

**The Weekly Mirror,**

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WHERE

All kinds of Job PRINTING will be executed at a cheap rate.

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**NATURAL HISTORY.**

(Continued.)

**CLASS III. REPTILIA, INCLUDES FOUR ORDERS:**

- Order 1. *CHELONTA*, as Tortoises.
- Order 2. *SAURIA*, as Crocodiles, Alligators, Lizards, Iguanas and Chamelions.
- Order 3. *OPHIDIA*, as Serpents.
- Order 4. *BATRACHIA*, as Frogs, Toads and Salamanders.

**CLASS IV. PISCES, INCLUDES FOUR ORDERS:**

- Order 1. *CYCLOSTOMI*, as Lampreys.
- Order 2. *PLAGIOTOMI*, as Sharks, Torpedoes and Rays.
- Order 3. *STURIONES*, as Sturgeons.
- Order 4. *PLECNOGNATHI*, as Diodons, Tetraodons, File Fish and Trunk Fish.
- Order 5. *LOPHOBANCHII*, as Pipe Fish, Sea Horse and Pegasus.
- Order 6. *MALACOPTERYGII ABDOMINALES*, as Salmon Trout, Smelt, Grayling, Herring, Shad, Pike, Anchovy, Flying Fish, Carp, and Roach.
- Order 7. *MALACOPTERYGII SUBBACHIATI*, as Ccd, Hadjock, Halibut, Turbot, Sole, and Lump sucker.
- Order 8. *MALACOPTERYGII APODES*, as Eels.
- Order 9. *ACANTHOPTERYGII*, as Wolf Fish, Gilt-Head, Mullet, Perch, Mackerel, Tunny, Pilot Fish, Dorado and Sword Fish.

To be continued.

**BIOGRAPHY.**

**JOHN BUNYAN.**

John Bunyan, a pious writer, was born at Elstow in Bedfordshire in 1628. He barely learnt to read and write, and followed his father's business, which was that of a travelling tinker. For some years he led a profane kind of life, and was addicted to swearing and sabbath-breaking. At length

he was converted by some poor women, and began to study the scriptures, in which he acquired a great knowledge. In the civil war he entered into the parliament army, and was present at the siege of Leicester. About 1655 he became a member of a baptist congregation at Bedford, in which he used to exhort. For this at the restoration he was taken up and confined in Bedford gaol twelve years and a half, supporting himself and family by tagging laces. There also he wrote his famous Pilgrim's Progress, a religious allegory, admirably wrought up, and which has gone through fifty editions, and been translated into different languages. On his release from prison, for which he was indebted to bishop Barlow of Lincoln, he became teacher of the baptist congregation at Bedford. He also travelled into different parts of England to visit the people of that persuasion, on which account he was called bishop Bunyan. He died in London of a fever in 1688. His works make two volumes, folio.

**THE TWO ASPECTS.**

As we saw the mansion at a distance, it stood before us, one of the most pleasant objects upon which our eye had rested. The pleasing picture faded, however, as we approached. Here rough boards supplied the place of a demolished sash, and there a bundle of worn out garments occupied a broken pane. A fallen chimney had left its ruins on the roof, the remainder had dashed the paling in pieces on which they had been precipitated, and were scattered in neglected masses on every side. Rubbish of various kinds almost choked the entrance to the house, while half-ruined fences and out houses met the eye wherever it was turned. This nearly inspection furnished us with a melancholy contrast to the beauty of the distant prospect. Seen from afar, it gladdened the eye; seen at hand, it was a spectacle of desolation.

We saw a disciple in a social circle. We were pleased with his gentlemanly deportment, the easy gracefulness, the winning kindness and condescension of his manners. All around him, seemed to feel the inspiration of his presence and to be made the happier by it.

Now for the nearer view. We saw him in the retirement of his own home. We saw him when the excitement of the public circle had ceased; when the developments

of character were natural, and therefore when the real man was seen. He was morose and sour; he was imperious and passionate; he was unkind and disobliging. His family was a different theatre of action from that of the public assembly. In the latter he was a player merely, in the former you saw the actual character of the man.

Another case. We heard that disciple's prayer and listened to his remarks as we were with him in the social meeting. There was spirit and life. There was apparent seriousness and earnestness. There was nothing to condemn.

The distant mansion had an imposing appearance. But we drew near. We looked at that disciple at his weekly, worldly business. The scene was changed. There were defects in the articles he sold, and he would have been outrageous had the imposition been practiced upon himself. He took advantage of simplicity and ignorance to make an unworthy exaction. He was an hungry wolf to the unfortunate debtor. The poor man's family was pinched by the unrelenting pressure of his claims. The sons and daughters of sorrow and want, knew it was vain to look for the opening of his clenched and covetous hand.

Yet another case. A rich man sought a favor of the disciple. It would have gratified you to have seen the prompt cordiality with which it was granted. There were profuse expressions of kindness. Conferring the favor seemed even more gratifying than the reception of it.

But the poor man came. The stern severity of providence has made him dependent. His heavy and well known sorrows plead for him. He asked a favor of that same disciple. But he found an unfeeling heart. There was cold and cruel neglect. There was the lofty and forbidding look. The rejected son of poverty went on his painful way with a bleeding heart.

Hearken again. Did you hear that rebuke of vice? With what terrible power he launched the missiles of truth against it! It seemed the guilty would be consumed by the breath of his mouth. His words were as hail-stones and coals of fire. It seemed that he who could utter such withering rebukes against iniquity must be a pattern of virtue. So it appeared as we stood afar off.

But we drew nigh. That disciple is another being in the scenes of domestic life. The tongue that shot out lightnings against