

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

JESUS.

THE LOOK—THE WORD—THE SMILE.

He looked—and the wing of darkness had
O'erspread the noble mind,
And it worshipped at an idol throne—
Its powers debased and blind ;
And the soul of man was dark with crime—
His thoughts were up in fear,
And from the gathering threatening storm,
There seemed no refuge near.

He spoke—and the blackening clouds of gloom
Roll'd back before the sound,
And the idol gods and pagan thrones
Fell thundering to the ground ;
And the chains of error, dark as night,
And firm as the moveless rock—
And the bars of death and gates of hell
Were loosed in the dreadful shock.

He smiled—and the widow's heart was glad,
The orphan's tears were dry,
And soon from the mourner's lips went up
To heaven a joyous cry ;
The blind could see and the dumb could sing,
The lame could leap for joy,
And "Praise to God henceforth," they cried,
"Shall be our sweet employ."

OUR BRETHREN.

Hast thou a brother unreclaimed,
A sister yet in sin,
Who, though they listen to the truth,
Feel not its power within ?
O pray for them ! pray day and night,
That they may yet discern aright.

Thou answerest, "All my father's house
Are servants of the Lord,
They bless the Father for his Son
And reverence the word."
Are all thy father's house, O youth,
Humble adorers of the truth ?

Nay, nay, I tell thee they are not.
"O yes they are." What all ?
Whom dost thou then thy brethren term,
And whom thy father call ?
God is the sire of all men named ;
Say, are thy brethren all reclaimed ?

CHOICE EXTRACTS.

HUMILITY.

"And when he saw them, he ran to meet them from the tent-door, and bowed himself towards the ground."

Go and do thou likewise : if thou seest any beauty in the humbling grace of our Lord Jesus Christ, in the sanctifying love of God, and in the comfortable fellowship of the Holy Ghost, let thy free will run to meet them, and bow itself towards the ground. O for a speedy going out of thy tent—thy sinful self ! O for a race of desire in the way of faith ! O for incessant prostrations ! O for a meek and deep bowing of thyself before thy divine Deliverer ! "And Abraham said, my Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant." O for the humble pressing of a loving faith ! O

for the faith which stooped the sun, when God avenged his people in the days of Joshua ; O for the importunate faith of the two disciples who detained Christ, when "he made as though he would have gone farther ! They constrained him," saying, "abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them." He soon, indeed, vanished out of their bodily sight, because they were not called always to enjoy his bodily presence. Far from promising them that blessing, he had said, "It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you,—that he may abide with you for ever. He dwelleth with you, and shall be in you." This promise is *yea* and *amen* in Christ ; only plead it according to the preceding directions, and as sure as our Lord is the true and faithful witness, so sure will the God of hope and love fill you with all joy and peace, that ye may abound in pure love as well as in confirmed hope *through the power of the Holy Ghost.*

CONSCIENCE.

"If," says an able writer, "truth press hard upon the heart of a fellow-man,—if a fact fall like a thunder-bolt upon his head,—he is not to be offended with me. Did I make the truth, or the fact ? Have I led him to do the act, which gives to truth all its cutting power ? Or have I made him the author of the fact, the mere statement of which is as the bursting of thunder upon his ear ? Has not he performed the action, which gives to truth its sword of double edge ? and has not himself been guilty of the fact, the very hearing of which is as the pouncing of a vulture upon his vitals ? Should he not be angry with himself, and at once enter upon the way of reformation ? And, if the little I can say produces such a commotion in his soul, how will he stand the exhibition of the great day, the light of the judgment ? If the truth I tell raises such a storm in his bosom,—if he quail before the glow-worm light shed around him by fellow-man,—if his conscience is roused to frenzy, and all the plausible and false reasonings must be seized upon to give him temporary quiet,—how will such a man stand before the bar of ineffable light, and truth, and rectitude ? Let him tremble now, while he reflects what God is, and before what judgment-seat he will soon be summoned, when the summons must and will be heard and obeyed."

NOTHING MADE IN VAIN.

THE Creator has made nothing that is useless, nothing so insulated as to have no relations with anything else—nothing which is not serviceable or instrumental to other purposes besides its own existence—noting that is not to be applicable or convertible to the benefit of His sentient creatures in some respect or other. The mineral has a connection of this sort with both the vegetable and animal kingdoms, and these with each other. The same principle has been pursued throughout the animated classes of nature. No one species of living beings has been formed only for itself, or can subsist in absolute uselessness to others. This is one grand purpose for causing so many races of animal beings to subsist on each other. By this system each enjoys the gift of life, and each is made to contribute, by the termination of that gift, to the well-being of others. Fishes are thus useful to each other, to many birds, to some animals, and to man. Birds have their period of happiness for themselves, and are serviceable to others of their kind, and to man, and to some quadrupeds, in their

mode of death, instead of mouldering through corruption into their material dissolution. Quadrupeds have the same double use in their existence ; their own enjoyment, and the benefit of their death, to those of their own order, and to the birds and reptiles, worms and insects that have been appointed to derive nutrition from their substance. All the kingdoms of nature have been likewise so constructed, as to be beneficial to the human race, not as nutriment only, but in the thousand conveniences to which they are convertible. The amphibious order of nature is no exception to these general results. Its various genera contribute in their proportions to the common stock of mutual utilities. They have their own gratification from their personal existence ; they contribute by their substance to the maintenance of others of their fellow-creatures ; and some of their genera serve to multiply the conveniences and pleasures of man. He derives advantages from all that exists in as much larger a degree to any other animal as he is superior to any in his intellectual exertions and universal capacity.—*Sharon Turner.*

A GOOD DAUGHTER.

A GOOD daughter !—there are other ministries of love more conspicuous than hers, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond.—There is no such thing as a comparative estimate of a parent's love for one or another child. There is little which he needs to covet to whom the treasure of a good child has been given. But a son's occupations and pleasures carry him abroad, and he lives more among temptations which hardly permit the affection that is following him perhaps over half the globe to be wholly unmingled with anxiety, until the time when he comes to relinquish the shelter of his father's roof for one of his own ; while a good daughter is the steady light of her parent's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sunlight, and his evening star. The grace, and vivacity, and tenderness of her sex have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which she reads with her eyes, come to his mind with a new charm as they blend with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent in those nameless numberless acts of kindness which one cares to have rendered because they are unpretending, but all expressive proofs of love. And then, what a cheerful sharer is she, and what an able lightener of a mother's cares !—what an ever present delight and triumph to a mother's affection ! Oh how little do those daughters know of the power which God has committed to them, and the happiness God would have them enjoy, who do not every time that a parent's eye rests upon them, bring raptures to a parent's heart. A true love will almost certainly always greet their approaching steps. That they will hardly alienate. But their ambition should be, not to have it a love merely which feelings implanted by nature excite, but one made intense and overflowing by approbation of worthy conduct ; and she is strangely blind to her own happiness, as well as ungrateful to them to whom she owes the most, in whom the perpetual appeals of paternal disinterestedness do not call forth the prompt and full echo of filial devotion.—*Dr. Palfrey.*

CAREFULLY observe every action of a child, which is praiseworthy, and let, if possible, a reward accompany it ; for the encouragement of one virtuous impulse will have a much happier effect, than the correction of a hundred faults.

Lockman, the Ethiopian, was once asked from whom he had received the first lesson of wisdom.

"From the blind," replied he, "who never take a step until they have first felt the ground before them."

GENERAL LITERATURE.

MIND—A FRAGMENT.

BY REV. H. D. MOORE.

THE mind has ever been, and ever will be, an unsolved problem, and though all its parts operate with the most perfect harmony, depending one upon the other for mutual support and existence, as do the essential parts of a well constructed machinery; still it forms as a whole a most sublime intricacy. No philosophic wanderings—no scientific research into the deep profound principles of natural order—no lengthened and able metaphysical disquisitions have ever succeeded in unravelling the mystery that envelopes it like a cloud, or in exploring and divulging the fountain springs of its immortality.

Ancient philosophers had scaled the summit of all knowledge, and descended in the fardown silence of the deepest research, when in august council they agreed, that man possessed within his body, his outer frame, an embodiment of uncreated excellence, an immortal principle, which combined to an extent the attributes which they conceived to be centered in the Deity; yet could form no idea or conception whatever of the character of its existence, or the nature of its destiny; yet being well assured by the light of acknowledged reason, that such a principle as mind did exist, suggesting their every deliberation, and controlling their every action, it served only to awe them into the most profound reverence for the character of that God from whom they supposed it to emanate. They conceive it to be a bright emanation of *infinite wisdom*, whose *sacred divinity* reposed in its structure, a *spirit form of immateriality*, partaking of the *divine*; but that it should have its seeming location in the body, served to involve in shrouded mystery, the nature of its connection with the body, and the action of the one, upon the final destiny of the other.

And even now, in the nineteenth century, when the sun of mental knowledge has passed the mental horizon, and climbed the zenith of the intellectual firmament, and is shining in meridian splendour, when the ineffable light of *science* is shedding its halo over all lands, and illuminating with the bright floods of its rich coruscations, the darkest abodes of ignorance, when bigotry and superstition are being crushed before the onward march of civilization and religion—even in this age of the world, when to doubt the existence of mind, would be considered even by the most ignorant, folly as consummate, as it would be to clothe in the vesture of rationality, a mad man's dream—even now does the veil of secrecy hang in sable folds over its immortal superstructure, defying the most desperate efforts to divulge, and the most ponderous reasonings to elucidate. The oracle of oracles has been consulted and importuned to aid the mind in this unequal contest with mind; yet not one spark of immortal fire has ever fallen behind the veil. Man has done all he can do, all he dare do; and daring infidelity, with its front of brass, has attempted to storm the council chamber of infinite wisdom; and taken by force the throne of God; but heaped upon with ten thousand defeats, vanquished and dismayed, it cowers behind its sure fate, oblivion. Yet, notwithstanding it is impossible to attempt effectually an entrance within the inner veil, and behold unshrouded the glories of the immortal mind; we delight to linger in the distance, which lends an holy enchantment to the view, and contemplate this uncreated mystery; we love, while sparkling admiration kindles into fire, to bend the knee of adoration to unseen, yet not unconceived beauty that reigns within the inner temple,

the while, *thought*, wrapped in the mystic mantle of its high order, passes and re-passes the sacred ordeal, yet cannot unfold to man its invigorated loveliness, in the language of earth, and durst not, while man embodies corruption, pluck from angelic harps the song of heaven. The mind, 'tis a sacred, heaven-born theme, and demands the high toned excellence of seraphic music, ere its faintest beauty can be sung; sacred in its original, sacred in its action, sacred in its immortality. In its original, celestial; in its action, heavenly; in its immortality, *divine*. It is to our life what the sun is to-day; for, like the playful gamboling of a new-born sunbeam round the palace of night, it hovers over man's existence, illuminating its gloom; and, like twilight on the bosom of morning, reposes his life on a fair-lit pavillion of immortality.

THE MINISTER'S FLITTING.

It was a beautiful morning, during the fine weather in August last, when the Rev. Mr. —, and his family, prepared to leave the manse of —. As usual on the occasion of a flitting in that part of the country, a goodly number of the neighbouring farmers had come with their horses and carts, to assist in removing the furniture, and several of the humbler parishioners had come to lend what help they could. Every body was fully employed, and there was no time for reflection. The little children had risen sooner than was wished, and when reproved, the eldest replied that she was afraid they would be forgotten. Excited by the bustle, and pleased perhaps at the prospect of a drive to the neighbouring town, they were singing gaily. Little did they know what that drive meant; and little could they appreciate the calamity which it involved.

The house was at length emptied, and the preparations all over. The fires had been extinguished, the ashes removed from the grates, and the hearth-stones swept clean. The minister himself entered every room to see that all things were left in decent order. He secured the windows, and closed the shutters with his own hands, and descended calm and composed into the kitchen, where he assembled his faithful friends.

I shall never forget the scene which occurred in that desolate kitchen. The minister, who had discharged his last duty in the parish pulpit with perfect self-possession, was calm and apparently unmoved still; and it was thought fitting that his last act in the house, where he had spent so many happy days, should be an act of devotion. There stood the minister's wife, with her little children beside her, strong in faith that He who feedeth the young ravens, would not suffer them to want, meekly submissive to the will of God, and willing to go forth to Christ, without the camp, hearing his reproach; yea, rejoicing that it had been given to her, in behalf of Christ, not only to believe on Him, but also to suffer for His sake. And there stood a portion of the little flock, deeply attached to their pastor, but far more to the cause for which he had been honoured to contend.

When the minister began to pray, there was not that freedom and fervour with which he sometimes proceeded; but he spoke with much solemnity and earnestness, his voice firm and unflinching, till he came to mention his little flock, and especially to commend to God that portion of them who had manifested so much kindness to him and his. Here nature at last gave way, for he believed that his ministry among them was nearly over, and his words were like to choke him in the utterance. Several times did he attempt to proceed amidst the tears and stifled sobs of the com-

pany. Strong and brave men, who at the call of duty would have marched to the cannon's mouth, were like to burst with suppressed agony. This place might well be called Brodium, for it was a place of weepers; and the whole reminded one of the scene on the beach at Miletus, when Paul was parting with the elders of Ephesus, when he kneeled down and prayed with them all, and they all wept sore, and fell on Paul's neck and kissed him. The minister was just able to draw to an abrupt conclusion, when he hurried to a secret retirement and poured out his heart there. We are told that God puts the tears of his people into his bottle. He preserves them there; they are not forgotten.

The sad procession moved quietly away, and there was something most affecting in the sight. Here was a family peaceably removing from their pleasant home into the wilderness, compelled for conscience sake to leave houses and land, and their voice was not heard in the street. As they passed through the little village, a few of the parishioners came out to bid them a sorrowful good bye; but the trial was too painful, and they drove hastily on. The minister's family passed away, and their place is no more in the parish. But that quiet and unostentatious departure had told a tale, which many understand even now, and which will be more fully appreciated hereafter, when the passions of contending parties have cooled down, and wrongs, real or imaginary, have been forgotten.

It is needless, and it would be uninteresting, to record all the particulars of this sad event; but an incident occurred during the journey, which illustrates so strikingly the watchful care of a kind Providence over his suffering people, that we cannot forbear mentioning it. The linch-pin of the crazy vehicle in which the minister was driving a part of his family, gave way, but notwithstanding of this, the wheel remained on till they had proceeded some hundred yards or two, when a smith, whose shop was just at hand, happening to be standing by the road side, perceived the danger. He immediately called out to stop, and, rushing forward, seized the wheel. It was just in the nick of time, for one revolution more, and it must have come off, and that at the side where sat the mother with a little child upon her knee; and, in all likelihood, the death, or at least the severe injury, of some of the party would have been the consequence.

Through the good hand of their God upon them, they reached the place of their sojourn in safety; and, though the wilderness to them, it was a pleasant and comfortable spot, and might well be called the valley of Achor.—Here I might leave them, without another word, were it not to relate a touching little scene that was witnessed after their arrival. During the confusion and hurry consequent upon the carrying in, and disposal of the furniture, two little children were neglected.—They who had been brought up delicately and tended most carefully, in the altered circumstances of the family were now without a nurse; and, fatigued with the toil of the day, they were found laid down to sleep on a bed that was lying on the street in front of the house. But they were safe. There was an eye watching over them more faithful than that of any earthly guardian. And we doubt not that it will yet be well with the families of the suffering servants of God. They have now a claim to promises to which they were not entitled before; and theirs is an inheritance infinitely better than the parish revenues, or favour of the patron; could ever have procured for them. They may have privations to endure—they may have a struggle to main-

tain; but we believe that, even in an earthly point of view, the children will be no losers in the long run. In the hour of sad foreboding, let the anxious parent take comfort from these words of the Psalmist:—"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

SABBATH SCHOOLS.

WE do not believe that any Church acts up to the obligations arising out of the very fact of its existence as a Church, so long as it is negligent or half hearted with reference to the training of the children of its own members, particularly of its poorer members, who obviously require especial counsel and aid in the matter. The infant so soon as he is baptized becomes in a certain sense the child—the property—of that Church into whose bosom he is thus received, and acquires a right to have the dawns of reason watched over and improved, and the seeds of saving truth planted at the earliest period within his mind. While a primary obligation to train him in the nurture and admonition of the Lord, unquestionably rest upon his parents, as certainly does an obligation also devolve upon the ministers and members of the Church to take care that where parental effort exists it shall be encouraged and aided, and that where it is neglected, the deficiency shall, as far as practicable, be supplied. The interval between the administration of Baptism and the period at which a young person is ordinarily likely to be influenced by the preaching of the Gospel and the general exercises of public worship, is of the most vital importance to the future character; and when suitable moral culture is not diligently attended to within the interval, a weighty responsibility is incurred by those who have neglected an obvious and pressing duty, and difficulties of great magnitude are cast in the way of the individual's moral and religious progress. The establishment of Sunday Schools was an attempt—a noble and incalculably beneficial attempt—to meet the requirements of Christian principle in relation to the rising generation; and, amidst our warmest advocacy of week day schools, we would never forget the amount of blessing to the country which has resulted from the patience, self-denial, and diligence exhibited by those engaged in the unobtrusive labours of Sabbath School officers and teachers. But, this instrumentality, though most valuable so far as it goes, does not go far enough. Instruction for two or three hours on one day out of seven—and that, in the case of the junior classes, instruction in the art of spelling and reading rather than in the truths of the Gospel—is demonstrably inadequate, whether viewed as a supply of the moral necessities of the child, or as a performance of the duty of the Church. Doubtless there have been and still are places in which this effort is all that can be made, and we have to do with a Gracious Judge who will not call us to account for any greater number of talents than that which He has actually and fully confided to our stewardship. But wherever circumstances admit, it is, in our belief, the indispensable duty of the Church to provide opportunities for the daily instruction of Youth in the most important of all knowledge, by the incorporation of evangelical teaching with all the steps and stages of secular education.—*London. Watchman.*

Eloquent Plea for Education.—Let those whose wealth is lost or jeopardized by fraud or misgovernment; let those who quake with apprehensions for the fate of all they hold dear; let those who lament and behold the desecration of all that is holy; let rulers whose counsels are perplexed, whose laws are defied or evaded; let

them all know, that whatever ills they feel or fear, are but just retributions of a righteous heaven for a neglected childhood. Remember, then, the child whose voice first slips to day, before that voice shall whisper sedition in secret, or thunder treason at the head of an armed band. Remember the child whose hands to-day first lifts the tiny bauble, before that hand shall scatter fire brands, arrows and death.—Remember those sportive groups of youth in whose halcyon hours there sleep oceans, as yet scarcely ruffled by the passions, which soon shall heave it as with the tempest's strength. Remember that whatever station in life you fill, these immortals are your care. Devote, expend, consecrate yourselves to the holy work of their improvement. Pour out light and truth, as God pours sunshine and rain. No longer seek knowledge as the luxury of a few, but dispense it among all as the bread of life. Learn only how the ignorant may be preserved, the victim reclaimed.

NATURAL HISTORY.

THE HIPPOPOTAMUS.

HIPPOPOTAMUS AMPHIBICUS.

[Concluded.]

"As soon as the animal is fairly struck, the huntsmen in their small canoes cautiously approach the floating wood, and after fastening a strong rope to it, they hasten with the other end towards the large boat which contains their companions. The huntsmen now pull the rope, when the monster, irritated by the pain, seizes the boat with his teeth, and sometimes succeeds in crushing or overturning it. In the mean time his assailants are not idle; four or five more harpoons are plunged into him, and every effort is made to drag the beast close up to the boat, so as to give him less room to plunge about in. Then they try to divide the *ligamentum nucha* with a sharp weapon, or to pierce his skull. Since the body of a full grown hippopotamus is too bulky to be pulled out of the water without a great number of hands, they generally cut him up in the water and bring the pieces to land. In the province of Dongola not more than one or two of these animals are killed in the year. From 1821 to 1823, inclusive, nine were killed; out of which number we dispatched four. The flesh of a young hippopotamus is very good, but the full grown ones are generally too fat. They weigh as much as four or five oxen. The hide is made into excellent whips, and will furnish from 350 to 500. No use is made of the teeth.

"One of the hippopotami which we killed was a very old fellow, and of an enormous size, measuring 13½ French feet from the nose to the extremity of the tail. His incisive teeth were 26 French inches long, measured from the root to the point, along the outer bending. We fought with him for four good hours by night, and were very near losing our large boat, and probably our lives too, owing to the fury of the animal. As soon as he spied the huntsmen in the small canoe, whose business it was to fasten the long rope to the float, he dashed at them with all his might, dragged the canoe with him under the water, and smashed it to pieces. The two huntsmen with difficulty escaped. Of twenty-five musket-balls aimed at the head from a distance of about five feet, only one pierced the skin and the bones of the nose; at each snorting the animal spouted out large streams of blood on the boat. The rest of the balls stuck in the thick side. At last we availed ourselves of a swivel; but it was not till we had discharged five balls from it at the distance of a few feet, and had done most terrible damage to the head & body that the colossus gave up the ghost. The darkness of the night increased the danger of the contest, for this gigantic animal tossed our boat about in the stream at his pleasure; and it was at a fortunate moment indeed for us that he gave up the struggle, as he had carried us into a complete labyrinth of rocks, which, in the midst of the confusion, none of our crew had observed.

"For want of proper weapons the natives cannot kill an hippopotamus of this size; all they can do to drive him from their fields is to make a little noise in the night, and to keep up fires at different spots. These animals from their voracity; are a curse to a whole district; and in some places they are so bold that they will not quit the fields, which they are laying waste, till a great

number of men come out with poles and loud cries to attempt to drive them away.

"The hippopotamus was observed in great numbers in the Niger, by Richard and John Lander, and that not without some apprehensions from their boldness and power.

"They rose, observe the narrators of the expedition, in incredible numbers very near us, and came plashing, snorting, and plunging all round the canoe, and placed us in imminent danger.—Thinking to frighten them off, we fired a shot or two at them; but the noise only called up from the water and out of the fens about as many more of their unwieldy companions, and we were more closely beset than before. Our people, who had never in all their lives been exposed in a canoe to such huge and formidable beasts, trembled with fear and apprehension, and absolutely wept aloud. Our people tell us that these formidable animals frequently upset canoes in the river, when every one of them is sure to perish. These came so close to us that we could reach them with the butt end of a gun. When I fired at the first, which I must have hit, every one of them came to the surface of the water, and pursued us so fast over to the north bank, that it was with the greatest difficulty imaginable we could keep before them. Having fired a second time, the report of my gun was followed by a loud roaring noise, and we seemed to increase our distance from them.—There were two Bornou men among our crew, who were not so frightened as the rest, having seen some of these creatures before on lake Tehad, where, they say, they abound.

"However the terrible hippopotami did us no kind of mischief whatever. No doubt at first, when we interrupted them, they were only sporting and wallowing in the river for their own amusement; but, had they upset our canoe, we should have paid dearly for it."

RELIGIOUS INTELLIGENCE.

JEWISH MISSION.

EXTRACT FROM MR. GRAHAM'S LETTER.

"I wish to lay before the brethren a matter of great importance, concerning which I had many conversations with Dr. Wilson,—I mean a good library for the Mission; he is now with you, and you could not give the selection into better hands.

"I believe I had not mentioned, dear brother, that we had kept up an English service regularly in my house. Mr. Allan and I preach alternately, and the Frank population in Beyrout have frequently come up to the mountains to be present. I have preached to an audience of 18 in the goodly mountain, and on last Sabbath I dispensed the elements of the Lord's Supper. We all felt very much humbled and refreshed. There were a wanting, indeed, many of the exciting and encouraging circumstances of a communion at home; instead of the crowded audience, and full tables, we had only three families; but we were on Lebanon, and in the midst of idolaters and heathens, and we were enjoying the liberty of sitting under our own vine and fig-tree, none making us afraid. This "freedom to worship God" arises, no doubt, in this part of Lebanon, from the existence of different parties,—Maronites, Greeks, (viz. Greek church,) and Druses, nearly equally powerful. In the large and populous district called Caserawan, where the Maronites greatly preponderate, there is no such liberty, and the Protestant preacher might speedily prepare either for his death or his departure. The people of this mountain are, if left to themselves, a quiet and inoffensive race, abounding with many of the minor and personal vices, but neither cruel nor sanguinary. You feel annoyed, but not afraid among them. They will cheat and pilfer, and prevaricate without end. Positive rigid adherence to the truth is unknown in the land. They are in general very poor. Their houses are wretched, filthy, full of vermin, and without furniture, except a mat, and a coffee-pot, and a jar for water. The house in which I live (the best habitable house in the village) was indescribably noxious. The walls are loose stones, covered with mud or cow-dung, if the proprietor be able to afford it; the floors of soft yielding clay, requiring continual sweeping, but never swept; the roof composed of ribs and rafters laid from wall to wall, and covered with earth, which at all times supplies you with a sprinkling of dust, and, after a shower, with an

abundance of dirty water. The food of the people is very simple. They live mainly on olives, bread, eggs, vegetables, and sometimes rice as a luxury. They have plenty of fine grapes. I get in the morning abundance for the day for a penny. Their dress is nothing different from that of the Oriental generally,—the turban, the flowing robe, and the slippers. The females have one striking peculiarity, *the horn*, which gives them a wild, fierce, and inhuman appearance. This head dress is of dough, or tin, or silver, or gold, according to the wealth of the different classes. The rank is indicated also by the length of it. The nobler the lady, the larger the horn. Some of them are more than an English yard. The horn is of different shapes, but generally they resemble a pyramid. The larger end admits the head, which is fastened in very firmly. Sometimes the horn rises out from the forehead, sometimes it is inclined to the right or the left, as the wearer chooses; and, except among the upper classes, this honourable head furniture is confined to the married. They rarely lay it off. They sleep in the horn. A principal Sheik lately attempted to alter this custom, and lay the horn aside; but though his own family did so, the females in general absolutely refused, and he humourously said he would not risk a rebellion for the horn. I should mention that a large mandile or handkerchief is uniformly thrown over the horn, and hangs loosely down around the head and shoulders."

NOBLE EXAMPLES.

"The late Leander Van Ess spoke of a minister on the Continent, who was so bent upon distributing the Scriptures among his poor parishioners, that he denied himself a dinner of meat, and lived wholly upon vegetables and water, in order to be able to purchase books, and distribute them gratuitously.

"It is recorded, too, of that excellent man, Pastor Oberlin, that when he heard of the formation of a missionary institution at Basle, he sold the whole of his plate, (with the exception of one spoon) the product of which he sent to the Institution; and, on his death bed, he bequeathed his last spoon to the Society.

"I have seen," says Mr. Wilkes, "among the poor peasants of France, converted to the faith of Christ, incapable, apparently, of contributing towards the progress of the cause of the Gospel, efforts the most delightful and encouraging. I have seen poor people, who do not for months flavour their pottage with such juices of meat as you, perhaps, throw away. I have seen them, from savings of their salt, which alone gave it a relish, contribute towards the cause of Christ. I have known, in the north of France, a people so incapable of contributing pecuniary aid, that they have given each a potatoe a day, and the produce of these gifts has been devoted to the spread of the Gospel."

"If an agent of the Bible Society were, under a feeling of false charity, to check the free offerings of the poor, (poor in pockets, but rich in faith,) we might expect him to receive a similar answer to what Annie McDonald gave to a lady, who, in collecting subscriptions, said, 'I am not sure it is your duty to give to the Society.' She replied, 'I care not what I eat or drink, but I should like to have something to give to this blessed cause. If I were able I would heat the axle of my spinning wheel, to be able to give more.'"

WESLEYAN SUNDAY SCHOOLS IN GREAT BRITAIN.—We have received the Report of the Wesleyan Committee of Education for 1843, from which we obtain the following statistics of Sunday schools under the direction of the British Conference:—

	Schools	Librs	Teachs.	Scholars	Expend.
England,	2,546	1,152	74,874	378,227	\$114,105
Wales,*	189	13	2,357	17,687	724
Scotland,	29	14	328	3,249	426
Isle of Man,	30	8	482	2,017	420
Shetland Isles,	3	1	20	163	15
Total,	3,797	1,188	78,061	401,383	\$115,690
Last yr.,	3,554	1,030	70,885	378,047	103,988
Increase,	243	158	7,176	23,336	11,702

The above returns show a much larger proportion of Sunday scholars to Church members than

* Eleven circuits neglected to make returns.

with us; as there are in Great Britain only 331,024 members in society, while they have upwards of four hundred thousand children in Sunday schools, which is more than we have with one million of Church members. The number of schools having libraries is much smaller than with us. Most of the schools there, we believe, still follow the old practice of giving the children periodical rewards of small books, a plan which, though giving less trouble, is, we think, both more expensive and less productive of good than a well-managed library.—*New York Sunday School Advocate.*

WESLEYAN MISSIONS.—Another list of contributors to the Wesleyan Missionary Society appears in the *London Watchman* of Wednesday; and one example deserves honourable mention, for his munificent gift. We allude to James Hargreave, Esq., of Leeds, who has generously forwarded (through the Rev. John Bowers) £1000, to aid in the great and pressing emergency of the Society's affairs. This is Mr. Hargreave's second donation of £1000 towards the same object. The same benevolent individual was a subscriber to the Centenary fund of £1000.—*Patriot.*

HOW SUNDAY-SCHOOL CHILDREN MAY HELP MISSIONS.

Baldock, Herts, November, 1843.

My Dear Brother,—Can the following hint be made any use of in the work of our Missionary machinery?

Attending a public meeting of the London Missionary Society, a short time since, a good Independent Minister told us—as his speech—that the *Sunday-school* connected with his congregation was a Missionary Society in miniature.—Each teacher, male and female, is constituted *Treasurer, for his or her class*; and the children are not only subscribers, but *Collectors*; each in his turn collecting of the *others in the class* every Lord's day; and the amount so collected, on the spot, in the class, is at once handed to the teacher, who, during the week, hands it to the local Secretary, to be entered in his accounts, and transferred to the local Treasurer. He warmly recommends its universal adoption.

I was struck with the *simplicity* of this machinery—and the *facility* with which it may be worked: nor could I help the thought glancing across my mind as to its *productiveness* in our 300,000 or 400,000 Sunday school scholars in Great Britain. These, however, seem to me to be *trifling* considerations compared with this:—That you are imbuing the minds of the rising generation,—mostly, too, the children of our own people—with the *Missionary spirit*; and by the same means as you ensure an *immediate* increase to your funds, you most successfully train up *Collectors, HABITUATED* to the duties of their office.—*Correspondent of the London Patriot.*

DISSENTING COLLEGE FOR THE MIDLAND COUNTIES.—A meeting was held at Leicester, on the 30th ult., to consider the propriety of establishing a Dissenting College in the Midland Counties, and also for the instruction of young men designed for secular purposes, against whom the Universities of this country are closed. Another feature is the founding of a class especially designed for the service of Christian Missions, to the members of which it is proposed to communicate such a knowledge of medicine and surgery as may qualify them to subserve the physical interest of those among whom they may labour, and at the same time to afford such a knowledge of science in general as may enable them to promote the secular and commercial, as well as the spiritual interest of the people whom they may visit. Leicester has been named as the seat of the projected college.—*Leicester Mercury.*

WELSH CALVINISTIC METHODISTS.—The English *Wesleyan Chronicle* contains the following statistics of this body, which, though incomplete, may give some idea of its extent:—Chapels, 750; Ministers, 134; Preachers, 270; Deacons, or Leaders, 1772. Members, 59,358; Foreign Missionaries, 4; Sunday Scholars and Teachers, 107,252. With the exception of the four Missionaries, these statements all apply to Wales, England, and Ireland.

DEATH OF A MISSIONARY.—The late arrival from Canton announces the death, at Macao, of

the Rev. Samuel Dyer, of London, missionary at Singapore—aged 39. Mr. Dyer was one of the most accurate Chinese scholars living.—*Zion's Herald.*

BOTTLING TRACTS.—Owing to the opposition of the priests in South America, the colonies, and particularly Spain, towards the efforts of members of the Dissenting Tract Societies, in allowing their books to be circulated amongst the people, the agents of these bodies have lately had recourse to a new method of introducing their tracts into Cadiz, as practised by a gentleman when on board an English vessel in that harbour. The new expedient was to put the tracts into glass bottles, securely corked; and, taking advantage of the tide flowing into the harbour, they were committed to the waves, on whose surface they floated towards the town, where the inhabitants eagerly took them up on their arriving on the shore. The bottles were then soon uncorked, and the tracts they contained are supposed to have been read with much interest.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 27, 1844.

LOOKING UNTO JESUS.—In the Holy Scriptures the nature of justifying faith is set before us under various metaphors. A mode of illustrating it is sometimes borrowed from earthly things; and particularly, from various actions of the body; and hence our blessed Lord addresses those whom he invites to believe on him, in these tender and affectionate words—"Come unto me all ye that labour and are heavy laden, and I will give you rest." The conduct of a dutiful and loyal people towards their rightful sovereign, upon his entering among them, in his own territories, is also a circumstance, to which faith is compared: "He came unto his own, and his own received him not: but as many as received him, to them gave he power to be come the sons of God, even to them that believe in his name." Sometimes the ear is used as a medium to afford us a right definition of saving faith; and here, the penitent believer is represented as hearing, in the way that a poor creature dying of hunger, would listen to the voice that would offer him plenty of food, and an assurance that life would be prolonged: "Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live." Again—this faith, without which it is impossible to please God—this believing with the heart unto righteousness—is often explained by the visual operations of the eye—and is called, "*looking unto Jesus.*" Here—

"Faith lends its realizing light,
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye."

"The countenance," says the physiognomist, "is the index of the mind;" and this adage is entitled, on account of its verity, to a prominent place among the sayings of metaphysical science. A man's looks often indicate the state of his mind. A mysterious union subsists between body and soul: and by virtue of this union, the feelings of the one are often disclosed by the appearance of the other. All the features of the countenance: every expression of the face, when we are excited or alarmed, tell what is going on with-

in: and are in fact, so many avenues, by which shrewd and penetrating people may walk into our hearts, and explore all their dark and crooked places. Politicians, trained up in the school of dissimulation— aspiring and fashionable people, who try to maintain their consequence by the stiffness of their manner—haughty people, who try to pass off supercilious looks for real dignity—hypocrites, the comedians of the church, who are always consulting appearances, and acting a part,—these different classes can, in some measure, control their feelings, and prevent their countenances from betraying their secrets; but, in spite of all their endeavours, their eyes often commit them: and through those windows of the soul we see all that is going on within.

The eye is a tongue, and looking speaks a silent but very copious and expressive language; and when the tongue is mute through astonishment, or dumb through terror, the eye speaks with a loud and an intelligible voice; and hence we understand a look of sorrow—a look of recognition—a look of joy—a look of distrust—a look of confidence—a look of hatred—a look of love. Looking unto Jesus implies an earnest desire to obtain relief—an humble dependence on him for salvation—an unlimited confidence in his willingness and ability to save—and an hearty approval of him as our only and all-sufficient Saviour.

Jesus addresses us from the stable in which he was born—from the temple, where he discoursed with the scribes and doctors—from the wilderness, where he was tempted of the devil—from the garden, where he was sorrowful even unto death—from the cross, upon which he expired—and from the throne of his glory, where he sits as “the blessed and only Potentate. From all these places, our adorable Saviour earnestly and affectionately addresses sinners of all nations, and ranks, and conditions—and says: “LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH; FOR I AM GOD, AND THERE IS NONE ELSE.”

The subject, which the following correspondence is intended to introduce to the attention of the public, is one of paramount importance. It must be admitted, that those who have laboured among us in word and in doctrine, are entitled to the kind consideration of those for whose salvation they have borne the burden and heat of the day—none will deny that the widows and orphans of those that have fallen bearing “the ark of the testimony,” should be objects of our solicitude; and as these are the principles which “A British Wesleyan Methodist” advocates, we feel pleasure in laying his communication before our readers, hoping that they will “mark, learn, and inwardly digest it.”

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—While the benevolent mind must rejoice at the efforts that are now being put forth to mitigate human woe, and to raise man from the ruins of his fall to the enjoyment of God on earth, and the society of the blessed in the upper and better world,—there is, I think, one class of persons too generally overlooked, in one section at least of the Christian Church. With some of

them we have been in habits of intimacy, and have surrounded with them the table of our dying Lord—to some of them, under God, we owe all our bliss on earth, and all our hopes beyond the grave; and many of us, I trust, will form the crown of their rejoicing in the day of the Lord Jesus. You will perceive, sir, that I allude to the Ministers that have laboured among us from time to time.

Now it is well known to those that are acquainted with the economy of the Wesleyan Body, that when a Minister, either through age or infirmity, ceases to labour, he has no claims on the people for any support. If he has a little of his own—well; but many of them have not, and their only dependence is on what is called the Preachers’ Fund—a fund raised many years ago, by the preachers themselves, towards the support of those who had been or might be worn out in their Master’s service. To this fund each preacher was required to pay one guinea a year; but such has been the claims on the funds of late years, that they have been called on to pay much more—in some years, if I mistake not, as much as five pounds. It is true, many of our friends at home throw in their mite; and I was in hopes, on coming to Montreal, to find it to be the case here; but in this I have been disappointed, as I cannot learn that little or anything has been done in this way.

From the well known liberality of our Montreal friends, I cannot for a moment attribute this neglect to a want of esteem for those who have laboured among us in word and doctrine; but to the subject not having been brought before them—the ministers themselves feeling a delicacy on the subject, being the parties interested. But, Sir, besides the case of those preachers who have worn themselves out in their Lord’s work, we must take into the account the number of widows and children of those whose husbands and fathers have fallen in the field of toil and conflict—some in distant and barbarous climes, and among still more barbarous men.

Sir, notwithstanding the numerous claims on our friends in Montreal, I cannot for a moment doubt, that, if the stewards and leaders will take up the subject, even this act of Christian mercy would find a warm response in many hearts; and something, in this way, would yet be done worthy of Montreal; and thus, by this work of faith and labour of love, many, in other places, would doubtless be stimulated to imitate the example.

As the period for holding the District Meeting is now approaching, this is the time to take such steps, as in their united wisdom, the friends in Montreal may deem best. Honoured fathers and brethren, to you I appeal in behalf of an honored class of men, and of the widows and fatherless children of those who have fallen! Mothers and Christian ladies, to you I turn. You have influence—use it for the honour of God and the good of his church. Remember the obligations you are under to the Christian ministry. Our working days will soon come to a close. Happy if we be prepared to hear that sentence, “Enter ye into the joys of your Lord.”

Submitting, Mr. Editor, these remarks to you, to use them as you may think best,

I am, Sir,

yours respectfully,

A BRITISH WESLEYAN METHODIST.

Montreal, March 18, 1844.

THE QUEEN’S RESPECT FOR THE SABBATH.

ALTHOUGH not connected with this portion of her Majesty’s life, there is another incident which proves the high moral and religious influences exercised over the mind and heart of the Princess Victoria during her earlier years, and which now leads her to conduct herself every way worthy of her rank and elevation. The fact I am about to record demonstrates the devout respect she was always taught to feel for the sacredness of the Christian Sabbath. Indeed, her religious education was invariably made a matter of the deepest and primary importance, and the lessons given at the period of her life we are now considering, have brought forth the most satisfactory results in after days. The incident to which I refer is the following:—A certain noble Lord arrived at Windsor one Saturday night at a late hour. On being introduced to the Queen, he said, “I have brought down for your Majesty’s inspection some documents of great

importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attention to-morrow morning.” “To-morrow morning!” repeated the Queen: “to-morrow is Sunday, my Lord.” “True, your Majesty, but business of the State will not admit of delay.” “I am aware of that,” replied the Queen; “and as, of course, your Lordship could not have arrived earlier at the palace to-night, I will, if those papers are of such pressing importance, attend to their contents after church to-morrow morning.” So to church went the Queen and the Court, and to church went the noble Lord; when, much to his surprise, the subject of the discourse was on the duties of the Christian Sabbath. “How did your Lordship like the sermon?” asked the Queen. “Very much, indeed, your Majesty,” replied the nobleman. “Well, then,” retorted her Majesty, “I will not conceal from you that, last night, I sent the clergyman the text from which he preached. I hope we shall all be improved by the sermon.” The Sabbath passed without a single word being said relative to the State papers; and, at night, when her Majesty was about to withdraw, “To-morrow morning, my Lord, at any hour you please,” said the Queen, turning to the nobleman; “as early as seven, my Lord, if you like, we will look into the papers.” The nobleman said, “that he could not think of intruding on her Majesty at so early an hour; he thought nine o’clock would be quite soon enough.” “No, no, my Lord,” replied the Queen, “as the papers are of importance, I wish them to be attended to very early. However, if you wish it to be at nine, be it so;” and accordingly, the next morning at nine her Majesty was seated ready to receive the nobleman and his papers.—*Frazer’s Magazine.*

THE CHRISTIAN SABBATH.

WE know the man who was charged with an immense amount of property, during the great pecuniary pressure of 1836-7, when all was in jeopardy, who said: “I should have been a dead man long ago had it not been for the Sabbath,—Obliged to work, from morning to night, during the week, no one can tell how I felt on Saturday. I felt as if I were going into a dense fog. Every thing looked dark and gloomy. I could see no way out. It looked as if every thing would be lost. I gave it all up, and kept the Sabbath in the good old way. On Monday it was all bright sunshine—I could see through.” He got through, and saved, by his financial skill and labour, a large amount of property. But, said he, “If it had not been for the Sabbath I have no doubt I should have been a dead man long ago.”

And, says that distinguished medical philosopher, John Richard Farre, of London, “The Sabbatical appointment is not, as it has been sometimes theologially viewed, simply a precept partaking of the nature of a political institution; but it is to be numbered among the natural duties, if the preservation of life be a duty, and the premature destruction of it a suicidal act.” And a number of our most distinguished physicians, who have lived on the Erie canal since its completion, state that they have witnessed the deteriorating effects of seven days’ labour on the physical constitution, which is referred to by Dr. Farre. All attentive observers will, we have no doubt, come to a similar conclusion.

And as to the moral effects of the desecration of the Sabbath, all know that they are most disastrous. But in illustration of it, though the facts are numerous and strong, we will mention only one. In one state prison, there were admitted from September, 1842 to September, 1843, one hundred convicts. Eighty-nine of them literally had no Sabbath. They did on that day as they did on other days. Five attended public worship *sometimes*, though not often. The other six attended more often; though it does not appear that one of them duly observed the Sabbath, or habitually and regularly attended public worship. Should the examination be faithfully made, we apprehend the result would be substantially the same in all the prisons of our country. The desecration of the Sabbath by secular business, travelling, or amusement, demoralizes the public mind and injures the community. The discontinuance of it, while it will gratify many, will tend powerfully to promote the good of ALL.—*Albany Argus.*

THE FAMILY CIRCLE.

From the Philadelphia Episcopal Recorder.

TO PRAYERLESS CHILDREN WHO HAVE OR HAD, A PRAYING MOTHER:

THE Bible begins the story of the Redeemer's mercy; but it is only a beginning. The whole history of redemption can never be said to be published, till every name on the pages of the book of life has been read and the leadings of God's mysterious providence, in regard to each one, have been unfolded in eternity.

A few years since I was called from my study to see a stranger. He brought a letter from a friend in Ohio, which stated that he was "a man of the right stamp." His name was Joseph W. Barr, then a student at the Theological Seminary at Andover. He was out of health; and walked nearly thirty miles; and there was nothing very prepossessing in his first appearance. But a few hours' acquaintance was only necessary to discover that he was a man of strong, well balanced mind, of deep piety, and of a breast full of benevolence. One great object of his visit was to restore his health, which had become impaired by study. But instead of lying upon the couch, taking gentle exercise, and "light medicines," he hired himself out, for the vocation of a carpenter; and a better or more diligent and faithful workman, seldom entered the shop. He received high wages, and the family in which he resided can hardly speak of him, to this day, without tears. On leaving us, he carried away a good stock of health, and more of the hearty good wishes, and pure substantial tokens of confidence from his Christian friends, than if he had spent his time in any other way. While in my study, one evening, I requested him to relate me his Christian experience, and the dealings of God in regard to his soul. He began at once, and did it with such simplicity and humility, that I was compelled more than once to turn away my head to conceal my tears. I wrote down the account just as he related it, as soon as he had left me. It is not merely a true account of his conversion, but as nearly as possible, in his own words:

"Among my first recollections is the image of my sainted mother. We lived at the West, in what was then a howling wilderness, but is now the flourishing state of Ohio. My father was a minister and a missionary, and my mother was every way qualified to be his helper. My father was gone much from home in searching for the scattered sheep of Christ's fold, and could not do much towards forming my character. But my mother! she was an angel to me. We lived in a log-house, and had but one large room; of course she had no closet there. But there was a beautiful grove a little back of the house, and there, as early as I can remember anything, I can remember that she took me by the hand and caused me to kneel by her side, while she prayed aloud for my absent father and for me. At first I hardly understood it; but soon learned that God who dwelt far, far above those high trees, could hear her prayer, and was harkening to her sweet voice. She used steadily to lead me there, and always laid her right hand on my head while she prayed; and feelings of deep awe always came over me. She never omitted this practice whilst she lived; and I there had distinct and correct impressions made as to my character, as well as to the character of God.

She died when I was nine years old, and was buried near by. During the most giddy and wicked period of my life I could never forget these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the surrounding ground, I stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears; and I have paused there in tears, chained by a remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly left upon canvass, than they are upon my memory.

Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience

were broken, and there was little that could or did check me, except my early education. My mother had died when I was a mere child, and my father was too far off to reach me otherwise than by his prayers. I will remember many seasons of deep conviction for sin, but which my stubborn heart resisted or stifled. One night at a ball, whither I went, as I should then have said, for rational and innocent amusement, my conscience was suddenly startled.

I was introduced to a young lady for my partner, who came from a distant section of the country. After the dance, in which we were partners, I entered into conversation with her respecting the place from which she came. She gave me many interesting particulars of that then newly-settled place, and among other things mentioned the late sickness of her father, and the many continued kindnesses and attentions of a Mr. Barr, a missionary; stating that Mr. Barr had been to see her father very frequently, and that she felt much attached to him. She knew not my name. I replied, that "Mr. Barr, the missionary, is my father." She started as from an adieu. "Your father! he your father! what would he say if he knew you were here?" Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening for me. It ruined my peace; and, though I know not that it can be said to have been the means of my awakening from the sleep of sin, yet I am confident it planted a thorn in my conscience, which was not taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and showed that neither of our consciences could approve of the employment of that evening, if allowed to speak out without restraint.

A few days after the ball, I was present at a communion. At the table many of my near friends were found. The scene before me, and the thoughts of a future, eternal separation, affected me greatly. The sermon, too, reached my conscience; and I might at the close of the services he said to have been under strong convictions for sin. The same day a very devoted Christian was accidentally thrown in my way. He began to address me on the subject of my salvation, without knowing anything of my previous history, or the state of my feelings at that time. Then my heart began to rise with a strength of bitterness which I never knew before. I reproached him, pointing to the inconsistencies in the church; raved like a madman; and while my conscience was grinding me like a millstone, I still kept pouring out my invectives. He bore it all with meekness, perfectly unmoved, and by his gentleness, held up a shield which caused every dart I threw to recoil upon myself. His christian meekness was too much for me; I rose up in wrath and left him. Had he given only one retort—shown one angry feeling, it would have relieved me; but no, I could find no handle. I went out into the woods, smarting under the wounds which had been giving myself; and when I could stand under it no longer, I returned—told my Christian friend my situation and feelings, asked his pardon, and begged his prayers. Truly, as Henry Martyn beautifully says, "And this also I learned, that the power of gentleness is irresistible."

I had now been under deep and pungent convictions for sin for more than three weeks. I could not pray. I could not feel sorry for sin, nor hate it, except as it must bring to me unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was fast preparing to look up and curse God. Perfectly convinced that I deserved hell, I could not feel regret or humbled. Every feeling of my soul was deep, awakened enmity to the character and government of God.

At length, after struggling with a terrified conscience, and the stirrings of the Spirit of God, I determined to take my own life. It was not the result of a paroxysm of despair, but the cool, deliberate determination of one who casts throw himself upon the thick bosses of the Almighty's buckler.

After coming to this determination, I selected my time and place. Not far from me was a considerable waterfall; thither I went, one beautiful morning, fully resolved to return no more. The waters, dark and deep, gathered themselves together in a narrow channel, and after whirling

themselves around several times, as if recoiling from the plunge, they rushed headlong over a time-worn rock, and fell forty feet or more into a large basin beneath. On that rock I placed myself, prepared to do the deed. I looked down into the great basin, forty feet below me, and there the falling waters were boiling and foaming up, as if indignant at being thus cast down—fit emblem, I thought, of the helpless raging of the wicked in the world of despair. I will plunge in, and in five minutes I shall know what hell is, and what is to be my situation for eternity!

I drew myself back to take the plunge. There was no faltering—no shaking of a single muscle—no sensation of fear. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid suddenly upon me. Every nerve seemed to be paralyzed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face away; the beautiful sun was shining; and for the first time a voice, like that of my departed mother's, seemed to say, "Perhaps there may yet be mercy for you." "Yes," I replied, "I will seek it till God takes my life." And there, and on the very spot where I was about to consign soul and body over to endless misery, there the mercy God found me, and there the first ray of hope visited me. O! I can never think of this temptation without feeling that I have been near the pit; and that man, if left by God, will quickly destroy both soul and body."

Before closing this narrative I will add, that this interesting young man lived the life of devoted, consistent, ardent piety. He completed his education, and devoted himself as a missionary to Africa. He was all ready to depart—had taken farewell of his friends, and was as I believe, on his way to the ship which was to convey him to Africa. He arrived at Richmond, Va., on Saturday night, and was to have preached the next day; but about midnight he was seized with the cholera (of which he was the first and only victim in that city) and after twelve hours passed in indescribable pain, he calmly and sweetly fell into the arms of God's messenger, and was carried to that glorious assembly where the praying mother, we doubt not, welcomed to her embrace the child of so many prayers.

How mysterious are the ways of God! He raises up pious friends, and leads them to labour, and pray, and go down to the grave, without seeing any good fruit from the plants which they nourish and water with prayers and tears. But, long after they are gone, their prayers are answered and their labours blessed. Let no praying mother doubt that her prayers will finally be answered. He is mysterious, too, in that he raises up instruments apparently fitted for great usefulness, and then cuts them off just when they promise to be most useful. But his own glorious plans will go on and he will raise up others to take the places of those who are dead. All shall be for the glory of God! O! the blessedness of belonging to a kingdom which cannot be injured by any changes among such beings as we are. Reader! if you belong to this kingdom, be up, be doing, be vigilant, be faithful. Your crown is near, it is sure. If you do not belong to this kingdom, come at once and give yourself to the work of serving God. Repent of all sin, forsake all sin, and that same Redeemer, who saved the dear youth of whom I have been speaking, shall be yours.

THE DUTY OF MOTHERS.

BY MRS. C. L. EARNES.

The sphere occupied by a mother, is one of transcendent importance—the influence she is capable of exerting over her children extends beyond time—it reaches, in its blessed or baleful effects, through eternity. From her, they received their first and strongest impressions. She directs their thoughts, forms their habits, and often fixes their destiny forever! She sits as a sun in the domestic system, and from her are to emanate all those influences which are to enliven, invigorate, and bless, for two worlds, the children of her love. If there is a law, by which children often inherit the looks and features of their parents much more, as by an invisible Daguerrotypé, is their moral image imprinted upon their souls. Youth has been justly styled

the seed time of life; then are deposited the seeds which will spring up and produce the precious fruits of immortality or the grapes of Sodom and the clusters of Gomorrah; then is the proper season for cultivating the benevolent affections, for expanding the intellect and impressing the heart. It will be seen from this view that the responsibilities of a mother are solemn and overwhelmingly great. And to qualify her for the appropriate and successful discharge of her high duties she needs intelligence, virtue, and religion. And yet how many a young lady thoughtlessly rushes into the domestic relations and thus renders herself liable to those weighty responsibilities without any adequate preparation without ever counting the cost. And when it is too late she regrets her rashness and folly. It is painful to look into the domestic economy and see the wreck and ruin brought on many a lovely daughter by the ignorance or imprudence of mothers. They have been more solicitous to have their daughters dress well, sing well and dance well, than to shine as lights in the moral firmament, shedding a living lustre over all the relations of life. Daughters thus trained will emerge from under the parental roof ignorant of the practical duties of life, incapable of sustaining with honour to themselves or with comfort to others that relation on which Heaven has placed its own signet; and should they ever become mothers they will raise up an intellectually feeble and effeminate race, and thus prove a curse instead of a blessing to the world.

What then is the duty of mothers? Let them first be properly educated themselves; and then let them train their daughters to habits of industry and economy, to habits of reading, to habits of thought, vigorous and intense, to habits of pure and spiritual devotion. Let them be taught, before entering the marriage relation, the important lesson, that a virtuous and well educated woman is the joy and crown of her husband. Let them be impressed with the thought, that while mere personal beauty may fascinate the inconsiderate for a day, it will not permanently captivate and charm. It is like the beautiful flower that opens its leaflets to dazzle the eye; but it soon fades and leaves no lasting impression of its former freshness and fragrance. The adornments of the mind, on the contrary, will increase as age declines, and shine brighter and brighter when the attractions of face and form shall fade and be remembered no more. O could mothers be impressed with this subject, could they be awakened to a sense of their duty, we should not see so many broken hearts, so many desolate dwellings, so many abandoned females, who wander, in the night seasons, like fallen stars, a grief to their parents, a curse to themselves, and a disgrace to their sex.—*New York Ladies' Temperance Mirror.*

MISCELLANEOUS.

ANCIENT STATE OF ENGLAND.—Dr Plaifere, in a sermon preached before the university of Cambridge, about the year 1573, says, "Before the preaching of the Gospel of Christ, no church here existed, but the temple of an idol; no priesthood, but that of paganism; no God, but the sun, the moon, or some hideous image. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Mildon, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St Peter's now stands, the temple of Bellona; in London, on the site of St Paul's cathedral, the temple of Diana; at Westminster, where the Abbey tears its venerable pile, a temple of Apollo." Who can read such a statement of facts, so well authenticated as they are, and consider what England now is, without acknowledging the vast obligations under which she is laid to Divine revelation? What but the Bible has produced this mighty moral renovation?

COUNT WILLIAM IN THE BEGINNING OF THE 16TH CENTURY.—Following the examples of the good kings David, Josias, and others, he reformed the churches in the territories he held in Germany, and purged them from abuses according to the word of God. "In that work," says the historian, "he showed much courage, firmness, and perseverance, joining thereto the prudence and moderation rendered doubly necessary by the difficulty of his posi-

tion. The smallness of his domains made the wrath of the emperor formidable and resistance to the latter's orders or desires was the more painful, as first his brother, and afterwards his son, were at the court of Charles V. As early as 1517, when the light of the evangelical awakening was but dawning upon the horizon, the count seriously opposed the scandalous sale of indulgences. He was present in 1521 at the Diet of Worms, and could not have listened without emotion to the courageous defence made by Luther there; but he seems to have received his most valuable and durable impressions from a visit paid to him by the young Duke John Frederick of Saxony, at Dillenburg, in 1526."

BOASTED UNIFORMITY OF POPERY.—The uniformity of the Romish Church is the result of submission, not conviction, and is opposed not only to the very word of God, but the law of external nature. The face of the habitable globe attests that infinite, unbounded variety, is the character of God's works. The very blades of grass that point their slender stems to Him who made them are not two alike. The field flowers, the streams that ripple past, have all their separate features of identity, and why not man, the most perfect of created things, made after his own image? The sun that gilds the earth, diffusing health, life, and light, is viewed by millions, who feel his blessings each, after the dictates of his heart—so the Bible comes home to us, with its hopes and consolations, attuned to the circumstances of our state and understanding—not warped by the interpretation of councils, nor perverted by Popes.

BISHOP LATIMER.—Every season of a religious revival has been marked by ministerial zeal and diligence. These features eminently distinguished the British reformers. Latimer, in particular, was remarkable for his care in preaching and visiting every part of his diocese, earnestly trying to reform whatever was amiss. Although advanced in life, he travelled continually from place to place, teaching, exhorting, and preaching to the utmost of his ability. These journeys were mostly performed on foot, with few attendants, in a plain dress, with a pair of spectacles and a New Testament hanging to his girdle. Wherever he went he preached to the people; and if he found a number assembled together, and no church at hand, he did not hesitate to preach to them in any place which offered, and sometimes used a hollow tree for a pulpit.

REV. W. WILLIAMS.—It is said of the late Rev. W. Williams, of Panteclyn, Carmarthenshire, that he preached for forty-three years, and travelled during that period from forty to fifty miles a week; on an average. Taking 45 miles for the distance of his weekly travels, he must have journeyed 2230 miles every year; and during forty-three years, 95,800; nearly four times the circumference of the earth. And all this for no other object but to promote the salvation of sinners!

REV. OLIVER H. WOOD.—Of Mr. Heywood, who lived in the seventeenth century, it is related, from accounts regularly kept by himself, that for a term of thirty-six years, of which sixteen only were years of liberty, and most of these after he had reached the age of sixty, he preached on week-days, 3004 sermons, kept 1212 fast-days, 309 thanksgiving-days, and travelled in his Master's service 31,315 miles; besides his regular work on Lord's-days.

ADALBERT.—He lived in the tenth century, and was appointed Archbishop of Prague. This preferment seemed to give him so little satisfaction, that he was never seen to smile afterwards; and, on being asked the reason, he replied, "It is an easy thing to wear a mitre and a cross, but an awful thing to give an account of a bishopric before the Judge of quick and dead."

REV. JOHN BROWN.—The late Rev. John Brown of Haddington, addressed this exhortation to his sons in the ministry with his dying breath: "O, labour—labour to win souls to Christ! I will say this for your encouragement, that whenever the Lord has led me out to be most diligent this way, he hath poured most comfort into my heart, and given me my reward in my bosom. But He is our great example, whose life, as well as lips, said to all his disciples, 'Work while it is day, for the night cometh when no man can work.'"

CANAL BETWEEN THE RED SEA AND THE MEDITERRANEAN.

The formation of a ship canal between the Red Sea and the Mediterranean, across the Isthmus of Suez, is attracting the attention of the mercantile world, and rousing the remembrances of the surveys and reports of the French engineers in 1800, presented to Napoleon. The delays lately experienced in the receipt of the East India mails, induced the meetings at the Hall of Commerce to press upon the Government the importance of accelerating the communication with our Indian empire, and naturally directed attention to the practicability of effecting an improvement in the transit through Egypt, whereby an abridgement of several days might be obtained in the time presently occupied in the transmission of the mails between Britain and India. The question asked, Can a water communication be established between the Mediterranean and India; is answered by the reply, that what has been may be again; and it is an established fact, that the Caliph Omar, who lived A. D. 664, re-opened the canal of the ancients, and from his time the navigation from the Mediterranean to the Red Sea by the Nile remained open for a hundred and twenty years. The French engineers proposed two branches of canal, one passing westward and falling into the line above Cairo, the other extending northwards to the Bay of Tinch, from a point on the main Nile line; constructing a navigable channel of running water to the Mediterranean of about 49 miles. The estimate of the expense of the French engineers was £691,000. In a pamphlet from the pen of Mr. Edward Clarkon, it is stated that passengers by the present modes of travel, after being landed at Alexandria, are conveyed by the Mahoudia canal forty miles to Attich, on the Nile, which takes twelve hours; they are then re-shipped for Boulae up the Nile, a distance of 120 miles consuming 18 hours. At Boulae the port of Cairo, the passengers, goods, &c., are again unshipped, and have two miles land travel for Cairo, where a stoppage takes place of twelve hours. A fourth transit then takes place to Suez from Cairo, across the desert. The whole distance of these routes being 246 miles, while the distance between the two seas, according to the French survey, is about 75 miles, measuring in a straight line from the head of the Gulf of Suez to the shore of the Mediterranean Sea, in the Bay of Tinch, near the ancient Pelusium.

TRANSPORTATION OF JEWS.—The cruel measure of the Russian Government in transporting their subjects from the frontiers of the kingdom to new districts in the interior, is attracting much attention.

No less than 100,000 Jews are said to have received orders to leave their homes in a few days, thus abandoning their property and the places of their birth, in the most inclement season of the year, to settle in a part of the country where no adequate provision has been made for their maintenance. The object of the government is said to be to enforce its severe customs and political regulations on the frontiers, and which it is suspected the Jews have rather impeded; but the gross injustice of moving people, like mere cattle, from their homes and property, is too glaring to be justified under any pretext. According to some parties the Emperor Nicholas, by his onerous regulations, is drawing a complete military cordon round his dominions on the side of Germany, &c., and soldier colonists, it is said, will replace the exiled Jews.

N.W. CHURCH AGGRESSION AT NORWICH.—Archdeacon Bathurst and other Archdeacons of the diocese of Norwich are carrying on war against Dissenters on an aggressive principle. They have commenced proceedings against five of the most respectable Dissenters of that city in the Archdeacon Court, charging them "with having wilfully and contumaciously obstructed, or at least refused to make, or join, or concur in making, a sufficient rate" for repairing the Church! It is a new thing to prosecute men for "refusing to concur in making a Church Rate;" and the Dissenters of Norwich have resolved to oppose the proceedings, which they are advised are "unprecedented and unfounded," by applying to the Court of Queen's Bench for a prohibition. Sir Wm. Follett is engaged to conduct their cause, and we sincerely hope they will succeed, and will be supported in the necessary expense by the Dissenters in all parts of the kingdom.

POSTSCRIPT.

TWENTY-THREE DAYS LATER FROM ENGLAND.

THE steamship *Caledonia*, Captain Lott, arrived at Cunard Wharf, East Boston, on Friday morning, March 22, at 10½ o'clock.

We have only room for the following summary:—

IRELAND.

O'CONNELL'S TRIAL—VERDICT GUILTY.

After O'Connell's great speech and the charge of the Judge, the Jury retired on the 12th of February, and came in afterwards, and Mr. Bourne, the Clerk of the Crown, read the verdict of GUILTY generally against all the traversers, excepting the Rev. Mr. Tierney, who was found Guilty upon two counts only.

The Court stands adjourned till the 15th of April, and the traversers remain out as usual on their own recognizances. On that day a four day rule for judgment will be served on the traversers, and on its expiration the Attorney General will pray the judgment of the Court on them. It is understood, however, that before the expiration of the four-day rule, a motion on the part of the traversers will be made in arrest of judgment.

The grounds of the application in arrest of judgment will be—1st. A misdescription of a juror's name. 2d. The omission of proof of any unlawful act done by the traversers in the County of the City of Dublin. 3d. That no judicial act should have been done after twelve o'clock on Saturday night by the Court.

Mr. O'Connell has, on behalf of himself and his companions, protested against the verdict, and has intimated that so soon as sentence shall have been passed, he will have the matter submitted to the whole body of Judges in Ireland, and that, if the decision should be unfavourable, he will appeal to the House of Lords, before he will submit. The whole country, which was in a state of the utmost excitement before, is now as calm as an unruffled lake.

REPEAL ASSOCIATION.—At the weekly meeting of this association, on Monday, Mr. John O'Connell was the principal speaker. He announced that the association could no longer distribute the repeal newspapers throughout the country.

The rent for the week was announced as amounting to £624 16s. 8d.

PARLIAMENTARY.

O'Connell has taken his seat in the House. The following remarks on his speech in the debate on Irish affairs, are from the *Liverpool European Times*:—

Next to the Prime Minister's, the speech which excited most attention was O'Connell's. The peculiarity of his position made it looked for with considerable interest. It was subdued in tone, but manly in feeling; it contained nothing about the *personel* of the late movement in Ireland; and although some of the facts adduced by him which bore upon events in Ireland anterior to the Union, received a crushing reply from Sir Robert, the general effect of the speech, while it has not in the least compromised his independence, has produced in the public mind of England an improved feeling towards the man. This feeling was evident by the marked attention with which the speech was listened to by a crowded house, and by the increased popularity which has awaited the agitator's appearance out of doors.

Extract from the *London Times*' comment on Sir Robert PEEL's speech during the debate on Irish affairs:—

"Sir Robert Peel is unrivalled at dropping facts in the right places. But it must be confessed that even he sometimes drops them wrong. His late speech on the state of Ireland was an instance of unmixed success in this department of political arts. Every fact which could be brought to bear in the service of the Government was arraigned with singular skill—and, it is fair to add, with real force and truth—so as to be the very *maximum* of execution in every possible direction. His array of statements, like one of the many-faceted gods of the Hindoos, looking before, behind, and about it—had an aspect for everybody—consistent, yet multiform—lucid, guarded, and to

the purpose, yet throwing out, without apparent effort topics of encouragement to the Irish Churchman—of conciliation to the Irish Repealer—hopes of advancement to clever Roman Catholic Barristers, if they will be quiet—subdued menace to English Ecclesiastics if they won't—vindication of his, inculpation of his opponents' policy—all built on facts, and all flowing forth as naturally and pertinently as if he could not help it."

THE GREGG TERRITORY—WARLIKE.

Her Majesty's Government has issued orders for the immediate employment of an additional force of noncommissioned officers and men belonging to the Royal Sappers and Miners under the Boundary Commissioner, Col. Etscourt. This detachment, which has been selected from the companies of that corps employed on similar services in England, on account of their experience and knowledge of the peculiar duties required of them, arrived at Woolwich, from different places in England, on the 1st inst., and are now in hourly expectation of proceeding to Liverpool, where they are to embark for America, and, on landing there, will be sent to the Oregon Territory, to join these already employed in that service.

This looks war-like, and we trust our Country will not allow them to be too familiar. England must be checked, and not allowed to trifle with us.—*N. Y. Paper.*

MONTREAL MARKET PRICES.

WEDNESDAY, March 27, 1844.

	s.	d.	s.	d.
Oats, per minot	1	0	a	1 3
Wheat	5	6	6	0
Barley	2	0	2	6
Pease	2	0	2	9
Lint Seed	4	6	5	0
Buckwheat	1	8	2	0
Turkeys, per couple	4	0	6	0
Fowls	2	6	3	0
Geese	3	4	5	6
Ducks	2	0	3	0
Chickens	1	0	2	6
Partridges	2	6	3	4
Eggs, fresh, per dozen	0	6	0	7½
Butter—Dairy, per lb.	0	9	0	10
" Salt	0	6	0	6
Pork, per hund.	22	6	27	6
Beef	25	0	30	0
Flour, per cwt.	12	6	14	6
Beef, per lb. (1d. to 2d. per qr.)	0	2	0	5
Pork	0	3	0	5
Veal, per qr.	2	6	12	6
Mutton	1	6	17	0
Lamb, per qr.	2	0	2	9
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	0	1	3
Corn	2	0	2	6
Rye	2	6	3	0
Beans	4	6	6	8
Honey, per lb.	4	0	0	5
Hay, per 100 lbs.	25	0	30	0

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QUEBEC.
September 7.

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GENERAL GROCER,
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ORNAMENTAL HOUSE & SIGN PAINTERS,
GLAZIERS,
PAPER HANGERS, &c. &c. &c..
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DR. ROBINSON
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August, 12, 1844.

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