beg to assure him I am not of the latter class of critics; I believe his motives are as clear as the most perfect moonshine that ever checked the midnight traveller. If he will consent to READ the writer he has with so much good intention QUOTED, he will perceive that the quotation St. Paul makes from the prophet, "a remnant (only) shall be saved," refers to the small number which were to be saved from the captivity by Assyria. Therefore that text may be withdrawn again for some other more fitting occasion. It is easy to multiply Scripture quotations. None abound in them more than certain teachers of error. They are often full of Scripture. This was the case in the apostolical days. "They which are ignorant and unstable wrest the Scriptures;" or, as we say, "torture them"—"twist them"—do violence to them—put them out of their natural shape and position. And those whose sight is impaired may not immediately detect the distortion of a feature, how really soever it may have taken place.

No wonder, then, that an inspired author is treated in the same way. In a Montreal periodical, which I happened to see some time ago, the beloved Fletcher of Madely was quoted as though favourable to the present opinions of the editor, who advocated the notion that the world would "end" last spring. I feel it due to the venerated memory of that great man to say, that he gives NO SANCTION to the opinion that the world will end this year! Nor, in my judgment, is there HEATHEN honesty in quoting the words of a man to support a cause, which his writings condemn!

I am sorry to find "J. H." needs to explain himself for quoting Dr. Macknight as favouring his views. Of course if I quote an author, I produce the impression that he favours my argument.

"J. H." may ask for what purpose does St. Paul quote a prophetic passage from Isaiah, if not to show that the entire nation of the Jews would never at any time be restored to the Divine favour? I reply, that in the opinion of Dr. Macknight, THAT could never have been the intention of St. Paul, as appears from his own subjoined words on the apostolical declaration, "And so all Israel shall be saved." The Doctor's language is: "The future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the Gospel, is expressed by their being 'saved;' because by their coming into the Christian Church they shall have the means of salvation bestowed on them." Again, "The conversion of the Jews being spoken of in this passage as a thing future, the conversions of that people made by the apostle Peter (mentioned Acts ii. 41, iv. 4, v. 15.) though numerous, was not in St. Paul's opinion the conversion of the Jews foretold by the prophets." Once more: "As this deliverance of 'Jacob' from the 'ungodliness' of unbelief was not accomplished by Christ at his first coming, it will be accomplished in some future period, by the presence of 'the power of the Lord to heal them.'" See Macknight on Rom: xi.

This quoting of men's names by parties professing sentiments they would have abhorred, reminds me of a story. A little boy, very fond of talking, and hence liable not always to talk profoundly, had often reared his father's ears with his unsubstantialities, and was one day enforcing his notions with "I think, papa—I think, papa—" "Yes, child," said his father, "I dare say you do think; but read, my child; read—READ—READ!"

I remain, Mr. Editor, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.

Near Lake Champlain, }
August, 1843. }

TEMPERANCE.

THE DYING SON!

WILLIAM CARLTON, the subject of our tale, was fatherless! When but a child, death deprived him of a kind and indulgent parent, and although unable then to appreciate his loss, year after year, as it rolled with Time's swift chariot into the eternal past, revealed to him the full extent of his bereavements. With a father's care and protection he was unacquainted. But, although deprived of the required instruction and guidance of one so capable of shielding him from vice and folly, by wholesome advice and proper restraint, he was not, however, a stranger to a mother's ever watchful and anxious solicitude.

But, not only had he lost an affectionate father, but the sure, unerring shafts of death had also been hurled at an only and beloved sister. When life was gay and its prospects shone brightest—when in dazzling hues fancy painted to her young mind, sweet fields of happiness in the far-distant future, and Hope, exalting forth the native energies of the soul, threw the shining bow of prosperity athwart her sky—it was then that the ruthless "king of terrors" plucked the opening rose from mortality's shoot, while angel hands conveyed the seed up to heaven, there to spring forth and blossom in sunny fields of Paradise.

Thus, William and his mother were alone in the wide world, and forsaken by those who once made glad the little family circle. Mrs. Carlton was poor, for since the death of her husband, she depended upon the individual exertions of herself and son for a livelihood, so that at an early age, William entered the "world of business," in order to provide the necessary comforts of life, and prepare, by a close and strict application to the duties of his calling, for the changing scenes of future years. Of course, it became necessary for him to associate with the gay and giddy—to mingle with the vicious and depraved, and to hold intercourse with those inferior to himself in point of moral principle, in order to obtain a thorough knowledge of business and of men, and

become acquainted with the *modus operandi* of success in the world!

Years passed away, and manhood perched upon his brow. Youth's gay scenes had faded, and boyhood's illusive dreams were things of romance; and although the prospects of none in early life were brighter than his, yet as he attained to the years of maturity, they lost their brightness and now a melancholy darkness spread itself over his moral sky. During the years of his minority, and while engaged in worldly pursuits, the sure foundation of future ruin had been laid. He had contracted a fondness for places of public resort and amusements—demoralizing in their character: he had formed associations calculated to lead the young away from the paths of rectitude, and chose for his companions, those whose course of life led to the whirlpool of dissipation! The theatre, the ball-room, and the horse-race, possessed allurements sufficiently strong in their nature to claim his attention.—Habits were thus formed which could never be destroyed, except by the benign influence of religion, and soon his feet were in the slippery paths of the foolish, and so far from hastening to a place of security, he continued to descend sin's declivity till he stood upon the precipice of *Intemperance*, erected by that scourge of the human family "King Alcohol," and gazed with a burning eye and bloated countenance, upon the roaring vortex beneath, lashing with its mad waves the rocks upon which he stood, as if impatient for its unhappy victim! Ah! who can imagine, much less describe, the soul-withering feelings of Mrs. Carlton as the prospect of a mournful and heart-breaking solitude seemed to look her in the face?

The mother, with a fearful look of anguish—a countenance strongly marked with sorrow, and a heart torn with grief, bent over the wasted form of an only son, once the cheerful partner and soother of her afflictions, but now a blasted, ruined being! The blight of dissipation was resting upon his fair and noble brow. The cheek, no longer glowing with health's rosy tint, was pale from the ravages of alcoholic consumption. The eye was sunken, and no longer flashed the fire of youthful ardour, or sparkled as it once did when "bright-eyed hope" and smiling happiness had their dwelling place within the unstained soul! Alas! as time rolled on, bearing with it the record of misspent moments, and displaying life's vicissitudes, a fearful change had taken place both in the life and prospects of the young man.

He could no longer fix the bright-beaming eye, which speaks a conscience void of offence towards God and man, full upon the care-worn features of a fond but injured mother. He could not lift a smiling face, portraying the loveliness of innocence within, and pray, as once he did, when a gay, light-hearted, happy boy; neither could he stretch forth his firm unwavering hand to those who came to counsel and to save, for it was palsied by the tyrant's heavy chains, and the enervating power of intemperance, which had seized fast hold of the vitals and springs of his existence.

Thus, like a vessel wrecked, he lay upon the rugged shore of time, and the heavy breakers of death came dashing with wild and ruthless furr upon his frail house of clay, while the afflicted mother, (like the sailor's wife watching with all the anxiety of fruitless despair, the tempest-beaten and billow-tossed ship containing her beloved,) bent over the wasted form of her son, to catch the last whisper which tells of the spirit's departure. But, alas, his reason was gone—hurled from her throne by the tyrannical usurper! There he lay quite senseless; life spending itself in every breath—its sands wasting fast! Oh! what were the feelings of that woman as she read the destiny of her fallen son, once a prattling innocent child, but now senseless in the fearful struggle with death, unable to give her a parting look, or to bid her the last adieu?

The young man died! He spoke not—his eyes opened not, but—oh, dreadful thought!—in the deep sleep of intemperance—he rolled from its giddy precipice into the awful chasm below!—*Phil. Temp. Adv.*

ENGLAND.—Our latest accounts from England state that Father Mathew appears to be pursuing his temperance career almost as triumphantly in England as he did in Ireland. Thousands, heretofore votaries of Bacchus, have signed.

RELIGIOUS LITERATURE.

ARE THERE FEW THAT BE SAVED?

(ISAIAH xvii. 6, 7:—"Yet gleanings of grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."—xxiv. 6, 13:—"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleanings of grapes when the vintage is done."—Luke xiii. 24, 30:—"Strive to enter at the strait gate: for many I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last."—Matt. vii. 13, 14:—"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

IMITATE CHRIST.

LET Christians, whenever they are tempted to be proud, or to act contrary to the example of the Lord Jesus, suppose him once more addressing them individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy Master is meek and lowly, and so much debased himself! Was he so poor? Blush, then, to think that thou art ashamed of poverty, or so anxious to avoid it. Did I condescend to wash the feet of my apostles? and can you reckon the meanest office of charity, self-denial or condescension, beneath you? When you hear me, in my word, ascribing all glory to God, will you seek and delight in the applause of mortals? If I please not myself, do you deserve the name of my disciple, when seeking to please yourself? Did I drink off my cup of unmingled bitterness without repining; and shall a small drop of gall, in affliction and disappointment, cause thee to murmur or complain? Why, O why, has the example of your Master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified to yourself and the world."—*H. Hunter.*

THE UPRIGHT MAN.

THE man of integrity is one who makes it his constant rule to follow the road of duty, according as the word of God and the voice of conscience point it out to him. He is not guided merely by affection, which may sometimes give colour of virtue to a loose and unstable character. The upright man is guided by a fixed principle of mind, which determines him to esteem nothing but what is honorable, and to abhor whatever is base or unworthy, in moral conduct. Hence we find him ever the same at all times; the trusty friend, the affectionate relation, the conscientious man of business, the pious worshipper, the public spirited citizen. He has no borrowed appearance. He seeks no mask to cover him, for he acts no studied part; but he is indeed what he appears to be—full of truth, candour, and humanity. In all his pursuits, he knows no path but the fair and direct one; and would much rather fail of success, than attain it by reproachful means. He never shows a smiling countenance while he meditates evil against us in his heart. He never praises us among our friends, and then joins in traducing us among our enemies. We shall never find one part of his character at variance with another. In his manners he is simple and unaffected; in all his proceedings, open and consistent.

BE not ashamed to serve others for the love of Jesus Christ; nor to be esteemed poor in this life.

even the roughness and uncouthness of his manners become positive traits of excellence, under the magic touch of money!

Such are the opinions of the world,—such the principles on which modern society is based, and, unhappily, such a state of things is but too much sanctioned and encouraged by men who profess to be followers of Him who said: "Seek not the honour that cometh from men only." Is it, therefore, matter of surprise, that all classes of society are endeavouring to become rich—any wonder that this is the great goal to which all tend—any marvel that days and nights are spent in devising plans to amass wealth—and that, in their unhallowed efforts to lay up treasures upon earth, many fall into a snare and divers hurtful lusts, which drown them in perdition?

We are no levellers, though we thus speak. We know that ranks and conditions, "principalities and powers," exist among men, and properly so; but we do most strongly object to the making of gold and silver, houses and lands, the criterion—or pounds, shillings and pence, the rule of respectability.

A man may indulge in all the fashionable vices of the day—he may plunge into every variety of excess and dissipation—and yet, because he owns a certain amount of property, he is a gentleman; while his poor neighbour, who has barely the necessaries of life, though he excels in every grace and virtue that adorns the Christian character, is—not a gentleman. Strange perversion of language! Strange prostitution of common sense!

The time was, however, when it was not considered a disgrace to be poor. Even among pagans, wealth was not the standard of excellence. And is it not most devoutly to be desired, that a period may arrive when men will be accounted respectable in proportion to their piety and intelligence—when the patent of nobility that shall be held in the highest esteem will be that which is granted by the King of kings, and when the character drawn by the pencil of inspiration will be that alone which shall be recognized as constituting the real gentleman,—"gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

It will be seen by the following articles, that Puseyism continues to spread its baneful influence to an alarming extent in the Mother Country; and, like the Upas tree of Java, is scattering the seeds of spiritual death wherever its principles are received and reduced to practice. While we sincerely regret the increase of this most destructive species of error, we are led to rejoice in the weighty testimonies which are almost daily furnished by the highest authorities in the Episcopal Church,—proving that there are many holy and devoted men in the venerable Church of England, who are determined to discountenance this most mischievous evil. The opinion of the Bishop of Norwich, which is given below, will be read with deep interest:—

THE APOSTOLICAL SUCCESSION.—At the recent London Anniversaries, the Bishop of Norwich preached the Annual Sermon in behalf of the Society for the Propagation of the Gospel in Foreign Parts, at St. Paul's Cathedral, on the 19th of May.

The sermon seems to have created some sensation among the high church party, against whom the Bishop aimed an unexpected blow. He denied the Apostolical Succession of the priesthood of the English Church; that it was a necessary mark of a true church; that it could be traced with any degree of certainty, &c. However much he admired the zeal, learning, and piety of a large party in the Church, he said he could not concur in their pretensions to almost

divine and miraculous powers, and he disapproved of the "innovations" which had been introduced. Their claims to Apostolical Succession rested on the transmission of priestly authority in a direct line from apostolical and primitive times. The links of the chain it was very difficult to ascertain; they were attenuated to a thread in many cases; and some of the individuals represented by them had been reprobates and monsters. He thought that the claims of the Church to an apostolical character rested on the purity and scriptural character of its doctrines.

One of the high church journals is quite horrified at this sermon, and even expresses the modest hope that the Society will not permit the sermon to be printed with its Annual Report, adding, "should it appear there, the hand-writing is upon the wall, declaring that the days of the Society are numbered."—*Boston Recorder*.

THE OXFORD HERALD, which has lately changed hands, having given great offence to the Puseyites, (whose organ it was under the old proprietorship,) they have determined on starting a paper in opposition, to come out early next term. The management, editorship, &c., will be completely under the control of the Tractarians. —*Manchester Herald*.

PRACTICAL PUSEYISM.—In a village not five miles from the town of Sevenoaks, Kent, a poor man who had lived in a gentleman's service, but was out of a situation, who was in a desponding state, bordering on insanity, applied to the clergyman for spiritual advice. The curate, who is a Puseyite of the first water, immediately prescribed for the relief of his troubled conscience.—"You must give alms," said the priest. "But what can I give?" replied the agitated man.—"How much money have you?" asked the interrogating confessor. "About ten pounds," was the reply; "the remains of careful savings of former years of service." "Then you must give two pounds, and bring it to me," said his reverence; "and you must have given more had you not been out of a situation." Away went the poor man and got his money. The conscience-quieting alms were placed in the hands of the clergyman; but the matter did not end thus. It so happened that the wife of the poor man had not quite so much faith in the merit of such good works, and supposing, moreover, that the Rev. gentleman had only resorted to this measure in his kind endeavour to pacify the disturbed mind of her husband, went in her simplicity to this priest of the Church, hoping to receive back again what had been deposited with him under such extraordinary circumstances, and urging her request by the forcible arguments, that they could not afford to make such a gift; that, her husband being out of a situation, their little stock would soon be exhausted, and that such was the state of her husband's mind, that he really did not know what he did. But entreaty and remonstrance were alike in vain. The alms were sacred, and the Church could not be despoiled, and so the poor creatures were mulct of their money.

At one of our churches, says a correspondent at Lynn, we have the imitation candles on the altar, morning prayers at half-past eight, a careful observance of saints' days, and a church day school on a graduated scale of charges, daily inspected by the Puseyite curate, who has established it. An infant child, the child of poor parents, died on Friday; the nurse applied, to the chaplain to the jail and work-house, to bury the child, producing the certificate of the child's death. He resolutely refused to bury the child, expatiating upon their neglect in not having the child "regularly baptised;" and intimated that it was quite a favour to let it lie in the consecrated ground; that, if it had been sprinkled, it had been sure of heaven, but now the certainty was on the other side!—*London Record*.

We have to acknowledge the receipt of a neat weekly periodical, entitled the "Olive Branch," published at Halifax, N.S. It is devoted principally to the interests of temperance. The cause is a good one—and we wish the publishers every success.

Our latest dates from England reach to the 19th ultimo. A brief summary, containing the substance of the most important news, will be found on our last page.

THE Leeds Mercury, of a late date, in a report which it furnishes to its readers of a great temperance demonstration at York, in which Father Matthew took a conspicuous part, publishes the speech of this great champion of temperance, from which we extract the following:—

"I have received several anonymous letters this evening, accusing me of leading the people astray—of leading them into superstition—(Shame)—and of substituting teetotalism for the gospel. I have never done so. I consider teetotalism the foundation of every gospel virtue, for there can be no virtue without temperance. By teetotalism I have brought down in Ireland the wall that separates the people from the ordinances of religion and the services of God, banished vice and crime, emptied our jails and bridewells, and raised the people to a height of moral elevation to which no one ever expected to see them raised. (Loud applause.) I have not, as I said lately to a gentleman who made the same charge against me in London, substituted teetotalism for the gospel—but, on the contrary, from my own resources, I have distributed in Ireland thousands of copies of the sacred Scriptures. (Immense applause.) We have now in the press in Dublin a cheap edition of the Holy Bible, which will be printed and sold in numbers at 6d each, to be only 6s for the entire twelve numbers, and which places the sacred Scriptures within the reach of every teetotal head of a family in Ireland. (Loud applause.) I consider teetotalism as the harbinger of happiness, not only for Ireland, but for the entire empire; it has not only broken down the wall of separation that kept the people of Ireland from the discharge of their religious duties, but also that which kept them so long from their fellow men; for teetotalism will enable us all to see in the face of every human being a brother. (Loud applause.) I have always advocated teetotalism on these principles, and I shall always, with the Divine assistance, continue to do so. (Applause.) I take no credit to myself for the marvellous result, for it is not he that planteth nor he that watereth, but God that giveth the increase, to whose name be praise, glory, and honour, for ever, Amen. The only credit that I can take to myself is for untiring energy in the great and sacred cause. [Hear.] I was charged myself this evening and to-day, with what to me, being a minister of the gospel, may be attended with serious consequences—I was charged with being a Manichean, condemning wine, as created by the evil principle and as being bad in itself. Now, I never uttered a word on that subject; I never went farther than to say, that those who were moderate in strong drink did well, but those who abstained from it altogether did better. I acknowledge many poisons are good creatures of God, but they may be abused, or taken for our destruction. [Hear, hear.] I would admonish all teetotalers to follow the plan I have done, which God Almighty has so marvellously blessed, to abstain themselves from all intoxicating liquors, and obtain as many converts to our cause as they can by argument; but at the same time to exercise charity to those who will not join them. [Hear, hear.]"

WHAT WE OVER-LOVE, WE SHALL OVER-GRIEVE.

Rachel set her heart too much upon her children; and when she had lost them, she lost herself too. Such a vein of grief was opened, as could not be staunch. She refused to be comforted. Here was discontent. When we let any creature lie too near our hearts, when God pulls away that comfort, a piece of our heart is rent away with it. Those that would be content in the want of mercy, must be moderate in the enjoyment. Better have a spare diet, than having too much, to surfeit.—*Vincent*.

THE RICHES AND DIGNITY OF BELIEVERS.

All the kingdoms of this world, and all the glory of them, are not worthy to be compared with the smallest of the benefits of redemption. He that is least in the kingdom of God, is greater than the greatest earthly monarch that ever wore a crown. What then must they be who are rich in faith, who stand high in God's favour, and are blessed with all spiritual blessings in heavenly things in Christ Jesus!

SELECT SAYING.

As a man may forget his prayer, and yet after find the fruit of it; so it is with many a minister for his sermons: yea, some may persecute a preacher even to death for some doctrine; and yet many years after, reap the benefit of it, when affliction or death comes; for when by that means the heart is broken, that knowledge that did swim in the head before, falls down into the heart: for this we see in nature; when the husbandman hath sown his seed, though he sleep or die, yet it grows.

DIED.—In this city, on the 2d instant, after a few days illness, Mr. James M'Donough, for many years book-keeper to Robert Campbell, Esquire, aged 26 years. His pleasing and pious demeanour won for him the esteem and affection of all who had the pleasure of his acquaintance.

CIVIL INTELLIGENCE.

LATEST FROM EUROPE.

The steamship *Margaret*, Capt. Shannon, arrived at Halifax, N. S., on Sunday afternoon, the 27th ult. after a passage of 17 days from Liverpool. By this arrival London papers to the 9th, and Liverpool to the 10th ult., brought out by the *Margaret*, were received—being five days later intelligence than that received by the *Great Western* at New York.

The weather continued fine, and there was every prospect of good crops. An improvement had taken place in some branches of manufacture.

Money was becoming nearly as abundant in the east of England as it was in London, and in consequence Messrs. Gurney, of Norwich, and most other leading bankers in that part of the country, have reduced the rate of interest they allow on deposits to 1½ per cent.

Ireland has been divided into military districts. Mr. Bodhen, one of the members from Galway, had been removed from the Deputy Lieutenantcy and the Commission of the Peace for that county, on account of taking part in the Repeal meeting at Tyam.

Her majesty's war steamer *Lizard* was lost early on the morning of the 25th ult.

A great meeting of pitmen engaged in the collieries, was held on the 6th at Black Fell, about four miles from Newcastle, for the purpose of forming a union to protect the rates of wages. More than 20,000 were present.

The Duke of Wellington had given a grand concert of vocal and instrumental music at Apsley House. There were at least 700 of the leading nobility present.

The conservative nobility in the north of Ireland have had a meeting at Belfast, and passed strong resolutions against Repeal. The Repeal cause does not make much progress in the north.

PARLIAMENT.—In the House of Lords, on the 9th ult., Lord Roden presented a petition from 5000 in the county of Down, praying for the prevention of the Repeal agitation, and against the renewal of the anti-procession act. The Duke of Wellington, in reply, said, that the government had made due preparation for preserving the public peace in Ireland—and would not adopt any new measures unless compelled by necessity.

The news from Spain is decisive. Espartero had fled. The provincial deputation of Madrid is dissolved, and other deputies appointed in their stead.

NINE DAYS LATER.

The Unicorn arrived at Quebec on Tuesday morning between two and three o'clock, bringing the English mail to the 19th ultimo.

The news by this arrival is not of great importance, in a political point of view, but we find, with pleasure, that the reports of the weather and the crops are much more favourable than at last advices. The weather for the last ten days had pleased even the farmers in every respect, although some heavy rains had fallen in several districts of the country, and done some damage to the corn crops in progress of reaping in the Southern counties. Harvest is also partial in the North, but will not be general over the kingdom until the end of the month.

The favourable weather had caused a reduction in the price of corn and flour in all parts of the country, accompanied by an extremely dull trade in those articles. Wheat at Liverpool had receded 6s. to 8s. per bushel, and flour 2s. a 3s. per barrel, with symptoms of a further decline, should the weather hold good.

Of Axes, a few hundred barrels had been taken at 2s. for Pots, and 25s. 6d. a 26s. for Pearls.

Demand for American Beef and Pork had been limited and prices barely supported. Cheese was lower by 1s. to 2s., and stocks light. Lard was in request, and rising, although the import had been large.

A great—perhaps the greatest—demonstration which has yet been made in favour of repeal, took place at Tara Hill—a memorable spot in the early history of Ireland and its kings, and celebrated even in late years by the resistances which were made to the King's forces by the "Croppies," in the rebellion of 1798—on Tuesday last. All the accounts concur in representing this as the greatest of all the "monster meetings." O'Connell's speech was in his best style—more earnest and impassioned, and less flippant than usual. "I feel," exclaimed he, "the awful responsibility to my country and my Creator which the part I have taken in this great movement imposes upon me." This meeting has excited greater alarm on this side of the water connected with the repeal movement than any former one—or indeed all put together. The *Times* of yesterday has the most desponding article which has yet appeared in its columns on this now alarming subject of repeal. A crisis, it is admitted on all hands, is not distant.

The British Bible Society has just presented to the royal library a collection of bibles in 82 different languages, consisting of 119 volumes.

The Right Hon. Lord Lovat has consented to give sites for free churches on his estates.

A few days ago, Dr. Burns, of Paisley, received a letter from Mr. Hastic, M. P., inclosing a draft for £200 for the benefit of the Free Church.

The Rev. Dr. Cunningham, late Minister of Trinity College Church, Edinburgh, preached on Sabbath last his farewell sermon to his congregation, before proceeding to America to examine the various systems of education in the seminaries of that enterprising and rising country. He is appointed to be one of the Professors of Divinity in the New Seminary of the Free Church of Scotland.

THE SCOTCH CHURCH.—The August Commission of the Established Church met on Wednesday last, to consider Lord Aberdeen's bill. A resolution was moved by Dr. Cook, approving generally of the bill, but objecting to the clause referring to "the number and character of the objectors." Principal Haldane moved, as an amendment, that the Commission approve of the bill as it stands. After considerable discussion, Principal Haldane's amendment was carried by a majority of 61 to 33.

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