

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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## POETRY.

### THE LAND OF LIGHT.

"The Lamb is the light thereof."—Rev. xxi. 23.

THAT clime is not like this dull clime of ours;  
All, all is brightness there;  
A sweeter influence breathes around its flowers,  
And a far milder air.  
No calm below is like that calm above,  
No region here is like that calm of love:  
Earth's softest Spring ne'er shed so soft a light—  
Earth's brightest Summer never shone so bright.

That sky is not like this sad sky of ours,  
Ting'd with earth's change and care;  
No shadow dims it, and no rain-cloud lowers—  
No broken sunshine there!

One everlasting stretch of azure pours  
Its stainless splendour o'er these sinless shores;  
For there Jehovah shines with heavenly ray—  
There Jesus reigns dispensing endless day.

These dwellers there are not like those of earth—  
No mortal stain they bear;  
And yet they seem of kindred blood and birth—  
Whence and how came they there?  
Earth was their native soil—from sin and shame,  
Through tribulation they to glory came;  
Bond-slaves delivered from sin's crushing load,  
Brands pluck'd from burning by the hand of God.

These robes of theirs are not like those below;  
No angel's half so bright!  
Whence came that beauty, whence that living glow?  
Whence came that radiant white?  
Wash'd in the blood of the atoning Lamb,  
Fair as the light these robes of theirs became;  
And now all tears wiped off from ev'ry eye,  
They wander where the freshest pastures lie.  
Through all the nightless day of that unfading sky!

### THEY THAT SOW IN TEARS SHALL REAP IN JOY.

THERE is an hour of hallowed peace  
For those with cares distressed,  
When sighs and groans and tears shall cease,  
And all be hushed to rest;—  
'Tis then the soul is freed from fears.  
And doubts that here annoy—  
And they who oft have sown in tears,  
Shall reap again with joy.

There is a home of sweet repose,  
Where storms assail no more;  
The stream of endless pleasure flows  
Along that heavenly shore:  
There smiling peace with love appears,  
And bliss without alloy;  
There they who once have sown in tears,  
Now reap eternal joy.

When the revealing hour is near,  
That sunders every tomb,  
And on our way of doubts and fear  
We pass the valley's gloom—  
O Jesus, calm our mortal fears;  
Let praise our lips employ—  
So we, who here have sown in tears,  
May reap in heaven with joy.

## THE CASKET.

### MAXIMS FOR MINISTERS OF THE GOSPEL.

CONTRACT not much carnal acquaintance.

Learn to be abused without being angry.  
Mettle not much with the affairs of this life.  
Argue coolly, and from conscience, not for victory.

Affect not a show of sanctity before men.

Be not ashamed of pity in any company.

Whatever else thou read'st, read a double portion of the Scriptures of truth.

Shun familiarity with the men of the world, else celestial truths, as uttered by them, will be condemned.

Care not much about thy own reputation, as truth and the gospel suffer not.

Learn daily more of Christ, and more of thyself, else thy other studies will profit little.

Seek not great things for thyself; seek not great approbation, great applause, great convenience, or a great income, but seek great things for Christ; seek to win a great glory, many converts, and much fruits of righteousness.

Consider the preciousness of souls, the value of salvation, the weight of the sacred charge, the terrors of the Almighty, the awful day of account, and thine own utter inability; then shalt thou have no vain confidence, but depend on God alone.

Please all men in the truth, but wound not the truth to please any.

Set thy affections on things above: so shall spiritual things be thy delight, and not thy burthen.

In company always study to drop something for edification; and in a manner preach occasionally as statedly.

Be much with God in secret; so shall God be with thee in public.

See that the carriage of every one in thy family be a pattern to all observers, and not matter of reproach to the joy of enemies.

Let thy charge be continually on the mind; and not only pray with them in public, and from house to house, but carry them to the closet, and pray for them in private.

Neglect not to visit them in all proper times, but especially embrace those golden opportunities, sickness and affliction.

Have a fellow feeling with the sufferings of all thy flock. Let thy conversation be uniform; and what thou preachest on the Sabbath, practice through the week.

Employ leisure in study.

### GOD IS LOVE.

God is love: all his perfections and procedures are but so many modifications of his love. What is his omnipotence but the arm of his love? What is his omniscience but the medium through which he contemplates the objects of his love? What is his wisdom but the scheme of his love? What are the offers of the gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, "Man! do this: if no harm." They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescension of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from

whose summits his blessings, flowing down in a thousand streams, descend to water and refresh his Church, situated at its base?—*Dr. Waugh.*

### HEAR WITH SERIOUSNESS.

WHEN Moses had delivered the divine testimony to the children of Israel, he said, Set your hearts unto all the words which I testify among you this day. . . . for it is not a vain thing, because it is your life." Deut. xxxii. 46. The apostle tells the Hebrews, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1. A serious mind should be cultivated, previous to going to the house of God. Is the word of God your life? Consider how you listen, when a physician speaks to you about your own health, or about the health of your children, or beloved friends; how carefully you notice and follow his directions! If any great worldly advantage is mentioned, as to be attained, how you listen to the account! how it dwells on your mind, and you think of it over and over again, and love to talk about it! So seriously and earnestly should you listen to the word of God, eagerly attending, lest, to your personal and lasting injury, you lose any valuable direction. Your salvation is too serious a matter to be trifled with. Remember that God is very serious in sending his ministers to you: they are, if faithful, very serious in prayer for you, and in treating with you; the Holy Spirit is very serious in pleading with you, and the work of your salvation is the most serious work in which you can possibly be engaged.—*Bickersteth.*

### ENTER INTO THY CLOSET.

Do not neglect that duty: Do not deprive yourself of that inestimable privilege. Do troubles arise? Do prospects darken? Do foes increase? Do friends fail? Do obstacles increase in number, and do they become more formidable? Do facilities for accomplishing your designs decrease? Do the suggestions of Satan harass you? Do his devices alarm you? Enter into thy closet—there you can get strength, and light, and victory.

### THE UNSEARCHABLE GOD.

God is a spirit, infinite, boundless, illimitable, unfathomable in his conceptions, and capacities; but we are finite, circumscribed, and weak in our conceptions. Between the finite and infinite there must be an infinite distance; and if there be an infinite distance between the intellect of Gabriel and of God, what must be the distance between ours and his? Those morning stars gather all the lustre of their vast intelligence from him, and perpetually replenish their effulgent orbs at the fountain of light. Such is God, but God is the great subject of Divine revelation his being, his attributes, his purposes, the principles of his government, and the modes of his existence. Is it probable then, that all which the sacred volume shall reveal of God should be understood. Is it in the nature of things?—Then must the mighty deep compress itself into a scanty rill: the glorious sun pour all his light into a twinkling star! the vast revolutions, the myriads of ages of eternity, be comprehended in the fleeting years of time. For not till then "shall man by searching find out God," or the finite comprehend the infinite. But because we cannot comprehend it, is it therefore, contrary to our reason? No! the very circumstance that we cannot comprehend it commends it to our reason. The duration we can calculate is not eternity; the being we can grasp cannot possibly be infinite. If God were comprehensible by us, he would be a finite being like ourselves; and if revelation told us nothing about God which we could not comprehend, we should say, either the revelation is imperfect, or the Being of whom it treats is not God. The doctrine of God must, therefore, be superior, but not contrary, to reason.—*Dr. Raffles.*

## GENERAL LITERATURE.

## THE PRIMITIVE CHURCH

CONTRASTED WITH THE CHURCH AT THE PRESENT DAY.

THE condition of our church in our own times, compared with what it was in the days of the apostles, and their immediate successors, presents a sad departure in doctrine and practice from the purity in which it then existed,

Then the united prayer was in the language of our Saviour, that the church might be one, even as Christ and the Father were one, that the world might believe because they were one. Now the practice of nearly all is, that the church should be split up and divided into various sects, with no bond of union to join the different bodies of professed Christians. Then Christians made their future existence the great end and aim of their being, and all other questions were made subservient to it. Now professed Christians practically live for this world; the other being only an after consideration. Then to profess the name of Christ, subjected his followers to ignominy, reproach, and death, and the loss of all pleasures which the things of this world afford; they were persecuted, imprisoned, and subjected to the most cruel tortures, that man could inflict, and their property was subject to confiscation, and their very names cast out as evil. Now to profess the name of Christ is honorable, and secures even the respect and favor of the world. Then, the offence of the cross deterred any from becoming the followers of Christ, only as they were influenced by pure and holy motives. Now the honor of a Christian profession is a strong incentive to church membership. Then the followers of Christ were willing to spend and be spent in their Master's service; they suffered willingly the despoiling of their goods, and counted not their own lives dear unto them for the sake of Christ; and if needs be, they were willing to endure every affliction and privation, and death itself, for the more enduring joys of that better country. Now we have reason to fear that similar trials would cause multitudes of those who are loud in their professions, to forsake the cause of the Redeemer, for the husks of this world. Then there was a marked difference between the church and the world, in the lives, conversation and examples of men. Now the outward acts of the majority of professors furnish small evidence of their discipleship; they are as close in their bargains, as overhearing in their dealings, as virulent and unrelenting in their animosities, as miserly in their savings, as aristocratic in their feelings, as dogmatical in their opinions, and as worldly-minded in their conversation and intercourse with the world, as are many whose hopes and desires are bounded by the limits of time: they are as fond of equipage and show, as much given to laying up riches here below, as fond of the honors of this world, and of being called by men Rabbi, as are many of whom we do not expect better things: and they embark with the same zeal in political animosities, and are as light and trifling in their conversation, and all their feelings apparently as limited to earthly pleasures, as are many who have not a name to live. Then the Christian lived for Christ and for him alone. Now we fear multitudes of professors are living for themselves. Then they went from house to house, exhorting sinners, comforting the afflicted and encouraging the brethren. Now most seem to be satisfied, if their ministers alone perform these duties. Then the cause of Christ was near their hearts, it burned upon their tongues, and was their continual theme. Now how cold and dead are professors; how seldom is the sinner exhorted, or the enquirer encouraged by them, ex-

cept at stated periods. Then, in their intercourse with each other, their tongues gave the most ready utterance to such joyful emotions as the cause of Christ inspired. Now how often professors meet, hold long intercourse with each other, and part with not a word of heaven, or God: even in the social circle, where they congregate for friendly intercourse, the news, the weather, the fashions, and politics are fruitful themes; but their relations to God come not into all their thoughts. Then the Bible was their book of books. Now the last new novel is eagerly devoured. Then they forsook not the assembling of themselves together. Now how many names are on the records of the church, who seldom visit the stated prayer meeting. Then they were content to believe the Bible as it reads, and did not seek to be wise above what was written. Now each one fancies there is some hidden meaning in the text, which he brings to light by interpreting it in a figurative or spiritual manner; and that the Bible does not mean what it says, according to literal reading. Then Christians were living in constant expectation of their Saviour's return. Now the church are satisfied to delay his coming 1000 years. Then they strove with all their might to advance the interests of the church; but now they are more eager to build up their respective sects.

A careful comparison of the church in the two periods of its existence, cannot but satisfy the candid inquirer after truth, that the standard of piety is sadly lowered; and that professors of religion do not live in all holy conversation and godliness, looking for the day of God, as did the early Christians. This is most truly the Laodicean state of the church, and Christ stands at the door; while the church are saying in their hearts, "my Lord delayeth his coming." We therefore who are looking for the blessed hope of the glorious appearing of the great God and our blessed Saviour Jesus Christ, ought to be up and doing, that we may arouse others to be ready, with their lamps trimmed and burning, ready to meet the bridegroom when he cometh, like the Christians of the primitive church.

## THOUGHTS ON THE DOMESTIC INSTITUTION.

ALL the foundations of the earth are out of course, (Ps. 124: 5) God, in the plenitude of his wisdom and goodness, has seen fit to create man in his own image, that he might be happy in the enjoyment of his favor forever. To carry out this great and benevolent design, he has made every necessary provision in the adaptation of means and laws. Although he has left us to choose our own sphere of life, yet he claims the prerogative of being law-giver: he only knows what is most needful for us.

Whatever reference the psalmist might have had in this text, it nevertheless seems applicable to the subject before us. We therefore proceed to inquire, what are the foundations of human happiness in this life. Although this is a most important inquiry, yet it is not a very difficult task to furnish a correct answer. Every person possessing common sense will readily answer, that the foundation of domestic happiness is laid in a properly regulated family. The marriage institution is from God. When rightly viewed, it is such as is worthy of its author, being every way adapted to the end for which it was designed.

Nothing on earth presents such a scene of exquisite delight, as that of a holy family. Perhaps we shall not be understood when we say a holy family. The true meaning of this term, like that of many others, has been so perverted as to convey to many very erroneous notions concerning God and things of God.

Let it forever be understood and remembered, that to be holy is simply nothing more nor less than to be right, to think right, feel right, act right, and only right, in all things at all times, and in all places. This is all that is meant by the term holiness; the opposite is sin. In this view we see what a holy family is. It is an instance where the union of the heads has been according to the law of God legally consummated, and where the law of love is predominant. Where both temporally and spiritually there is a place for everything, and everything in its place. As long as this is the case, there will be harmony and substantial happiness. But if the smallest wheel of this moral machinery is displaced, it throws the whole into confusion. Much more is it so where a principal wheel or the spring is wanting.—This reverses the whole scene, for there is, and there can be no earthly scene so dreadful as that presented by an unholy family.

To this sentiment all candid thinking persons must yield a ready assent, as one that is based upon incontrovertible facts. Every family is a fountain from which issue the streams of society, both bitter and sweet. What language can express the height, and depth, the length and breadth of the responsibility of all heads of families? The world is what it now is, by reason of sin. When we look about and see, as we are compelled to, on every hand the ravages of sin in every department of life not excepting the sacred pale of the family circle, we are constrained to cry out in anguish of soul. All the foundations of the earth are out of course. God's merciful designs, and Satan's devices are not understood, for the simple reason that they are not studied. God is ever bountiful, but he helps those only who help themselves. He giveth wisdom liberally to all who ask in the right way. The sluggard, and especially the spiritual sluggard, is of all men the most loathsome character that can be conceived. The enemy of man is ever on the alert, and after some six thousand years of experience, he knows full well how, when, and where to hurl his fiery darts most successfully. He seeks continually to poison the fountains whence flow the streams of human enjoyment.—This done, his work of destruction is accomplished, as effectually as would be the case if the only fountain from which a family could be supplied with the cooling beverage, were poisoned. He continually seeks to undermine domestic happiness, by leading astray both husbands and wives, parents and children, brothers and sisters. Sapping the very foundations of all that is dear to man on earth. Let the work of reform commence with families, and thus let the foundation be cleansed so that the streams may be pure. It is truly surprising to see how the enemy, ever since the fall, has been successfully lulling the world to sleep on this great subject. In view of the various and multiplied efforts that have been put forth for reform during the last twenty years, we have said, Whereunto shall we liken this generation? It is like unto a man who, instead of plucking up by the roots, is continually mowing down or rather clipping off the tops of the noxious weeds in his garden. Or like the man who, wishing to fell a mighty oak, over whose head centuries have rolled, instead of laying the ax to the root, is seen climbing to the very top of the tree, and there striking the first blow, and so trimming down towards the roots, which have struck deep into the earth. That scripture is literally true, which, in giving a description of the character of fallen men, says, that madness is in their hearts while they live. The author of sin and its consequences looks on with the utmost complacency, and says, Well, that all works admirably.

bly; it is even as I would have it: let the Bible be rejected, or if men will read it, that will not effectually injure my cause, provided they do nothing more; let them not think of searching for or obeying the truth, lest they should feel some conviction on that point: manage to keep that sharp two-edged sword sheathed. Or, to change the figure, let that great fountain, to which all may come, be poisoned with the traditions of men. If we suffer this sword to remain unsheathed, and this fountain to send forth pure waters, it will so affect the domestic institution, as effectually to prostrate my designs in further peopling the world of despair. There is a mighty effort made by the friends of truth.—Though their numbers are small, yet under the mighty leader, God, they will assuredly take the kingdom, if we do not arise and use our best efforts. See to it, that you cause love to cease in families. In the church, practice all the deceptions possible, substituting counterfeit graces throughout the entire church. Let there be instead of union and brotherly love, jealousies, heart-burning, backbiting, sedition, and strife, a love of pre-eminence, and every root of bitterness, especially in families; so we shall succeed in drawing men from the truth, the only instrument by which the Holy Ghost works to renovate and save men. See what efforts are now made to wrest that mighty engine, the press, from my grasp: by it I have long carried on my designs.—The press must be effectually guarded by the most skillful of my emissaries, than which none are more so than those very persons who profess to be the followers and ambassadors of the Lord. Let the scoffing consequent upon unbelief go on and everywhere abound, and let scoffers be filled with that which they call the Holy Spirit, but in fact, nothing more nor less the working of their own selfishness and vain imagination, deceiving and being deceived. Only let them be induced to keep up this same false zeal and outward show, and their numbers will necessarily be greatly augmented. Let discord and disobedience be kept up in families, and as far as may be, let it be increased, until all natural affection shall become extinct; then we may stand still and see the work of destruction go on, until he that is filthy will be filthy still.

Thus we have portrayed a picture of the present state of things. Our readers, with their Bibles in their hands, on their knees in a prayerful spirit, must decide whether it is according to truth.—Prove all things, hold fast that which is good.

#### DEATH.

It is difficult to describe the feelings which the mind experiences on the first sight of a dead countenance; which, when living, was loved and esteemed for the sake of that soul which used to give it animation. A deep and awful view of the separation which has taken place between the soul and body of the deceased, since we last beheld him, occupies the feelings; our friend seems both near and yet afar off. The most interesting and valuable part is fled away; what remains is but the earthly perishing habitation, no longer occupied by its tenant. Yet the features present the accustomed association of friendly intercourse. For one moment we could think them asleep. The next reminds us that the blood circulates no more; the eye has lost all power of seeing, the ear of hearing, the heart of throbbing, and the limbs of moving. Quickly a thought of glory breaks in upon the mind, and we imagine the dear departed soul to be arrived at its long wished-for rest. It is surrounded by cherubim and seraphim, and sings the song of Moses and the Lamb on Mount Zion. Amid the solemn stillness of the chamber of death, imagination hears heavenly hymns chanted by the

spirits of just men made perfect. In another moment, the livid lips and shrunken eye of the clay-cold corpse recall our thoughts to earth, and to ourselves again. If there be a moment when Christ and salvation, death, judgement, heaven and hell, appear more than ever to be momentous subjects of meditation, it is that which brings us to the side of a coffin containing the body of a departed believer. And while we think of mortality, sin, death, and the grave, we feel the prayer rise in our bosom, "Let me die the death of the righteous, and let my last end be like his."—*Rev. Leigh Richmond.*

#### RELIGIOUS INTELLIGENCE.

##### REVIVALS OF RELIGION IN SCOTLAND.

The following extracts from a letter from the Rev. Norman McLeod, dated Trumisgarry Cottage, North Uist, 26th January 1844, will be read with interest.—

In reply to your letter of the 8th current I have pleasure to be able to give a favourable report of your school in this parish. It was never in more nor in such active operation, nor a better means of conveying religious instruction. You teacher, whose character is so well known to your Society as to require no encomium from me, is most assiduously engaged, Sabbath and week days; and the attendance, especially on Sabbath, far exceeds that of any former years in his present station. Can any thing be more gratifying, than to see about 120 of the youth of that district solemnly engaged in reading the Word of God, and in similar religious exercises? Yet such a gratifying exhibition may be seen every Sabbath morning in your school at Malacite; and I have every reason to believe a peculiar blessing from on high attends the labours of your teacher. Besides teaching, Mr. McLeod, by my special request, meets occasionally with the people of the district in which he labours, for the purpose of prayer and reading the Scriptures. Perhaps you are not aware, that since the disruption, I have had the charge of another parish besides Trumisgarry, which obliges me to be absent from the latter every alternate Sabbath, and oftener. In my absence, Mr. McLeod meets with the people for the purposes above-mentioned, and I trust this, as it does not interfere with his other duties, so far from being displeasing to his constituents, will meet with their entire approbation, especially when I mention that on such occasions striking manifestations of the Divine presence and blessing are observable.

It is quite true, that a remark like revival of religion is at present going on in North Uist. It would occupy too much time and space to trace minutely the origin and progress of this work. My notice of it must be therefore brief.

It was in the beginning of last year the attendance on the means of grace began to improve in this parish, and though no individual cases of revival were observed, the preaching of the Word was listened to with growing attention by daily increasing numbers, till the month of May, when I went to Edinburgh. Before that time I seldom preached beyond the limits of my own parish. After the disruption, however, when parochial boundaries no longer interfered with our liberty as preachers of the gospel, several clergymen made preaching tours through North Uist, and every evening except in the district of Carnaish, the Word was heard on Sabbath and week day by hundreds of attentive auditors. Yet till the month of September last, though on many occasions, especially in the district of Paible, much silent weeping could be noticed, nothing like a general or permanent revival occurred. At that time, Mr. Norman McLeod from Skye, "an old disciple," once in the employment of your Society, and now employed as catechist and exhorter, commenced labouring in the populous district just mentioned, and he had scarcely set his hand to the work, when several, especially among the young, became sensibly distressed at his meetings under a conviction of sin, and their lost condition. From this, as a centre point, the revival has been since spreading south and north. There is hardly a sermon or prayer meeting, but some person is newly affected, and there is every appearance of the work spreading more extensively. The external means in this remarkable work is the

plain and earnest declaration of divine truth, such as man's sinful, guilty, and dangerous condition, by nature and practice, and his need of regeneration, faith, and repentance. No doubt the Holy Spirit is the great and efficient agent. Persons of all ages and sexes are affected; but the majority of them are within the period called the prime of life. In this parish particularly, numbers of children from 8 to 14 years of age, are impressed; and it would be an affecting sight to see their parents, as I have more than once seen them carrying them out of the meeting house, apparently lifeless with exhaustion from overpowered feelings. Respecting the bodily emotions exhibited by the impressed, I would only observe, that they are similar to those of such as were visible subjects of revival lately in Skye, and in several other parts of Scotland, in recent as well as in more remote periods. We have every reason to hope that many, besides those visibly impressed, are partakers of the spiritual benefits of this merciful visitation. There is reason to fear, however, as has often been the case in time past, that numbers of those who now seem promising will yet fall away; yet the practical and moral effects of the work are hitherto highly gratifying, and unquestionably evidential of its heavenly origin. Gross sins are abandoned—carnal levities are given up. A deep and general interest is felt and shown in what is important and saving in religion. Family worship, secret prayer, and the attentive perusal of the Scriptures, are daily becoming more prevalent, whilst the external means of grace, such as preaching by evangelical ministers, social and prayer meetings, are attended by multitudes wherever such means are accessible. In short, from being an irreligious, ignorant, and careless community—like a spiritual and moral wilderness, we are now assuming the aspect of a garden of the Lord, in which are growing many trees of righteousness, planted and watered from on high, bearing the precious fruit. This is the Lord's doing, and it is wonderful in our eyes; and we would call upon ourselves and others to unite in praise and thanksgiving to Him who has done such wondrous things among us in the name of his child Jesus.—O may he extend his saving work till all the isles and nations of our world shall be filled with the knowledge of his glory in the face of Jesus, as the waters cover the face of the deep?

But the effects of the awakening are not confined to those who are themselves aroused by it. The general effects upon the population are described to us as exceedingly beneficial. Looking to these evidences of spiritual life spreading over extensive districts, and finding that chiefly through your schools, it has been propagated, as in your school it first commenced, surely we may "thank God and take courage." He hath done great things for us." "Not unto us, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." To the praise of the glory of grace be it spoken, if through the humble agency of your pious teachers, many souls, whether advanced in life or in the dew of youth, have been won to a saving acquaintance with the name of Christ in the silent and sequestered glens of the north. It would seem as if, because the humbler had been our pretensions, the greater had been the results—because there had been less of man with us, there had been more of God.

THE WESLEYANS IN FRANCE.—The Wesleyan ministers stationed in France, have just terminated their Twenty-fifth Annual District Meeting. Seventeen ministers were present; the Rev. J. Beecham presided on the occasion. After filling up vacancies, by death and other causes, we have a net increase of 52 members in society, and 174 on trial. We have 130 places of worship, 7 day schools, 150 Sabbath-school teachers, and 1,446 scholars; 55 local preachers, 123 class-leaders, full members in church fellowship 1,289. We preach the Gospel to upwards of 12,000 persons. Two young men who will have finished their four years of probation at the next Conference, were recommended for admission into full Connexion. One promising young man, a native of Longenias, near Nismes, was recommended to be received on trial. On Sunday, the 18th February, the Rev. J. Beecham preached at the chapel, Rue Royale, before the brethren of the district meeting; after which the Lord's Supper was administered to the preachers and several Christian friends. On his way to Paris, Mr. Beecham visited Rouen, where we have a

promising cause yet in its infancy. Sunday, Feb. 11th was distinguished in that town by the opening of a new place of worship for English and French service. The place now occupied as a Wesleyan chapel was once the dining-room of the monks of Chartreux! Mr. Beecham visited Caen Beauville, and Peizers. France will soon be ready to supply the Connexion with valuable missionaries for Canada, Hayti, &c., who will not have the language of those countries to learn, but will be ready to preach to the people, with acceptance, immediately on their arrival at their stations.—*Wesleyan Chronicle*.

REPORT OF THE REV. ROBERT YOUNG.—We are thankful to be able to announce the safe return of the Rev. Robert Young from Jamaica; and that the end of his important Mission to that interesting sphere of the Society's operations has been fully accomplished. The Annual District Meeting at which he presided, assisted by the Rev. Jonathan Edmondson, the Chairman of the District, was characterized by great harmony, and marked by the special blessing of the Great Head of the Church. On inquiring into the state and prospects of the several Circuits, it was reported that prosperity generally prevailed, and that notwithstanding the very large addition which has been made to our religious Societies in the Island during the few past years, the aggregate number of Church members still continues to increase. The financial state of the District was found equally encouraging; the Missionaries entered most heartily into the Committee's views, as explained by Mr. Young, on the subject of economy; and such arrangements were made as will afford considerable relief to the home-tombs of the Society. Mr. Young received a most affectionate welcome from his old friends, among whom he had formerly laboured with much success; and they and his brethren, the Missionaries, unite in presenting to the Committee their warmest acknowledgment for his very reasonable and beneficial visit.—*Watchman, March 27*.

DR. KALLEY.—The case of Dr. Kalley, who was last autumn illegally imprisoned at Madiera, on a charge of "blasphemy and heresy" and "abetting apostasy and heresy" has been tried at Lisbon and Funchal. On the 24th February, the Judge Conservator of the latter place, passed the following sentence:—"Supposing the British subject, Dr. Kalley, to disturb the public order of this island, by preaching doctrines opposed to its religion, as is sworn by the witnesses; and considering this preaching an abuse which degenerates into crime, nevertheless, the said Dr. Kalley, as a Protestant, which he is, is not punishable. Seeing that there does not exist a law to punish in the person of the accused, the act charged on, therefore, declare the accusation given against the said Dr. Kalley, irrelevant, and order him to be held clear of guilt." Baffled on the religious question, Dr. Kalley's persecutors, we understand, are going to institute proceedings against him as a disturber of the public peace. On the other hand, Dr. Kalley, at the suggestion of Lord Aberdeen, about to petition the government at Lisbon for compensation for the loss of his professional income, during his illegal imprisonment. In the course of the proceedings before the tribunal of Kells at Lisbon, the public prosecutor, acting as counsel against Dr. Kalley, gave a lucid exposition of the existing law of religious liberty in Portugal, wherein he clearly showed that the supremacy of the Romish Church is no more, but that the Portuguese subjects enjoy the same liberty as Englishmen do in all religious matters.

PROTESTANTISM IN FRANCE.—Within the last few years we have had brought under our notice several instances in which small companies of Protestants, living in the remote towns and villages of France, have been exposed to considerable hardships, and in some cases had their religious services entirely interdicted, by the Roman Catholic local authorities. This proceeding was a manifest violation of the spirit, if not the letter of the charter, by which full toleration is guaranteed to all parties in the celebration of Divine worship. We are now glad to find that the remonstrances of the Protestants have at last been attended with the happiest results, and that we may congratulate our readers upon the fact that the Minister of Justice has addressed a letter to the prefects of the departments, in which,

after observing that there are places in which Protestants, not being sufficiently numerous for government to allow a salary to a pastor, they sometimes subscribe together to appoint pastor, in order that they may perform religious worship in the regular way; he recommends that in all cases full protection shall be extended to them whilst in the quiet exercise of a right respected by the principle of religious toleration, which he desires may be at all times acted upon with great liberality.—*Bell's Messenger*.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 23, 1844.

THE PURITY OF THE BIBLE.—The twelfth Psalm commences in a very devotional manner—for we hear David lifting up his voice, and calling upon God for help. Godliness was declining, sincerity and truth were departing from among men; the true Israelites were fleeing away like shadows; and the wicked were lifting up their heads on every side. This grieved the soul of the royal bard, and in his distress he turned to the Almighty, and cried, "Help Lord, for the godly man ceaseth, for the faithful fall from among the children of men."

This prayer composes his perturbed mind, and enables him to survey the moral condition of the people, and faithfully describe it. He beholds flatterers, deceivers, and hypocrites, going through the land like devastating locusts, and devouring every blade of sincerity, truth, and candour, which the hand of the Lord hath planted, and the dew of his blessing had caused to flourish. Holy indignation stirs up the well of his heart, and the feelings of his soul rush forth in a torrent of invective and denunciation: "They speak vanity every one with his neighbour; with flattering lips, and with a double heart, do they speak."

Having unburdened himself by testifying against the flattering lips, and lying tongues of the wicked, he is comforted by a persuasion that the words of the Lord are pure; and this persuasion, rising up before him like a rainbow, every dark and melancholy feeling vanishes away, and a voice from the excellent glory says to him, be not discouraged or faint-hearted, for although the words of men are corrupt and false, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

CALEB AND THE SPIES.—According to the chronology of the Bible, about two years intervened between the departure of the Israelites out of Egypt and their arrival at Paran, a vast wilderness stretching along the borders of Canaan. While lying in their encampment at this place, the Almighty appeared to Moses, and directing him to select twelve suitable persons, one from each tribe, and send them as delegates or spies, to explore the promised land. In obedience to this divine injunction, Moses appointed twelve of the rulers of the people, whom he very circumstantially acquainted with the nature and the object of the mission they were chosen to execute.

The Jewish leader opens his instructions by telling the spies to commence their journey

in a southerly direction, and thence track their way across the mountains. He then enumerates the different heads on which they must try to obtain the most correct and satisfactory information; and these plainly shew that he was well acquainted with statistical science: for they contained the best possible directions for ascertaining the natural and acquired resources, as well as the civil and political condition of the country.

He required them to know the geological character of the country: to ascertain the probable number of its inhabitants; and to find out whether they were of a delicate or robust constitution. They were also to procure an account of what cities there were, and whether the people dwelt in tents or strong holds; and also to fetch some of the fruit of the land as a specimen of its productions, and an evidence of its fertility. Having spent forty days in prosecuting their researches through Canaan, the explorators returned, and laid an account of their expedition before Moses:—"We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

This discouraging report dashed the cup of anticipation from the lips of the people, and so powerfully wrought upon their minds, that they spent the whole night in weeping, and crying, and murmuring against Moses and Aaron. To allay this tumult, and prevent and counteract the pernicious tendency of the evil report brought by the spies, Caleb addressed the whole congregation in the following bold and decisive language, "LET US GO UP AT ONCE AND POSSESS IT: FOR WE ARE WELL ABLE TO OVERCOME IT."

We have much pleasure in acknowledging the receipt of a very neat periodical, published in New York, entitled, "The Bible Student and Family Monitor." It is not too much to say, that we have never met with a work, whose object and design (as declared in its Prospectus, and exemplified in its contents) appeared to us better calculated to promote the spiritual benefit of mankind; than the one before us. We have extracted largely from its pages in today's number, under the heads of "General Literature" and "The Casket." We cannot deny ourselves the pleasure of making the following extract from the Prospectus:

"Notwithstanding we live in an age of religious intelligence and of moral reform, an age which boasts of light and improvement, and almost every kind of moral and religious enterprise, with numerous associations, adapted to every age, sect and party, from the infant scholar to the man of hoary hairs, including Sabbath Schools, Bible Classes and Bible Societies; when the Bible, within the last four years, has been translated into every language, and sent, gratuitously, to every nation under heaven; when in our own nation also; there is scarcely an individual who does not

posses a copy, yet after all this zeal, and array of noble and praiseworthy efforts, is there not still a deficiency? Is not the Master yet saying to us, these things ought ye to do, and not leave the other undone?

We maintain that such a deficiency exists; that duties are neglected which are second to none. To these duties the Master is now summoning his people, saying, Why call ye me Lord, Lord, and do not the things which I say.

In order to define our plan, we call attention to a few passages of Scripture. Deut. 6th chapter, 6th, 7th, 8th, and 9th verses. "These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates," &c.

It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Hence we may understand the force of that command of Christ, "Search the Scriptures."

We have special reference to the great duty of studying the Bible, a duty which every man owes to God, to himself, to the church, and to the world. It is only by the operation of the Holy Spirit, through the medium of the truth, that lost man can be sanctified and saved. Hence the infinite value of a thorough knowledge of all which God has revealed. Although no duty is more clearly taught, or abundantly enforced in the Bible, yet none is more neglected. Notwithstanding the attention recently given to the study of the Scriptures, it is painful to see how much the book of God is neglected, perverted, and abused by many of its professed friends. The enemy has come in like a flood, with every kind of light religious reading, as well as with that which is decidedly bad. The people have been artfully seduced from the faithful study of the holy Scriptures. The fashionable preaching of the day omits too much of the Word of the Lord. There are parts of the sacred volume which are seldom or never made the themes of religious discourses. Our social meetings are too often conducted entirely without the reading of the Scriptures. Time would fail us to speak of the same neglect in families, and schools, &c. Suffice it to say, that the sins of negligence and unbelief are the great sins of the church. In no other way are they so manifest as in the neglect of the Word of God. We verily believe, that this, more than any other, is the cause of the straits, and consequent leanness of the church. Do we not hear a still small voice saying to us, that in as much as we have neglected and departed from the Word of God, we have done it unto him. The result has been, to bring on ourselves all the evils of a famine, not a famine of bread and water, but of hearing the Word of the Lord. Thus the ways of Zion, mourn, and few come to her solemn feasts, while the broad river of death is daily bearing millions to the abyss of woe. In view of these melancholy facts, we feel that some action is demanded! We have no time to lose. We must now do with our might all that our hands find to do. We are resolved, in our individual capacity, to make an effort, and leave the event to Him, who is able to thresh mountains by the feeblest instrumentality.

As it is by means of the press that the enemy of the truth has waged war on the Bible, so, by employing the same engine in the cause of truth, we shall do what we can to repel the powers of darkness. This we propose to do by the publication of a semi-monthly periodical, to be called *The Bible Student*, at \$1.00 per volume of twenty-six numbers, and issued in double numbers to save postage. In conducting this work, it will be our object under God, to employ our best efforts to induce our readers to become thorough Bible students, as the most effectual means of promoting true piety in the world. Taking the Bible for our guide, we design, by the blessing of heaven, to send out a work which shall be adapted to the exigencies of the case, as well for cheapness, as for richness of thought and style of execution—embellished not by man's art, but with Bible truth. To this end we respectfully solicit the prayers and co-operation of the friends of truth."

## CORRESPONDENCE.

## THE CONVERSION OF THE JEWS.

LETTER XXII.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE AND BEARING, ON THE QUESTION, OF THE EPISTLE TO THE ROMANS.—No. 11.—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

To the terms "their fulness," we have, in our last letter, certainly attached the lowest possible degree of signification, when we regarded it as expressing a state of high moral and religious attainment, at which by the grace of God the Jewish nation shall arrive. Anything less than that could not be inferred from the tone and manner of the apostle in reference to it. For he appears to be almost in an extacy when contemplating their beneficent influence on the spiritual interests of "the world!"—his words are, "how much more their fulness!"

And yet, since "godliness is profitable unto all things," it is not difficult to suppose that the restoration of the Jews to God, may be attended with a great amelioration and improvement in the circumstances of their external and political condition. Then may be fulfilled the ancient prophecies of increase of population, augmentation of wealth, and extensiveness of influence over the other nations of mankind, which were given to Abraham and his seed, but the accomplishment of which was prevented by their own flagrant violations of "the covenant of promise."

Such views are favoured by the prophetic writings. To instance Jeremiah v. 25, addressed to the Jewish people: "Your iniquities have turned away these things, and your sins have withholden good things from you." But if we turn to Isaiah lx., which surely refers to the days of the Gospel, we are there presented with a remarkable combination of blessings, temporal and spiritual, in reserve for recovered Zion, so long "forsaken and hated;" verse xv. 21, 22. "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

When Israel, now and long "diminished," shall have realised these blessed and felicitous changes, that will indeed be the period of "their fulness." Nor will it be possible for them to have an existence under such circumstances without their becoming most signally a blessing to the world and the church.

Before we advance any farther, we wish to remind the reader, that, in reasoning on the wondrous effects to be expected from the future conversion of the Jewish nation, St. Paul must be regarded as assuming such conversion as AN ADMITTED FACT that he was inspired to foresee! "What need we any further argument?"

But it would be impossible, within the limits we must prescribe to ourselves, to do justice to the sublime topic. We briefly repeat the concise recapitulation of our inspired apostle. Such a recovery of the Jewish nation to God "through Christ," will:—

1. VASTLY ENRICH, with "the true riches," THE EXISTING CHURCH OF CHRIST AMONG THE GENTILES. They will bring with them into the church an unprecedented augmentation of grace and gifts—of instrumentality and influence; ver. 12, and truly prove "the riches of the Gentiles."

2. Still more extensively MAKE MEN IN LOVE WITH THE GOSPEL METHOD OF SALVATION. It will afford men such means of conviction, such a flood of evidence, and such lovely models of imitation, as shall win their hearts to the Redeemer, and SIGNALLY become "the reconciling of the world;" verse 15. Wesley's words are, "their fulness"—"that is, their full conversion"—"So many prophecies refer to this grand event that it is surprising any Christian can doubt it; and these are greatly confirmed, by the wonderful preservation of the Jews as a distinct people to this day. When it is accomplished, it will be so strong a demonstration, both of the Old and New Testament dispensations, as will doubtless convince many thousand deists, in countries nominally Christian; of whom there will be of course increasing multitudes among merely nominal Christians. And this will be a means of swiftly propagating the Gospel among Mahome-

tans and pagans, who would probably have received it long ago had they conversed only with real Christians."

3. AMAZINGLY QUICKEN, AND VIVIFY, AND REJOICE THE CHURCH OF GOD, and re-invigorate the cause of religion in the earth. Such shall be the encouragement then experienced by the servants of Christ—such their animating recompense of former labours and sufferings—such their multiplying openings of usefulness—and such their ardent zeal, and enterprise, and heavenly-mindedness—that the Church itself shall become marvellously renewed, and shall be overflowing with life to a spiritually dead world: verse 15, "What shall the receiving of them be but life from the dead?"

We must not, however, suppose that this joyful event will be the only powerfully-influential occurrences which will distinguish the age in which it will take place. It should be viewed as but one of many of the felicitous circumstances connected with the maturity and completeness of the Church of the Redeemer. And the state of men's minds, in consequence, will be more accessible to the benign influences of the Spirit of God, and of that class of facts which bring "Glory to God in the highest and on earth peace and good will towards men."

Reserving the continuation of the mode by which this change shall be brought about,

I remain,

Dear Sir, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.  
Near Lake Champlain,  
April 23, 1844.

## FIFTEEN DAYS LATER FROM ENGLAND.

THE Steamer Unicorn arrived at Quebec on Monday afternoon, bringing the mail which arrived at Halifax by the Britannia.

There is hardly any news of importance; the principal item being the recall of Lord ELLENBOROUGH from the Governor-Generalship of India, by the Board of Directors. No reason is given for this extraordinary step, and it appears to have been done in opposition to the wishes of Her Majesty's Government.

We have been favoured with the sight of a Liverpool letter, dated the 3rd instant, which states that "Canadian Flour is fully 1s. a barrel lower than on that day fortnight, and American in bond nearly 2s. per barrel lower." The same letter quotes Ashes dull, at 25s. 9d. to 26s. for Pots, and 26s. 6d. for Pearls.

Mr. O'Connell and his "co-conspirators" are still at large and unsentenced. The following extract from the Dublin correspondence of the London Times, will inform the reader as to the state of matters when the Britannia sailed:—

Meanwhile the rumours, whether false or true, respecting the alleged intention of government to suspend final judgment, pending the issue of writ of error before the House of Lords, coupled with the willing concessions by the Court of every fresh demand for delay, first on the part of the traversers and now by the Crown itself, have naturally excited a feeling of distrust, if not of positive contempt, among such as were not inclined to regard the whole proceeding as a *menster farde*, from beginning to end, if to an end it is ever to be brought.

RECALL OF THE GOVERNOR-GENERAL OF INDIA.—The unexpected announcement was made on the 26th April in both Houses of Parliament that the Directors of the East India Company had recalled Lord Ellenborough as Governor-General of India. It is impossible at this moment to offer any remarks upon this most unexpected event; but it appears, from the feeling of that portion of the press which has had the opportunity of expressing an opinion, that this proceeding, coming as it does after the late brilliant successes in the East; is, to say the least, most ungracious. The proceeding is, it seems, actually the act of the Directors, who are justified by the legal power vested in them but Lord Ripon not merely announced the recall, as Sir Robert Peel bid—he added, that it had not received the sanction or approbation; of her Majesty's Government.—*Atlas*, 27th April.

## MISCELLANEOUS.

## SLANDER AND VINDICATION.

VINDICATION in some cases partakes of the same qualities that Homer ascribes to prayer. Slander, "strong and sound of wing, flies through the world, afflicting men!" But Vindication, lame, wrinkled, and imbecile, forever seeking its object, and never obtaining it, follows after, only to make the person in whose behalf it is employed more completely the scorn of mankind. The charge against him is heard by thousands, the vindication by few. Wherever vindication comes, is not the first thing it tells of the unhappy subject of it, that his character has been tarnished, his integrity suspected to him—he has been scoffed at by some, reviled by others, and looked at askance by all? Yes; the worst thing I would wish to the worst enemy is, that his character should be the subject of Vindication. And what is the well known disposition of mankind in this particular? All love the scandal. It constitutes a tale that seizes upon the curiosity of our species; it has something deep and obscure, and mysterious in it; it has been whispered from man to man and communicated by winks, and nods, and shrugs, the shaking of the head, and the speaking motion of the finger. But Vindication is poor, and dry, and repulsive. It rests in directions and distinctions, explanations to be given to the meaning of a hundred phrases, and the setting right whatever belongs to the circumstances of time and place. What bystander will bend himself to the drudgery of thoroughly appreciating it? Add to which, that all men are endowed with the telling principles, as with an instinct.—Scandal in it, as an element, that change of fortune which is required by the critic from the writer of an epic poem or a tragedy. The person respecting whom a scandal is propagated is of sufficient importance, at least in the eyes of the propagator and the listener, to be made a subject of censure. He is found, or he is erected into an adequate centre of attack; he is first set up as a statue to be gazed at, that he may afterwards be thrust down and broken to pieces, crumbled into dust, and made the prey of all the winds of heaven.

**EMIGRATION.**—When we consider the question of emigration in a general point of view, it must be evident that it is, of all others, the most important, and the most intimately connected with the destinies of the English nation. The appointed mission of this nation evidently is to people the boundless regions of America and Australia with a race of men professing the purest religion; history, and endowed by nature with the largest share of personal energy, perseverance, moral courage, self-command, habits of order and industry, and in a word, possessing the highest degree of aptitude of practical civilization, of any race which the world has yet seen. Already the flood of Anglo Saxon population sweeps westward across the continent of America like a great tide, swallowing up the solitary prairies, and conquering every year from the Indian and the buffalo a wide belt of six or seven miles along the line from the Rio Grand to Lake Huron. Already the outposts of the Australian continent are securely occupied, and the seed of future empires planted in New Zealand, Van Diemen's Land, and wherever a favourable situation presents itself to British enterprise. The uneasiness and distress at home, the pressure of population on employment, the wonderful discoveries in science, and even the mechanical tendency, money-making spirit, and restless discontent of the age, are, to the eye of a philosophical observer so many incentives and aids in the accomplishment of the two great missions of the English race—first, that of filling new worlds with a civilized and Christian population; secondly, that of bringing the religion and civilization of Europe in contact with the stationary frames of society and religion which have existed for so many centuries in the ancient East. Nor can it be with doubted that it is in a wise co-operation with these great designs of Providence that we are most likely to find a solution of our social difficulties, and relief from the difficulties which oppress us. When we descend, however, from these general considerations to practical details, the subject of emigration is surrounded with many difficulties, and must be at once admitted that no feasible scheme has yet been suggested by experienced practical men for con-

ducting emigration on the extensive and systematic scale which would be required in order to make a sensible impression on the mass of distress at home.—*Essay on the Existing Distress of the Country in the "Atlas."*

## THE COUNTESS.

**AMENITY** of temper has a great effect upon the countenance. It is a foe to wrinkles of all kinds. A woman lately died at Peoria, over seventy years of age, and it is said her face was as smooth and her skin as soft as a young girl's. But she was a quiet, tranquil-hearted creature. Care never troubled her, and she had never been known to frown. Verily, indeed,

'How noiseless falls the foot of Time,  
When it only treads on flowers.'

**DEPRAVITY.**—A week ago last Sunday, as some men belonging to Cranington were drinking and playing at cards in a public house at Seaton Delaval, their profanity led them so far as to cause them to have a mock administration of the sacrament of the Lord's Supper; shortly after, one of the party named Barriss was suddenly seized with paralysis, and had to be conveyed home by his companions and put to bed, out of which he was not permitted to come again alive. He died on Thursday last, after enduring the most dreadful agony, it having frequently required four men to keep him in bed. Another of the same party has been subsequently suddenly seized with illness. The above circumstances have created a great sensation in the neighbourhood in which they have occurred, and are viewed by many as a judgement upon the individuals for their daring profanity and shocking impiety.

**PROFANITY.**—A man named Zimmerman, in Huntingdon, Pa., having a contest with his neighbour about a certain account, exclaimed, "If what I have stated be no true, I hope the Almighty will send me to hell." He had scarcely spoken the words when he fell down and expired. We have no right to say that the Almighty took him at his word; but certainly it was a terrible thing to be called to appear before his Maker after the utterance of such a prayer.—*Cincinnati Weekly Herald, Feb. 7. 1844.*

## THE FAMILY CIRCLE.

## HAPPINESS.

## FOUNDED ON FACT.

(Concluded.)

This startling intelligence went like a poisoned arrow to the heart of my friend. Coming unexpectedly as it did from her the idol of his soul, in whom he had trustfully confided, nor dreamed of such unfaithfulness and inconsistency; from whose lips he had more than once received affection's sweet zest, that burning sign and seal of love, which is said to be its '3d degree'; with whom he had exchanged vows of eternal fidelity, and in whom he had garnered up his heart's best affections. Oh, exclaimed he,

What is love? 'tis a name!

Give me fame, give me fame!

In the hearts of the good and the true: let me know  
That my memory lingers—my mind is impressed,  
Then nobly I'll strive tho' in sadness laid low,  
And the billows of anguish encompass my breast.

Such were some of the feelings which swelled and throbbled in his agitated bosom, and such were some of the words he murmured to himself as he paced the floor of his room with a heart well nigh bursting. But he rose above the trial, dashed every drop from his eyes, determining manfully to go forth and meet the shadowy future, and seek happiness from some other source.

He next resolved to seek for earthly honour and the applause of men thereby securing as he fondly imagined that happiness which he had so long toiled for, but in vain. And with his gifted mind, excellent talents, brilliant genius, and superior scholarship, it was easy for him to overleap every obstacle and climb the ladder of distinction till he reached the topmost round. He was elevated to posts of honour and authority, promoted to offices of trust and power, and from his giddy heights he could look upon a thronging multitude ready to fall at his feet and do him homage. Laurels of fame clustered thickly around his brow.—He had all of worldly emolument that heart could wish or the highest ambition aspire to. But still there was a void in his heart—nothing sublunary seemed to gratify the desires of his immortal mind, that deathless principle within craved food which as yet he had not tasted.

And when he found how short-lived was the praise of man, as the wheel of fortune would occasionally turn and fetch him to the bottom, he began to despair of solid bliss, at least from things seen and temporal.

Then he betook himself to his Bible, devoured with eagerness its precious contents, and repaired to those places where the persecuted followers of the despised Nazarene gathered together,—new light soon broke in upon his mind, he felt his sinfulness, and Jesus the Saviour of the world soon became his 'all in all.' Then did he wonder at his former madness and folly, in striving to obtain happiness from any thing short of genuine piety and that RELIGION which the mere-worldling laughs at and ridicules in having put the less for the greater and the greater for the less, light for darkness and darkness for light called good evil and evil good. And said he, could I make my voice to be heard by every rational being, I would say, 'Seek first the kingdom of God and his righteousness; it shall add to you in present time an hundred fold and in the world to come life everlasting;' it shall strew your pathway to the grave with roses of bliss, perennial flowers culled from the blooming fields of Paradise; enable you to die peaceful and triumphant deaths, and make your eternity blessed. Here is 'great delight and great reward,' a price that passeth all understanding,' 'with which the stranger doth not intermeddle,' a 'happiness which the world can neither give nor take away,' 'joy unspeakable and full of glory.' Go search the world through, and bring together all that it calls good or great, and 'tis more than counterbalanced by that christianity which new creates the soul and fits it for happiness and heaven. I have sought happiness from the trinity of this world—its pleasures, riches and honours; but it is all in the empty wind, like the morning cloud, and the curly dew, like the mountain mist which soon vanishes into thin air; now I seek it from the trinity of heaven—Father, Son and Spirit, and am blessed indeed. My home is not here, nor my portion, I would not have all my good things in this life.

'My rest is in heaven, my rest is not here,  
Thou why should I murmur when trials are near?  
Be hushed my sad spirit, the worst that can come  
But shortens thy journey, and hastens thee home!  
With joy in my breast, and my Bible in hand,  
I'll march on in haste thro' an enemy's land;  
The road may be rough but it cannot be long,  
And I'll smooth it with hope, and cheer it with song.'

I now have in view pleasures unfading, riches without wings, love never dying, and honour which come from God. Natural affection and intellectual acquisitions are good in their place, and help to promote human happiness, but the religion of Jesus cordially received and heartily embraced, is essential to any real, permanent enjoyment. O God, be thou my supreme good!

'Now rest this long divided heart,  
Fixed on a blissful centre, rest;  
With ashes who would grudge to part,  
When called on angels' bread to feast.'

## THE YOUNG MOTHER.

No deeper emotion can touch the human heart than thrills through every nerve when the young mother looks on her first born. A chord is struck before untouched. As the boy sleeps quietly in his cradle she gazes on him with feelings to which she had before been a stranger. She has loved her husband—her affections have been warm towards father, mother, brother, and sisters. But now her emotions are of a new class—a different order—strange—undefinable—so tender that her eyes fill with tears while she gazes—so rapturous that her blood dances in wild yet soft delight through her veins. In its strength it may be left again, in its strange novelty it never returns. A mother knows it now, or remembers it as past, but both pen and tongue are utterly powerless to describe it.

From infancy to romping childhood, when sick and fears are absent, what an incessant source of delight is found in every new indication of intelligence! The first smile—how sweet, The first manifested recognition of its mother—how it makes her heart to dance! The first attempt to walk—the first effort to speak—the young mother cannot reason herself into the belief that ever child was before so deeply interesting. To her it is such a being as never before existed.

It is indeed most wise and kind in the good Author of our being to implant such deep affection in the parental heart. The cares and anxieties of rearing our offspring are compensated by present pleasure, instead of waiting a distant reward. If every day has its toils, it brings also rich present enjoyment. The heart is cold—it is not a parent's heart, that can sneer at a mother's fond partiality

to her child. Let her feel that no other child ever presented such claims to a mother's love.—It is her privilege to feel this, and to taste all the pleasures that such a feeling, unrestrained by cold and heartless reasoning, can give. Indeed no man can clothe another child to her with any portion of the interest which hers presents. She sees and admires the beauty and the sportive smiles and gambols of another's infant—but these in her own reach a deeper fount in—they strike at once on the heart's finest chords.

It would seem scarcely possible that a mother should not be a religious woman. The deep affection and tender solicitude for her offspring lead her to look for some higher power than her own to shield and protect its helplessness, and looking to the future she desires some sure and ever present guide to accompany her child amidst the temptations and vicissitudes of life. She must look up—she must feel how weak her arm—how impotent her best skill. Knowing, as every one in a Christian land does, that there is an abounding fountain of wisdom—a power unrestricted by time or place or circumstance—she cannot, when she looks on her infant, and her full heart is overflowing—she cannot but look up with gratitude, and offer up her prayers for that protection and for those blessings which an infinite being only can bestow.—*Mother's Magazine.*

THE MOTHERLESS.

How interesting he appears to every feeling mind. A child robbed of his mother, excites universal commiseration and affection from every bosom. We look forward with anxiety to every future period of his life, and our prayers and hopes attend every step of his journey. We mingle our tears with his on the grave of her whose maternal heart has ceased to beat, for we feel that he is bereaved of the friend and guide of his youth. His father would, but cannot supply the loss. In vain the whole circle of his friends blend their efforts to alleviate his sorrows, and to fill the place occupied by departed worth. A mother must be missed every moment by a child who has ever known and rightly valued one, when she sleeps in the grave. No hand feels so soft as hers—no voice sounds so sweet—no smile is so pleasant. Never shall he find again in this wide wilderness such sympathy, such fondness, such fidelity, such tenderness, as he experienced from his mother.

The world was moved with compassion for that motherless child, but the whole world cannot supply her place to him.—*Boston Recorder.*

INTELLECTUALITY OF WOMEN.

LADIES inferior in intellect? Give them an opportunity to make a demonstration. Give them such facilities as are enjoyed by the other sex, and you shall see. Are they less desirous than men of mental improvement? Are they not quite as capable of communicating what they know? Do they not commonly learn much earlier and earlier? Have not some of them struggled through great difficulties to an elevated station among the learned? Do not many, even in the plainest classes of society, possess a large fund of sound sense and practical wisdom? And where they enjoy superior means of intellectual culture, do they not ordinarily acquire an ample store of general information, of scientific and literary knowledge, and discourse sensibly, agreeably, and even eloquently, on matters of the greatest intricacy and importance?

Ladies inferior in intellect? Who is not familiar with the literary reputation of Madam De Stael? Who is ignorant of the fact that Madam Dancier was a proficient in the learned languages? Who does not know that Mrs. Somerville and Miss Herschell were thoroughly versed in mathematical and astronomical science? Who has not admired the reasoning and eloquence of "Charlotte Elizabeth," and sat delighted under the sublime moral teachings of Hannah More? Who has not been kindled into raptures by the heavenly strains of Felicia Hemans and L. H. Sigourney, whose lofty truth-tones come over the soul like a seraph's minstrelsy? Who has not delighted in the sound sense and practical wisdom of the mother of John Wesley, the mother of Adam Clarke, the mother of George Washington? Talk of the intellectual inferiority of females? As well talk of the intellectual inferiority of angels! —*Northern Advocate.*

ANECDOTE.

"In a certain place last winter, they engaged a professed infidel to instruct a reading school. The school, when they came together one afternoon, were not able to read. The teacher, after several vain attempts to have them proceed as usual, sent one of his scholars to the neighboring house of a Christian professor, to request him to come into the school. It so came to pass, that the minister of the place was also at this house, and also went with the other to the school. As an awakening had begun in the town, the minister had little doubt what was the matter. When he came in, and saw the solemn appearance, he first said to the teacher, 'Sir, what is the matter with your school?' He replied, 'I do not know.' Said the minister, 'Have you not been correcting them?' The master answered, 'No, we have had no disturbance.' 'Well,' said the minister, 'what then can be the matter?' 'I cannot tell,' replied the master. 'But you must have some opinion about it: tell me what you think it is.' Not able to endure any longer, the poor Deist burst out into tears, and said, 'I believe it is the Spirit of God?' and in a short time, the teacher and fifteen of the scholars became apparent believers. I had this, the other evening, from the mouth of a worthy Christian brother, who was knowing to the fact.—*Life of Rev. Jeremiah Hall.*

It is not known where he that invented the plough was born, nor where he died; yet he has effected more for the happiness of the world than the whole race of heroes and conquerors who have drenched it with tears, and manured it with blood, and whose birth, parentage and education have been handed down to us with a precision proportionate to the mischief they have done.

CIVIL INTELLIGENCE.

COLONEL STODDART AND CAPTAIN CONOLLY.

Captain Grover has received Dr. Wolff's journal up to Feb. 6. He left Tabreez on Jan. 20, and, after a perilous and painful journey, reached Tehran in perfect health on Feb. 4. Fifty-six miles from Tehran he was obliged to write to Col. Shiel, petitioning that five horses might be sent to his assistance. Col. Shiel instantly sent the required horses, and wrote in the kindest terms, inviting the doctor to take up his quarters at the British embassy and promising every assistance. The doctor says, "Could anything be more kind than this? He (Colonel Shiel) has also detained in his house Meshede Rajah, who was three years servant to Col. Stoddart, and by whom he (Meshede Rajah) was sent to Cabul. He had been imprisoned at Bokhara. I have taken him into my service, and he will accompany me to Bokhara in about ten days time. I have met with the greatest kindness and hospitality from Colonel Shiel, and the gentlemen attached to the embassy, and I wish this to be understood in the strictest sense of the word."

Dr. Wolff further says, "Col. Shiel told me that he had seen the Ambassador from Bokhara, who told him that he did not believe that Colonel Stoddart or Captain Conolly had been killed, but that they were kept in prison!" Dr. Wolff had seen Count de Medem, the Russian Envoy, and received from him an account of his interview with the Ambassador, which differed but little from that published some time ago in the papers. The doctor has not yet been to visit the Bokhara Ambassador, as he wishes previously to be presented to the king of Persia.

Dr. Wolff says, Colonel Stoddart's servant told him that "people had been frequently confined for five years at Bokhara, and believed by all the inhabitants to have been killed, and then suddenly had made their appearance again." The Doctor then says:—"So much is certain that no one at Bokhara has witnessed the execution of Stoddart or Conolly, and my determination therefore of going straight to Bokhara is unshaken and unabated. I shall now begin to draw money on Drummonds in good earnest, for I must appear respectably at Bokhara, as the Great Mullah from England, described by the Sultan, and the Sneik at Islam; but as the Mullahs among the Mahomedans live with great simplicity, I shall do the same. I shall not neglect to make search for the other British officers at and near Bokhara, and every Sepoy I might pick up."

The king of Persia evinces the greatest zeal: he has already written to the Ameer of Bokhara, claiming these unfortunate men as British officers of distinction, and urging him to send them immediately to Tehran with all the honours due to their exalted rank. His Majesty has also ordered a Mehmindah to accompany Doctor Wolff to the Bokhara territory.

Such is the result of the powerful aid so kindly afforded by the Earl of Aberdeen; without that aid Dr. Wolff never could have reached Tehran; and we may now confidently expect that the fate of these officers will not long remain a mystery.

INTERESTING DISCOVERY IN EGYPT.

Those of our readers who are at all acquainted with the recent discoveries in Egyptian archaeology will remember that the inscription on the celebrated Rosetta stone, closed with these words:—

"This decree shall be engraved on a hard stone, in sacred characters, in common characters, and in Greek; and be placed in the first temple, and in the second temple, and in the third temple, wherever may be the sacred image of the king whose life is forever."

The fortunate discovery of this monument, containing the same decree written in both the Egyptian systems of writing and in Greek, served as the key to the hieroglyphical mysteries, since by the assistance of the Greek versions the meaning of the letters and words of the other versions was eventually attained; and to the discovery of the Rosetta stone, all the recent light thrown on the hieroglyphics is evidently due. But the inscription itself in the passage which we have copied above, rendered it probable that many duplicates of it had existed in different parts of the kingdom; and as the Rosetta stone was so badly fractured that nearly two thirds of the hieroglyphical version of the decree, and small portions of the hieratic and Greek versions were lost, antiquarians have always regretted that none of these duplicates had been discovered.

Great interest attaches, therefore, to the statement which has lately been made abroad, that Dr. Lepsius, at the head of the Prussian antiquarian commission in Egypt, has discovered at Meroe a duplicate of the Rosetta Stone. Of this monument, fortunately the hieroglyphic portion is unusually perfect. This will furnish a very interesting test to the correctness of the details of the present systems of reading hieroglyphics, and will undoubtedly throw much light on obscure points connected with this new branch of archaeological science.

The discovery has been announced in a letter from Dr. L. to Chevalier Bunsen, the Prussian minister at London. There can be no doubt therefore of the existence of this duplicate, while the high character of the commission itself and of Dr. L., removes any such suspicion as would have arisen in other circumstances of the authenticity of the monument.

The place of the discovery is singular. Meroe was a part of the kingdom of Ethiopia, and was not known to have been under Egyptian jurisdiction at the time when these stones were engraved. It is very probable that new light may by this means be thrown on that period of Egyptian political history.

GENERAL JACKSON.

From a letter received at Washington, from General Jackson, the following extracts are published in the Globe:—"If I am to judge from my present affliction, I cannot be here at the next Congress. I must, long before, be in the tomb prepared for me. But I am in the hands of a just and wise Providence. When He makes the call, I am prepared, with due humility, to submit to his will. He has spared me through a long and varied life. How much longer I shall be here, He knows, and only He.

"I feel truly grateful to the people, for their support to Congress, for this act of justice [referring to the fine] to me in my declining years."

The interpreter of the Ojibbew married at St Martin's in the Field a young woman named Haynes. A great number of Indians were waiting the arrival of the bride, and a great crowd were gathered to witness the wedding party, who came in a coach and four, and were followed by three carriages and a number of Indians were present. The wedding party, on reaching the street, were received with cheers by the mob.

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Pork	0	3 - 0 5
Veal, per qr.	2	6 - 12 6
Mutton	1	6 - 1 0
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