

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

[7s. 6D. PER AN.

VOL. III.

MONTREAL, THURSDAY, FEBRUARY 9, 1844.

No. 21.—N. S. No. 15.

POETRY.

(For the Christian Mirror.)

ON SEEING A HEARSE.

WHAT see I yonder, passing still and slow,
Enrobed in blackest sable—dismal mask!
The sight appals my heart, my spirit fails,
Oppress'd with human nature, born to weep!
What is thy name, thou eerie thing? Thou speak'st
Whilst other oracles of God to man
Are dumb!—those living oracles that speak
Of death, of life—and these eternal both;
And one of either sure betide each man
The thunder of his power betok'ning grand
And full of awe, the majesty of Him
At whose tribunal every child of man
Shall stand—these whisper in his slumb'ring ear.
But when of death the ensigns crowd the streets,
How much he fears and feels of human woe!
Well know I what they mean—their use—but ah!
Thy language, or of humbler passing bier,
Ne'er turns my contemplation inward on
Myself—so soon to pay thy mighty fare!

The gazing street, or village more sincere,
Pore on thy dreary pageantry, nor wish
To penetrate thy rotten inmost core,
But mark the foliage of thy tenant soul!
O that the sight would pierce their living soul!
That better part, which to escape the grave
Is doom'd, and must [if God be true] a fate
Of everlasting bliss or woe abide.
But thus with man—"objects pressing ever
Dinn his sight," and scar to adamant
His heart of stone; hence oft precipitate
On death he falls—a subject not explor'd.

Increase'd thy dreary hue when whited tofts
Bespeak thy tenant young, perhaps in bloom:
The forlorn mother's son, or youth betroth'd,
And eager to salute the approaching morn,
When every hope would change to full fruition!
Yes! e'en when most adorn'd, thy solemn garb
More serious seems and lectures louder still.
On age its force is doubly felt; on youth
'Tis doubly keen. And wherefore is it so?
Old age is but a step from death, and oft
It feels a thousand deaths in dreading one
So near; and having past the days of youth
It sighs for human frailty in its prime.
The young far off put death; but when he near
Intrudes, and with his naked grisly arm,
His gaudy plumage thrown aside, engrasps
The youth—they see the veteran's ghastly grin,
And own him near—an age too near—too soon!
O could I view thee, as the simple bier,
The vehicle, to bear my bones to rest;
Whilst my ethereal part is fled to light,
Him to contemplate who redeem'd my soul!

Glasgow, 1813.

PROVIDENCE.

Just as a mother, with sweet pious face,
Years towards her little children from her seat;
Gives one a kiss, another an embrace,
Takes this upon her knees, that on her feet,—
And while from actions, looks, complaints, pretences,
She learns their feelings, and their various will;
To this a look, to that a word dispenses,
And whether stern or smiling, loves them still.

So Providence for us, high, infinite,
Makes our necessities its watchful task—
Hearken to all our prayers, helps all our wants;
And e'en if it denies what seems our right,
Either denies because 'twould have us ask,
Or seems but to deny, or in denying grants.

CHOICE EXTRACTS.

ELOQUENT EXTRACT.

"Generation after generation," says an eloquent writer, "have felt as we feel, and their fellows were as active in life as ours now. They passed away like a vapor while nature wore the same aspect of beauty as when her Creator commanded her to be. And so likewise shall it be when we are gone. The heavens shall be as bright over our graves as they now are around our path; the world will have the same attraction for offspring yet unborn that she had once for ourselves—and that she has now for our children. Yet a little while and all this will happen. The throbbing heart will be stilled, and we shall be at rest.—Our funeral will wind on its way, and the prayers will be said, and the grave cloths will be thrown, and our friends will all return, and we shall be left behind to darkness and the worm. And it may be for some short time that we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the place in which we died; and the eye that mourned for us will be dried and glisten again with joy; and even our children will not remember to hush our names. Then shall we have become, in the touching language of the Psalmist, 'forgotten and clean out of mind.' [But, blessed be God, it is the glorious privilege of the Christian to say, with the pious Job, "Though after my skin worms destroy this body, yet in my flesh shall I see God."—Ed.]

CHRISTIAN MISSIONARY.

A Missionary arises amongst his fellows almost like the denizen of another sphere; home, and country, and kindred, all are comparatively forgotten. He hath heard tidings of distant provinces over which superstition rolls her chariot-wheels, red with the blood of human sacrifice; he hath listened to the recital which speaks of tribes and multitudes passing into eternity, darkly and cheerlessly as the beast that perishes; he hath spread before him the map of the world, and he hath dissected it into moral partitions, and he hath wept when he thought that Christ, who died for the sins of the dweller in every land, is known and believed on only in scanty and scattered districts:—and all this hath agitated and convulsed his spirit; all this hath conspired to annihilate the ties of former citizenship, to link him in brotherhood with the benighted and degraded of his race; and he snatches up a banner, and emblazoning thereon simply the name of Jesus Christ, leaps upon the waters, and hastens to erect the standard amid polar snows or arid sands, in the valleys and on the mountains of secluded and scarce accessible dominions.—Melville.

THE RESPONSIBILITY DEVOLVING ON A WIFE.

It is a serious and alarming thought, but one which ought to be ever present with the young wife, that no servant can leave her establishment without being either better or worse for her experience there; that no party can meet beneath her roof without receiving some good or evil bias from the general tone of her conversation and manners; and above all, that the rules she lays down for the regulation of her household—the principles of justice and integrity, of benevolence, temperance, order, and Christian charity, which

are to be acted upon, will diffuse themselves through the different members of her household, and flowing thus through various channels, will become the foundation of peace and comfort in other families, they in their turn disseminating the same principles to the end of time.

What a sublime—what an elevating thought! May it fill the happy bosom of every English bride, and may the closing resolution of the first year of her married life be this—"Let others do as they will, but as for me and my house we will serve the Lord."—Mrs. Ellis.

WONDERFUL PROVIDENCE.

The great drama of a nation's politics may hinge on the slightest bagatelle that could modify or suggest some process of thought to the heart of a single individual. The most remarkable instance of this which I recollect is, when the pursuers of Mohammed who followed hard upon him to take his life, were turned away from the mouth of the cave in which he had the moment before taken shelter, by the flight of a bird from one of the shrubs that grew at its entry—infering that, had he recently passed that way, the bird must previously have been disturbed away, and would not now have made its appearance. It is a striking remark of the historian, that this bird, by its flight on this occasion, changed the destiny of the world, instrumental as it was in perpetuating the life of the 'False Prophet,' and with him the reign of that superstition which to this day hath a wider ascendancy over our species than Christianity itself. Such are the links and concatenations of all history. It is well that God has the management; and that what to man is a chaos, in the hands of God is a sure and unerring mechanism.—Dr. Chalmers' Lectures on Romans.

RELIGION.—He who would undermine those foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity. Let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty? Would he wrest his crutch from the hand of age, and remove from the eye of affliction the solace of its woe? The way we tread is rugged, at best; we tread it, however, lighter by the prospect of the better country to which, we trust, it will lead. Tell us not it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate: quench not that beam which, amidst the night of this evil world, has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue.

A FATHER had better extinguish his boy's eyes, than take away his heart. Who that has experienced the joys of friendship, and knows the worth of sympathy and affection, would not rather lose all that is beautiful in nature's scenery than be robbed of the hidden treasures of his heart. Who would not rather bury his wife than bury his love for her. Who would not rather follow his child to the grave than entomb his parental affection. Cherish then your heart's best affections; God is love, love God. Religion is love—love to God—love to man.

KNOWLEDGE AND IGNORANCE.—The man of knowledge lives eternally after his death, while his members are reduced to dust beneath the tomb. But the ignorant man is dead even while he walks upon the earth: he is numbered with living men, and yet existeth not.—Arabian Author.

GENERAL LITERATURE.

SLEEP.

THAT is a wonderful provision by which the animal frame, after the chafings and labours of the day, may be wound up like a clock, and instead of coming to a stop, may have its exhausted energies refreshed and restored for further exertion. Sleep may be the evidence of our frailty, for the immortals need it not, but it is nevertheless a blessing beyond all price, and not the less valuable, because common. What would our world be without it! Every charm would flee from the face of creation, and no pleasure would be found to tempt the languid appetite. The eye would move restlessly, the countenance become haggard, the limbs totter, the passions chafe and fret, and the bonds of society become dissolved. What a picture would a large city present, if sleep were to depart from every eye even for a week! Would we hear the busy stir of the multitude? Would the gay resorts of the pleasure-seeking be crowded? Would the beautiful smile and the merry laugh? No; everything would bear the impress of sadness, and presage the approach of final doom. Sleep may be a weakness, but it is a source of strength; it may interrupt all our pleasures, but without it they could never exist. Blessed sleep, to thee how deeply are we indebted! In thy arms the tired artisan finds a sweet relief from all his toils. Thou art the poor man's friend, and thou givest him rest, if thou dost not perchance entertain him with many a pleasant dream. To the sick how friendly is thy aid! Perhaps restlessly tossing amidst a burning fever, or racked in every fibre with acute pain, all is quite forgetfulness when thou dost gently close his eyelids. Sympathizing watchers mark thy approach to the sick bed with delight, and as gentle slumber falls on the invalid, they say, with the friends of Lazarus of old, "if he sleep he will do well." To the sorrowful, how welcome thy ministry!—Fortune has been wrecked, or the heart has been sorely bereaved by the death of beloved ones; the day has been spent in moping melancholy, in devising fruitless schemes for retrieving disasters, or in piteous weeping over the recollections of departed friends, but thy pitying hand draws a curtain over the eyes and shuts out for a blessed season the past with all its woes. The bankrupt once more enjoys his fortune, and the dead seem to live again, conversing and smiling, and relieving the oppressed heart of its burden. True it is that the return of day brings back the painful reality, but thy renewed ministry will again bring its aid, until the wound be healed, and the heart be reconciled to its lightened burden. What animation dost thou infuse into all sentient beings! When thou comest on thy kind embassy in the evening, all nature is tired and toil worn; when thou takest thy flight in the morning, man rises to his labours refreshed, cattle gambol over the fields, the birds send forth their sweetest notes, and every living thing springs up as if endowed with life for the first time.

Gentle sleep, thou art the friend of the world in many respects; but especially in this, that thou dost soothe the savage passions of man. The world is a gainer by the sleep of the wicked. The angry passions are hushed at thy approach, and that bosom just now boiling with rage, and meditating revenge and murder, is quieted by thy opiates, and it may be that the interruption may have led to other thoughts, or greatly restrained the power of those which were intent only on evil.—How many crimes which would have been perpetrated by delay on thy part, have been defeated for ever by thy approach! Be-

this as it may, the world we say is a gainer by thy ministry on the wicked. It has its rest when they sleep. Their blasphemies are hushed, their restless agency in evils is for a season arrested, and they cannot do all the mischief they would. O sleep, thou art the emblem of the believer's final rest. Death is to him but a prolonged sleep. When the toils of the day of life are over, he will sink down gently, and sleep sweetly on the bosom of his mother earth, until he is awakened by the voice of his Saviour, to enter into that perfect state where there is no fatigue, and where thy aid, gentle sleep, shall be no longer needed.—*Presbyterian*.

RELIGIOUS INTELLIGENCE.

NARRATIVE. BY THE REV. P. NIEL, OF THE REASONS WHICH IMPELLED HIM TO LEAVE THE COMMUNION OF THE CHURCH OF ROME, IN WHICH HE WAS RECENTLY A PRIEST, IN FRANCE.

(Continued.)

"But it shall not be so amongst you, but whosoever shall be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant." (Matt. xx. 26, 27.) The language of Rome is, among our ministers there are the great ones, and those who serve and minister to them; there is one supreme power, the only head of the church, who shall lay down the law to all others, who shall be his servants. He must be holy and infallible, live in a splendid palace, form a court, retain courtiers, stewards, ministers of finance, &c. &c. His ambassadors, residents in other courts, conduct his affairs after the manner of earthly Princes. His lawyers plead his cause before the thrones and courts of the empires of this world. He possesses armies, who wield a two edged sword.

In the use of these, the Sovereign Pontiff is either forgetful of the Word of God, or vainly presumptuous in opposing it. This word distinctly states, God alone is holy and every man a liar. Again, he who will draw the sword shall perish by the sword. He who will be great among you, let him be your minister. In former times, the head of the Romish Church has often exercised this two-edged sword, to the great detriment of mankind. The most powerful monarchs of the earth have been compelled to bow beneath this formidable power. On the political stage of the world, the Pope has made more noise than Antiochus, Caesar, or Alexander. If this monstrous power exercises less influence in the present day, it is not because it has lessened its pretensions, but its very excess of pride has caused its comparative humiliation.

"And love the uppermost rooms at feasts and chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But he not ye called Rabbi; for one is your master, even Christ, and all ye are brethren. And call no man your Father upon earth, for one is your Father, which is in heaven. Neither be called Masters, for one is your Master, even Christ." (Matt. xxiii. 6, 7-10.) The Bishops of Rome take the first places at festivals and public assemblies, and according to the council of Trent, which enacted a specific regulation on the subject, they but claim their right.

"It is a cause of much grief to the holy council, that certain Bishops, unmindful of their station, have dishonoured their character, by conducting themselves in an unbecoming and servile manner towards certain officers of the king, governors, and other lords, inasmuch as they have yielded to them precedence, acting in a manner suitable only to inferior clergy." (Council of Trent, sess. 29, ch. 17.) This instance of humility in some of their Bishops deeply grieved the Holy Fathers. They feared lest such modesty should be the downfall of the church.

There seems no great cause for much alarm on this head. We might wonder that amongst all the Cardinals, Bishops, Doctors, and Theologians, who composed this council, not one could call to mind a single passage of scripture directly opposed to the doctrine now taught by the holy council. Thus were there any ministers of the church who sought to possess the grace of humility, any exercise of it would incur the censure of

the church. Were any possessed of charity, and a spirit of toleration, they could not indulge it, without violating the decrees of this holy council. Yea, has not this very church erected in the four quarters of the world, tribunals for the sacrifice of human victims, and when policy and fanaticism have shed the blood of martyrs and defenders of the faith, shouts of thanksgiving have been raised for this most barbarous triumph. If the Bishops occupied the chief place in the assemblies, only as the instructors of the people, it were well.—The officiating priest is exalted upon a seat called a throne, surrounded with all the state and pomp of a throne, he receives the appellations of "My Lord," "His Highness;" while the Pope arrogates to himself the titles of "His Holiness," and "Very Holy Father." Assuming to be the father of all men, in this character, he has not at all times manifested towards his children paternal tenderness. A good father seeks the happiness of his children, and labours to leave them an inheritance. But this father often robs his children, and lays them under contribution. History tells us of one of the Pontiffs who took the title of "Vicar of God." And many others have reached the same excess of impiety. The ministers of the Romish Church, without distinction, are called "Fathers," a title continually repeated at the tribunal of penitence.

"My house shall be called a house of prayer, but ye have made it a den of thieves." (Matt. xxi. 13.) "And through covetousness shall they with feigned words make merchandise of you." (2 Peter ii. 3.) Is it possible to witness, without indignation, the shameful traffic carried on by the Church of Rome. The priests expose for sale what they profess to regard as most sacred and holy in their religion, the Mass. This they define to be the sacrifice of the real body and real blood of Jesus Christ; this forms an article of their faith. It is put up to the rich and adjudged to the high st bidder. This traffic is carried on daily, but with more than ordinary outrage on the day of the "fete of the Patron;" for each church has its particular Patron, who watches over its preservation, as if He who established the Church was not sufficient to defend it. On that day they receive in the temple itself, the price of the sacrifice of the body and blood of Christ. The privilege of bearing the image of the Patron, in the procession, is given to him who pays the highest price—sometimes a poor man whose children are in want of bread.

"Woe unto you lawyers, for ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in ye hindered." (Heb. xi. 52.) The members of the Romish Church, and those who are desirous to become members, must remember that they cannot, without permission, open the Word of God, or, if permitted, are restricted to the passages pointed out by their spiritual guides. The language of the priest is, my son yield to me a blind confidence and obedience, and I will lead you in the ways of salvation. The Scriptures say, "Do men light a candle and put it under a bushel;" the priest might reply, we put the candle under a bushel. The Scripture saith, "If the blind lead the blind, both shall fall into the ditch;" but Rome proclaims herself the light of the world; take, for example, the Bull of Pius Fourth, on the confirmation of the Council of Trent: "If there is anything that appears obscure to any one, let him have recourse to the place appointed of the Lord, viz., the Apostolic seat, from whence all believers must derive instruction." This sovereign Pontiff retains little of the spirit of humility suitable to the title of "servant of servants of Jesus Christ," when he thus arrogates to himself the task of enlightening the world, and explaining all that is obscure in his Church; to fulfil the task were indeed arduous, but this infallible minister contents himself by explaining one difficulty by another.

"There be some that trouble you, and pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 7, 8.) The Romish Church teaches, if any one say that we have no right to enact new commandments, prohibitions, laws and articles of faith which bind the conscience, or say we are in error when such are enacted, let him be accursed. Such are the doctrines taught by the Church and Council of Trent, virtually accusing St. Paul and other apostles.

"If I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine." "What is it then, I will pray with the Spirit, I will pray with the understanding also; I will sing with the Spirit, I will sing with the understanding also." "Else, when thou shalt bless with the Spirit, how shall he that occupieth the place of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest." "If, therefore, the whole Church be come together into one place, and all speak with tongues, and there come those that are unlearned or unbelievers, will they not say that ye are mad?" (1 Cor. xiv. 6, 15, 16, 23.) There is no mystery in these words of St. Paul, all can understand their meaning; but how does the Church of Rome, professing to be the infallible interpreters of the Word, virtually translate and explain these words. "We must pray and sing in an unknown tongue, we must praise and bless God in an unknown tongue, that the people may not understand what we say; yet they must answer Amen to our prayers. We would rather in the Church speak ten thousand words in an unknown tongue, than five in the language of the people; and if any say, 'ye are mad,' let him be accursed." Could there be a more open mockery of God and man, of the inspiration of the spirit, and of natural reason?

I am not aware that antiquity can furnish any other sect whose ceremonies, public prayers, and religious offices are in a language unknown to the people. The Egyptians, indeed, by a policy not unlike that of Rome, make use of certain hieroglyphical characters to conceal their mysteries from the people, but we are not told their public services were in a foreign language. We are not told the hymns sung in honour of their idols were chanted in an unknown tongue. One unhappy people indeed there is, who, wandering over the face of the earth, still celebrate their worship in the language used three thousand years ago. It is reserved for the Church of Rome to exhibit to the Christian world a similar example of folly.—In many countries we find the remains of Romish Churches still celebrating their worship in a language of which the people are entirely ignorant.

It may be alleged that sermons and instruction are delivered in the vulgar tone; but it is well known that very often, even on days of the greatest solemnity, when immense crowds are congregated, attracted by the pomp and show of the religious pageant, there is neither sermon nor instruction,—all passes off in songs and ceremonies in a language incomprehensible to the people, and little understood by those who officiate. From these processions and displays the people derive no advantage, they are only filled with a stupid admiration which leaves the mind entirely vacant.

When Jesus charged his Apostles with the great Gospel message, he did not say to them, draw after you a multitude of people—traverse in procession the cities and villages, making the air re-echo with your vociferations. But he said to them,—“Preach the gospel. Neither is there salvation in any other, for there is none other name given under heaven among men, whereby we must be saved.” (Acts iv. 12.) The Romish doctrine teaches that something else is necessary than grace and faith in Jesus Christ. Confession not only of the outward sin, but also of the inward and secret sins of the heart, must be made at the footstool of the priest. Pardon must be pronounced, and absolution given by his hands—then, and not till then, can peace fill the inmost soul. They may, indeed, say peace, peace, but there is no peace, for the superstitious mind, terrified by the threats of the priest, is held in a state of continual alarm, and the stricken conscience knows no repose, filled with fear, not of having offended God, but of having profaned the Sacrament of penance. Auricular confession, instead of proving a restraint upon vice, has often proved an allurements. The hypocrite, in his heart, derides it, but yet he may be daily found at the foot of his spiritual guide, covering himself with a veil of piety, that he may be held in honour by the ignorant. An independent and enlightened mind will reject the habitual use of it; yet we may find such, when urged by worldly or interested motives, take his place beside the ignorant or the hypocrite.

The young who have hitherto lived in comparative innocence and purity of mind, often make

rapid progress in a career of vice from the frivolous, improper, and often criminal questions put to them by their priest at the confessional. The libertine, the slanderer, the blasphemer, may unrestrainedly indulge their passions, secure of receiving at the confessional a full pardon for all their sins. Such are some of the evils flowing from auricular confession, nor is its profanity and presumption less. (2 Thess. ii. 3, 4.) “Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God.”

What flagrant rebellion to the divine word is committed in the Church of Rome; deceit has indeed overthrown the work, and caused the very elect to waver. Does not the head of this Church exalt himself upon a throne, like the thrones of this world, clothed in purple and gold, he sits in the temple as a God, calling himself God on earth, he is adored; worshippers fall at his feet; incense is burnt on his altar, perfume is shed on his head in the same manner as the women anointed Christ. The kings of the east and of the west bring presents to him, their gold and precious things; he receives the homage of men trembling at his knees.

(To be continued.)

SPEECH OF THE REV. T. MORTIMER, B.D.,
MINISTER OF THE EPISCOPAL CHAPEL,
GREY INN'S ROAD,

Delivered at the last Anniversary of the British Wesleyan Missionary Society.

THE Resolution which I have to propose is one which I am thankful has fallen to my lot, because it contains sentiments to which my whole soul, my heart's blood, responds. It is as follows:—

“That this Meeting delights publicly to recognize, as fellow-labourers in the world's evangelization, the several Protestant and evangelical Missionary Societies in Europe and America, as well as the Societies for the conversion of God's ancient people to the faith of Christ; and affectionately sympathizes with them in those trials to which their faith and patience are occasionally subjected, while it rejoices in the good which the great Head of the church is pleased to effect by their united endeavours, and looks forward with joyful anticipation to the period when both Jews and Gentiles shall all be gathered into the fold of the Gospel.”

Now, Sir, I will not take half an hour; but if I may explain the sentiments which this Resolution embodies, perhaps you will allow me ten minutes. I confess that when I entered this room, I really had no idea of speaking. I did not think I should have had to address you; and although it would be an untruth to say I never preached a sermon without a great deal of preparation, yet I will say, if I had expected to be called upon, I would have tried to prepare something. But, Sir, who could prepare a speech, whilst that Indian brother was addressing you? It was altogether out of the question. O, how I did feel, and how did you, when he gave the account of the stricken deer! I said, “That is the sort of preaching we want.” (Cheers,—which interrupted the speaker.) I have only allowed myself ten minutes, so pray give me it all. Let me have my nine remaining minutes, and you shall have yours afterwards. “O,” I thought, “to bring a sinner to God is worth all the world. To turn a wanderer from the error of his ways—O, that is the thing.” And then, then, the clear work of conversion—ah, that is the matter, as my good old mother used to tell me when I began to preach. When I was country curate, and she came to see me, she said, “Mind you preach it clearly:” these were her words: “let men see how a sinner may be brought to God; and when such are convinced of sin, don't be satisfied till they taste the blessing of pardon.” Now, Sir, this is what, in my simple, humble way, I have been trying to preach. I will not conceal from you what is the naked truth. When about eighteen, I wanted to

* Speech of the Rev. Peter Jacobs, a native Indian Missionary; an abstract of which we may give in a future number.

be a poor, despised Methodist preacher; but my father said, “No; you shall not. If you wish to preach, you shall preach in the Church of England, as your elder brother does, or you shall not preach at all.” Ah, well do I remember that day, now about thirty years ago, and how I sat me down and wept! though I venture now to believe, that divine Providence overruled for good the somewhat arbitrary procedure of my honoured and excellent father. For rather more than a quarter of a century I have been permitted to proclaim the Gospel, so far as I knew it, simply and plainly, within the Church of England. Nor can I ever regard the Wesleyan Methodists in any other light than as attached and sincere friends of that Church, however circumstances, over which they had no controul, may have compelled them to adopt, in some minor points, a different course from that which their great Founder recommended, and, during his own lifetime, enforced. The virulent opposition exhibited by many of the regular clergy to the great work of God, which the Wesleyan preachers accomplished, together with the refusal to their societies of the Lord's supper, demanded and justified that administration of the sacraments among themselves, which they had not previously desired or contemplated. Candour and justice require that I should express these sentiments. Yet, let me add, that they equally demand my personal acknowledgement of my own deep and lasting obligations to many of the clergy, for kindnesses which I can never forget or repay. Among them I have witnessed, with admiration and delight, very many fine instances where solid learning, combined with simple faith, and unreserved dedication to their divine Lord, was united with cordial affection for “all who in every place call on the name of Jesus Christ our Lord, both theirs and ours.” From His Grace the Lord Primate, and from the Lord Bishop of London, I received the most generous kindness in the day of my affliction and distress, when, like Wesley, I was almost “ruined,” not indeed by building a meeting-house, but by altering one into a church. And often, in the glow of gratitude, have I felt that I could, if providentially called to it, lay down my life for those eminent men, who had proved my benefactors and deliverers in my day of depression and woe. Why, then, it may naturally be asked, do I this day appear before you, to take a part which I cannot but know will subject me to their displeasure? My only answer is the following:—One of those eminent and revered personages has, in a charge recently delivered in St. Paul's, advanced, as scriptural, a doctrine which I believe to be unscriptural, namely, baptismal regeneration, or rather baptismal justification; and has, moreover, declared his conviction, that “in this country the clergy of the national Church, and they alone, are entitled to the respect and obedience of the people as their lawful guides and governors in spiritual things;” and that “they alone are duly commissioned to preach the word of God, and to minister his holy sacraments.” Now, such erroneous statements I would rather die than propagate. I feel that the times call upon the clergy who “love our Lord Jesus Christ” to show that, because they love him, they love all that belong to him. But it is time that I direct your attention specially to the Resolution which has been placed in my hands. Now, that Resolution involves four main points: the first of which is recognition; the second is sympathy; the third joy; and the fourth hope. The several evangelical Teachers, both in Europe and America, whether employed among Jews or Gentiles, are here recognised as fellow-labourers in the Gospel; and the passing of this Resolution will be the declaration of your opinion that they are called and sent of God to their work. But such opinion is in direct opposition to the spirit of exclusiveness, which is so fearfully exhibited in the episcopal Charge to which I have adverted. O, Sir, when I heard my own dear, kind, generous-hearted, high-minded Bishop tell us, in St. Paul's, that “the Clergy of the Church of England are the only true Ministers of Christ in England;” if it had not been that I felt it would violate public order, I could have stood up and said, “My Lord, I cannot receive one word of such a statement. For, full well do I know that it pleased God, by the preaching of the Wesleyan Methodists, to bring me, while yet a child, out of darkness into his marvellous light. Nor let it displease you, my Lord, if I add, that, if it had

not been for my good father, who would not let me be a Methodist preacher, I might now have been in City-road chapel, instead of St. Paul's cathedral." Well, then, my Christian friends, may I give you back your own words, and say I do recognise you as brethren and fellow-laborers in this great work? Now, if you want to reduce any high Churchman to such sentiments, give him Archbishop Whately's book, and let him read that. There is a good deal of capital Oxford logic in it, and it will satisfy any reading, thinking man, who chooses to think fairly, that the monstrous doctrine of apostolical succession, as held and taught by the Tractarian party, is altogether a delusion. Well, we do recognise you:—

"Kindred in Christ, for his dear sake,"

wherever we are, we will say to you,

"A hearty welcome here, receive."

That is the first thing. The second is sympathy in the trials which the Protestant Missions have been called upon to encounter: and here one text may be enough. We believe in the Bible, and therefore believe that "if one member suffer, all the members suffer with it: and that is the reason why we feel so much about the Tahiti Mission. I cannot bear to hear persons speak, as I have heard some: "We shall see a nice end to all these sectarian concerns." For, alas! in such terms can party spirit allow itself to think and speak of labours and success, which not only remind us of the apostolical times, but evidently bear the impress of the divine favour and blessing. Yes; the work that had been begun, trusting in Jesus, shall go on prospering and to prosper. We feel, that "whosoever doeth the will of my Father, who is in heaven, the same is my mother, and sister, and brother." If a party, arrogating to itself the exclusive title of "the Church" ventures to cast out our brethren, we must only bind them more closely to our hearts; and, as ever we hope to be ourselves confessed by Christ at the last day, must be ready now to confess before the world all who truly believe in him, love him, and seek to promote his glory. It was such sympathy as this that called forth the commendation of the apostle John upon those who had "brought forward the brethren, though strangers, on their journey after a godly manner; because that for his name's sake they went forth taking nothing of the Gentiles;" adding, that we "ought therefore to receive such that we might be fellow-helpers to the truth."—And here let me remark, that it is the high Tractarian party who force us to come and declare such sentiments. We cannot help it. Now do not take all this for flattery. All that I hope for the Wesleyan Methodists is, that they will be true to those holy, sainted men who have gone before them; that they will never become worldly-minded; that they will remember those "who, through faith and patience, now inherit the promises." I shall never forget good Walter Griffith. I have him now in my eye. I can remember when I told him I wanted to be a Wesleyan preacher. He said, "Don't be unhappy, my boy, it is all right." I said, "What is my duty?" "Duty!" said he, "submit to your father." I do not regret that I did; and, really, I never should have taken this day's part if these Tractarian people had not begun to say that none but episcopally-ordained Ministers were true Ministers. I should not take the course I do, but that they force me to do it. I remember your old preachers; I bless God I ever heard them, and I trust you will remember to walk in their path. When Mr. Griffith was at Leeds, I wrote to him from my first curacy, begging him to come and see me. I said, "I cannot offer you my pulpit, but I offer you my house and my heart: come." The dear old man wrote me a letter in reply which I shall never forget; saying, "I remember the love of your youth; but I thought the old Methodist preacher was probably forgotten." O no; he never was forgotten,—he never will be forgotten. One word more, and I have done: My Resolution looks forward with joyful anticipation to the period when all shall be gathered together into the fold of Christ. I quite agree with your excellent President, who said there was no cause for alarm. No. He thought it was a proof, he said, when Antichrist raged, that something was being done. Now, your venerable Founder—(so my good old mother told me)—once said to her that he almost

doubted his call to a place where they did not meet him with brickbats; but, wherever they did meet him with brickbats, he had no doubt of his call there. I am certain that the enemy rages, and is furious, because the work of Christ is carried on by the Church Missionary Society, by the Baptist Missionary Society, by the London Missionary Society; and, though last, not least, by your own Society, as well as by others. The devil fears the effect of it. Yes, and he may depend upon it, that the result of this opposition will ultimately compel those who stand behind and say nothing, to come forward, and say what they really think. Still I wish to be very civil. It is said of John Wesley, that he once met a rude, blustering fellow, who intended to push against him, and knock him down. The blustering fellow said, "I never make way for a fool." "I always do," said the venerable man, stepping back. Now, although these men come, and are very rude, be you very civil, yet do not be afraid. I have greatly exceeded the time I allowed myself. Let me conclude by quoting the words which were written by Charles Wesley to George Whitefield. I will not give you a long extract; I will give you a very short one. The words which I am about to quote will, I hope, justify a member of one Christian denomination in coming and acknowledging the members of another:—

"Not by a party's narrow banks confined,
Not by a sameness of opinions join'd,
But cemented by the Redeemer's blood,
And bound together in the heart of God."

I trust this spirit will actuate you: and I do hope, as Dr. Steinkopf has well observed, that the howling of wolves will drive the sheep nearer to the fold, and nearer to the shepherd. I regret that I shall not be able to remain during the whole of this Meeting; but I rejoice that I have had this opportunity of testifying my love to my Saviour, my honour to my departed parents, and my respect to Mr. Reece, one of the dear friends of my old father, whom I heartily take by the hand. I not only rejoice in being able to testify my regard for you in this manner, but I will add, in the language of Scripture, "Grace be with all them that love our Lord Jesus Christ."

THE TRAVELLER.

MONSTERS IN WESTERN AMERICA.

In the marshes, as soon as the rider feels his horse sinking, the first movement, if an experienced traveller, is to throw himself from the saddle and endeavour to wade or swim to the cane-brakes, the roots of which give to the ground a certain stability. In that case his fate is probably sealed, and he is in imminent danger of the "cawana." This is a terrible and hideous monster, with which, strange to say, the naturalists of Europe are not yet acquainted, though it is too well known to all the inhabitants of the streams and lagoons tributary to the Red River. It is an enormous turtle, or tortoise, with the head and tail of the alligator, not retractile, as is usual among the different species of this reptile; the shell is one inch and a half thick, and as impenetrable as steel. It lies in holes in the bottom of muddy rivers or the swampy cane-brakes, and measure often ten feet in length, and six in breadth over the shell, independent of the head and tail, which must give often to this dreadful monster the length of twenty feet. Such an unwieldy mass is not, of course, capable of any rapid motions: but in the swamps I mention they are very numerous, and the unfortunate man or beast going astray, and leaving for a moment the small patches of solid ground, formed by the thicker clusters of the canes, must of necessity come within the reach of one of these powerful creature's jaws, always extended and ready for prey. Cawanas of a large size have never been taken alive, though often, in draining the lagoons, shells have been found measuring twelve feet in length. The planters of Upper Western Louisiana have often fished to procure them for scientific acquaintances; but although they take hundreds of the smaller ones, they could never succeed to drag on shore any of the larger ones after they had been hooked; as these monsters bury their claws, head, and tail so deep in the mud, that no power short of steam could make them relinquish their hold. The "gar" fish is

also a most terrible animal. I have seen it more than once seizing its prey, and dragging it down with the rapidity of an arrow. One day, while I was residing at Captain Finn's, upon the Red River, I saw one of these monsters enter a creek of transparent water. Following him for curiosity, I soon perceived that he had not left the deep water without an inducement; for just above me there was an alligator devouring an otter.—As soon as the alligator perceived his formidable enemy, he thought of nothing but his escape to the shore; he dropped his prey, and began to climb; but he was too slow for the gar fish, who, with a single dart, closed upon him with extended jaws, and seized him by the middle of the body. I could see plainly through the transparent water, and yet I did not perceive that the alligator made the least struggle to escape from the deadly fangs. There was a hissing noise, as that of shells and bones crushed, and the gar fish left the creek with his victim in his jaws, so nearly severed in two that the head and tail were towing on each side of him. Besides these, the traveller through rivers and bays has to fear many other enemies of less note, and but little, if at all, known to naturalists. Among these is the mud-vampire, a kind of spider leech, with sixteen short paws round a body of the form and size of the common plate. The centre of the animal (which is black in any other part of the body) has a dark vermilion round spot, from which dart a quantity of black suckers, one inch and a half long, through which they extract the blood of animals; and so rapid is the phlebotomy of this ugly reptile, that, though not weighing more than two ounces in its natural state, a few minutes after it is stuck on, it will increase to the size of a beaver hat, and weigh several pounds. Thus leached in a large stream, a horse will often faint before he can reach the opposite shore, and he then becomes a prey to the gar fish. If the stream is but small, and the animal is not exhausted, he will run madly on shore, and roll to get rid of his terrible bloodsucker, which, however, will adhere to him till one or the other of them dies from exhaustion or from repletion. In crossing the Eastern Texas bayous, I used always to descend from my horse to look if the leeches had stuck. The belly and the breast are the parts generally attacked; and so tenacious are these mud-vampires, that the only means of removing them is to pass the blade of a knife under them, and cut them off.—Capt. Maryatt.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, FEB. 8, 1844.

"IGNORANCE is the parent of vice." This is a trite, but correct apothegm; and when it is associated with the opposite sentiment, so warmly cherished by some, to wit, "Ignorance is the mother of devotion," the antithesis is completed. The latter proverb is certainly as destitute of the truth, as the other is replete with it: and these two circumstances exhibit a philosophical verity rejoicing over a superstitious dogma. These remarks have obtruded themselves upon us; or, perhaps, we ought to say, they have been induced, by a transient recurrence to "The Education Bill," lately submitted to Parliament, by Sir JAS. GRAHAM. The objectionable clauses in this bill, met, as every one knows, with a most determined opposition from the Wesleyan Methodists. This opposition was not, indeed, the act of a party; but the effect of a great principle;—not the movement of a faction, trying to defeat the measures of government—but the act of a great religious community, shewing to that government, the imperfections of its legislation. The Body, to whose conduct we are now adverting, rarely meddles with politics; they keep at a respectful distance from "those that are given to

change;" although they have, on some occasions, when the peculiar circumstances of the case required it, afforded their aid to preserve the union which now subsists between Church and State. Though the Wesleyans have at intervals, and for the reasons we have advanced, merely stepped into the troubled waters of human policy, their general and connexional deportment has always been strongly marked by a cultivation of that anti-secular spirit, which the protest of our blessed Lord is calculated to infuse, "MY KINGDOM IS NOT OF THIS WORLD."

The high assumptions, and the exclusive claims, set up throughout this obnoxious bill, in behalf of a dominant party, are so obvious, and the language in which they are couched so redolent of Ecclesiastical pretensions and monopoly; that we are inclined to think the Right Hon. framer of the document was but the amanuensis of some unknown dictator. Perceiving that this measure "thrust sore" at their pastoral and connexional rights, the Wesleyans rose up against it; and contributed in an eminent degree, by temperate, yet spirited remonstrances, to modify and improve it. In this rencontre, expostulation and argument were the only weapons employed; and the dexterous manner in which they were wielded, furnish abundant evidence that "the remonstrants" know how to "render to Cæsar, the things that are Cæsar's; and unto God, the things that are God's."

In this legitimate contest, all the great dissenting bodies, as they are called, were associated together: and this imposing conjunction—one in which intelligence and piety met together—afforded, in its operation and results, a demonstration that "Union is strength;" and that "Knowledge is power."

Real good often results from apparent evil.

"Judge not the Lord by feeble sense,
But trust him for his grace,"—

is a couplet that contains a great deal of reasonable advice; and deserves our most serious attention. In the course of human vicissitudes, thrones may crumble into dust—crowns may become the booty of regicides—and kingdoms may vanish away; but God reigneth—the Most High reigneth; and his kingdom is over all; and he so directs and controuls movements, in themselves inimical to religion, that they subserve its interests, and promote its diffusion. This is palpably the case in the present instance; for the Wesleyans have lately resolved to establish throughout Great Britain, no less than 700 day-schools—for the erection and maintenance of which, £200,000 sterling are to be raised by voluntary subscriptions. These schools will be established upon a plan which will afford to vast numbers of the rising generation, the largest conceivable amount of religious and moral instruction; and viewed in connection with the various Sabbath-schools, and other kindred institutions, under the supervision of the Conference, we may confidently anticipate, that the church will, at no very remote period, and through this very instrumentality too, acquire a large and permanent accession.

SPECIAL RELIGIOUS SERVICES.

In these religious exercises there will sometimes appear to be a considerable degree of excitement and disorder. Now, that persons deeply convinced of sin, should not only seem to be excited, but be in reality greatly excited, ought neither to occasion surprise, nor elicit observation. Their fears are excited; their consciousness are awakened; the terrors of the Lord are upon them; they feel their exposure to "the wrath of God;" and are fleeing for refuge, to lay hold on the hope set before them in the Gospel. They are excited; no wonder they should; and their cries, prayers, and wrestlings with God, excite heaven, and earth, and hell. The angels rejoice; "the people that know the joyful sound" exult; sinners and gainsayers deride; and devils rage. To spectators—to persons not interested—to mere lookers-on—the effects produced during these revivals of religion, appear more like confusion and fanaticism than the gracious fruits of the Spirit. But it ought to be remembered that "the pool of Bethesda is troubled;" and that a great multitude of lame, and blind, and impotent folk, are going down into it; and anon, coming up out of it, cured of all their diseases. There is a constant descending and ascending; and the blind are receiving sight—the lame are walking, and leaping, and blessing God; and the tongues of the dumb are singing his praise. No wonder there is excitement; and to all that are spiritually diseased we say, in the language of the kind Physician, "WILT THOU BE MADE WHOLE?"

We are informed, that the lecture delivered by the Rev. Mr. COONEY, on Tuesday evening last, on the Rise, Progress, and Resources of the British Empire, was a rich treat; and afforded great pleasure and satisfaction to a numerous and highly respectable audience. The Rev. Gentleman will deliver another lecture tomorrow evening, the 9th instant, on the same subject, in the room of the Mechanics' Institute, St. Joseph Street.

MADEIRA.—DR. KALLEY'S CASE.

SOMETHING more has transpired respecting the imprisonment of Dr. Kalley. A deputation, consisting of certain members of the Protestant Association, accompanied by other friends of the Doctor, waited on Lord Aberdeen, at the Foreign office, and had an interview with his Lordship.—The following statement of the purport of it we find in the Record:—

"Lord Aberdeen stated, that as soon as he had satisfied himself that Dr. Kalley's imprisonment was illegal, he had addressed to the Portuguese Government a demand for his instant liberation on bail, which was answered by a promise of prompt compliance; but that, having, since learnt that Dr. Kalley remained in prison, he had sent out to demand the dismissal of the public officer, whoever he might be, through whose neglect of duty Dr. Kalley has still been kept a prisoner.—Thus the matter rests for the present; the last mentioned demand having gone by the mail of this week.

"There was but one feeling in the deputation as to the frank and straightforward manner in which their application was met by Lord Aberdeen. If there was some delay in the first instance, there certainly has been none of late.—For his Lordship stated, that for the last five or six weeks he had written by every mail, 'insisting' on justice. Under these circumstances, we

may emphatically say to the Portuguese Government—BEWARE!

"In regard to one point, it appears that very unwarrantable means have been taken to prejudice his Lordship against Dr. Kalley. He stated that the Doctor might have been liberated much sooner had he not chosen to consider the Consul at Madeira his enemy, and in consequence neglected to communicate with him on the subject of his imprisonment. Happily a member of the deputation, having arrived but longer since from the island, was able to meet this. He stated in reply, that Dr. Kalley had, in fact, communicated with the Consul in the first instance, but that the Consul had acted in a very unsatisfactory manner, and done nothing for his deliverance, merely saying, that 'the law must take its course.'—Lord Aberdeen observed that if this were so, there was another subject for inquiry."

EXTRACT OF A LETTER

From a Gentleman in Sutherlandshire to a Friend in Edinburgh, dated 15th November, 1843:—

"Unless you were to visit us, you can have no conception of our state. I may just inform you that on Sabbath last, the 12th November, no fewer than 16,000 persons met to worship God in the open air throughout the different parishes of Sutherland. We are so fortunate as to have got a site from Sir George Munro, in the town of Dornoch, but the delay occasioned by our Duke interdicting us from the use of the quarry, has kept our church so far back that we will not be under a roof for a long time; at present we assemble on the links near the shore, and our congregations are both numerous and respectable. Our congregation at the Gaelic on Sunday last would be about 700, and the Moderate congregation only 32. Sunday last was remarkable rainy, and I was there at both sermons; the rain fell so heavily that the whole congregation had to stand up during the English service; it was a beautiful scene. In all the other parishes the people are not better off; and where no Free minister can be got, the catechists and intelligent elders meet the people and address them. There are a great many people sick in this parish,—about forty at present are dangerously ill,—all owing to the cold they have got during the rainy days they attended preaching."

INSTITUTION FOR THE SONS OF MISSIONARIES.

—About five years ago a school was established for the education of the daughters of Protestant missionaries, in which, at present, to the number of fifty, they are enjoying the advantages of a sound, healthy, and religious education, combined with as large an amount of the advantages of a home as is compatible with an institution on so large a scale. The success of that beneficent undertaking, and the satisfaction it has given to its friends and supporters, led two years ago to the commencement of a school for the sons of missionaries, which was limited, in the first instance, as a matter of convenience, to those of the London Missionary Society. An earnest desire having been expressed by some of the missionaries in connexion with the Baptist Missionary Society, to place their children in this school, the committee have now recommended that the institution should be placed on a broad basis, so as to admit the children of all Protestant missionaries. Such an institution pleads its own claims upon the general support of all friends to missions. The education given in this school is not absolutely gratuitous, the parents paying £15 or £20 per annum towards the expenses according to the ages of the children. The additional amount required is raised by subscriptions and donations.—*London Patriot*.

LIST OF LETTERS,

Received at the Mirror Office during the week ending Feb. 8, 1844.

J. M., Kilmarnock, C.W.—(It will be perceived, by reference to a notice on our last page, that all subscribers paying one year in advance, which we are happy to say most of our friends in and about Kilmarnock have done, are entitled to a deduction of 1s. 3d. towards paying the postage—which leaves but 5d. to be paid by the subscriber for the present volume.)—W. D. D., Present—(6s. 10d.—which has been credited as directed.)—P. A., Bytown—[We cannot accept of a subscription for a less term than 6 months.]—J. D., Manningville—[attended to; postage should have been paid.]—W. M. Pike River—[postage should have been paid.]

MISCELLANEOUS.

PASTORS AND PAPERS.

We are very much inclined to believe, after all that has been said on the subject, and all the teachings of experience, that a large proportion of pastors are far from being awake to the usefulness of good religious papers when generally circulated. Next to the faithful preaching of the gospel, and the active, personal effort of the preacher, there is no more effective agent for the development of Christian feeling and the promotion of Christian effort, than a good religious paper. If the pastor would elevate the standard of knowledge among his people, let him strive to circulate a good paper. If he is placed over an impulsive church, and desires to make its members more stable, let him see that every week good food for the mind is to be found at every fireside. If he would work up his flock to more interest in the benevolent efforts of the day;— would make them to feel that the command, "Go preach the gospel to every creature," rests upon every disciple of him from whom this command came,—let him place a good paper within the reach of all upon whom he wishes to operate.— To become interested in the Missionary cause at home and abroad; to feel for the wants of those who are destitute of the word of God;—to sympathize in the wrongs of the oppressed;—in fine, to realize the truth that the present is, emphatically, a working, self-sacrificing age, is the duty of every Christian. To produce these feelings is the duty of every Christian pastor. To do this, he need every aid within his reach. The best he can find is a good religious newspaper.

There is still another view in which the usefulness of religious newspapers is not fully realized. If the pastor would have his people liberal and prompt in their support of the ministry, let him exert himself to circulate a religious paper. The history of many a church would prove the correctness of our views in this matter. The pastor neglecting his duty of encouraging the circulation of a paper, the first evidence of a covetous spirit at work in the church is manifested in a gradual decrease of liberality for benevolent purposes;— then a want of promptness in paying the salary of the pastor;—then a reduction of that salary;—we next hear of this church as destitute of preaching, and at last it is blotted from existence, and its members scattered to the four winds. To make Christians act, you must make them feel. To make them feel upon any subject you must give them knowledge upon it. The good religious paper comes every week fully freighted with just the knowledge you need upon all the moral questions and operations of the day.—*Christian Reformer.*

NESTORIAN BISHOPS.

A LETTER from a Missionary among the Nestorians of Persia, to the Editor of the *Christian Observer*, gives the following interesting description of the Nestorian Bishops:—

"The Nestorians are very anxious to see Mar Yohannan again. His old father and mother think of his return with interest. I was in Gulyolan a few weeks ago, and it was amusing to hear the thousand questions which his parents, and brothers and sisters had to ask about him. Strange stories have been abroad among poor, ignorant people since he went to America, as, for instance, that he had been compelled to eat meat and to marry. The poor people are filled with horror at the thought, as, in their minds, celibacy and abstinence from meat make up the qualifications of a bishop.

"We hope much for the Bishop's return, and still we have our fears. If he come, a man of God in truth, with a heart full of love and compassion for his perishing nation, he will be able to do much good. He passed through an ordeal in America, and, if he came out unharmed, he doubtless learned much to prepare him for usefulness here. He has influence, and our continual prayer is, that he may come to us ready to exert it in favour of truth and holiness.

"Besides Mar Yohannan, there are three Bishops on the Plain of Ooroomiah. Mar Elias, of Geogtapa, is an old man, ready to help us in any good work, serious in his deportment, and, in general, consistent in his conduct, but weak-minded. He is always ready to preach, but his preaching is often to little purpose.

"Mar Yoosaph, of Aada, is also an old man, but quite unlike Mar Elias. He loves money inordinately, and of course his heart is full of the world. He is shrewd, sprightly, and often amusing. When he attempts to preach, as he sometimes does, he mingles so much of the laughable and ludicrous with his preaching, as perhaps to do more harm than good. When in a good humour, he is kind and ready to aid us, but when out of humour, as he not unfrequently is, he is crabbed and disagreeable in the extreme. Poor old man, his god appears to be the lucre of the world.

"Mar Gabriel, of Ardi-hai, is a young man of fine person, but most unclerical and worthless.— Hunting, fishing, and wine, are his favourites. He is vain, thoughtless, and childish—a poor shepherd for so numerous a flock as he has. He holds the rank of Metropolitan among the Bishops of the Plain."

NEGRO WIT AND SHREWDNESS.

"The faculties of wit and imitation in the negro race are also remarkable. Scarcely any foible or peculiarity of gesture or accent is discoverable, in a stranger especially, but it is mimicked to the life, often to the no small amusement of groups of spectators. Their imitative faculty is equally displayed in the acquisition of trades and arts. Thousands of them are not at all inferior to many of the whites, either in sound sense or general information. In a word, the black skin and the woolly hair constitute the only difference which now exists between multitudes of the emancipated peasantry of Jamaica and the tradesmen and agriculturists of England.

"Many of their common adages are as much distinguished by shrewdness and sagacity as the maxims and prevailing forms of civilized nations. To convey an impression of covetousness, with reference to any individual, they say, 'Him covetous, like star-apple,' because that fruit is distinguished for its tenacity of adhesion to the tree. When they wish to represent duplicity, they say, 'Him had two faces, like star-apple leaf,' the leaf of the star-apple tree being of two colours, a bright green above and a buff below. To convey the impression of wisdom, forethought, and peaceableness of disposition, they say, 'Softly water run deep.' 'When man dead grass grow at him door,' expressive of the forgetfulness and disregard by which death is succeeded. 'Poor man never vex,' denoting the humility which is usually the accompaniment of poverty.

"Mr. Edwards mentions an instance of shrewdness and sagacity on the part of a negro servant which is not often surpassed. Exhausted by a long journey he had fallen asleep. On being awoke, and told somewhat sharply that his master was angry because 'him do call, call, and him keep on sleep, and no heary,' he facetiously replied, 'Sleep no hab massa.'

"'Wilberforce,' said a negro on one occasion, in the midst of a group of his companions—'Wilberforce—dat good name for true; him good buckra; him want to make we free; and if him can't get we free no oder way, him will by force.'

"During an examination of a black servant in the Catechism, he was asked by the clergyman what he was made of? 'Of mud, massa,' was the reply. On being told he should say, 'Of dust,' he answered, 'No, massa, it no do, no lick togadder.'

"A negro, when in a state of heathenism, contracted a debt to a considerable amount. Being frequently importuned for payment, he resolved to be christened, and afterwards, on the application being made, replied with considerable *naivete*, 'Me is new man now; befo me name Quashie, now me Thomas, derefo Thomas no pay Quashie debt.'—*From Phillippo's Jamaica.*

BEAUTIFUL INCIDENT.

A FEW days since, was recorded the death of a child of about two and a half years of age—the daughter of N. A. Thompson, Esq., of Boston. Connected with her death, is one of those beautiful and touching incidents which sometimes occur, as if to remind us of the close connection and sisterly communion which exist between the innocent child and the spirits of the better land, and which should reconcile parents to the early loss of the little ones which are lent them but for a season, or rather, as we should say, to the return of a wandering child of heaven to her celestial abode.

The Boston Evening Gazette thus beautifully notices the death of the little one:

"A few days before the child's illness, a butterfly, very large and of singular beauty, was found hovering in the room where she was at play, quite fascinating her with its graceful motions and brilliant colours, and, after being several times thrust out, flying back at last and resting on the infant's forehead. For a moment the beautiful insect remained there, expanding its brilliant wings to the great delight of the child; then suddenly, as if it had accomplished its purpose, took its departure, and was soon out of sight. The child sickened—and, again, but a few hours before her death, the butterfly was seen fluttering and seeking entrance at the window of her chamber. It matters not, to our faith, whether, as the innocent superstition of another land would tell us, there was a message thus borne from the holy world, that this young life was needed there, and must be taken away. But at least, whilst we remember that this frail insect is the emblem not only of a fleeting existence, but of a resurrection from a narrow and humble life to a higher and brighter, we may find in the incident an illustration that shall teach us of that Christian lesson which we can never teach us too powerfully—that the spirit, of which we witness the first unfolding here, has a freer and nobler expansion in a home where our love, though not our care, can follow it."

A GOOD IDEA.—We should not be too proud to learn from a savage. Moffat, in his missionary labours in South Africa mentions the fact of his giving a hat to an African chief, who, on putting it on his head, was cheered by the shouts of his admiring tribe. Immediately the chief, taking the novel article from his own head, placed it on that of one of his own attendants; on being asked his reason, he with great *naivete* replied that he could not see and admire it on his own head! Now here, we thought, is an idea worthy of improvement. Many of our ladies clothe themselves extravagantly for the sake of gratifying the eyes of others, and all they receive in return is the trouble of taking care of their costly articles. We advise those of our acquaintance to imitate the African sage, and content themselves with admiring these things on others.—*Presbyterian.*

HUSBAND.—The etymology of this word may not be generally known. The head of a family is called husband, from the fact that he is, or ought to be, the *band* which unites the house together—or the bond of union among the family. It is to be regretted that all husbands are not *house bands* in reality, as well as in name.

EDUCATION.—"There are none," said Napoleon, "who can wish to keep the people in ignorance, but those who wish to deceive them, and to govern them for their own benefit; for the more the people are enlightened, the more persons there will be convinced of the necessity of the laws, of the duty to defend them, and the more settled, happy, and prosperous, will society be; and if it can ever happen that intelligence may be injurious to the multitude, it will be only when the government, in hostility to the interests of the people, shall drive them into a forced position, or shall reduce the lowest class to die of want; for then they will have more intelligence to defend themselves, or to become criminal."

LOOK AT HOME.—The Rev. John Hurrion, a dissenting minister of Denton, in Norfolk, (England,) had two daughters who were much too fond of dress, which was a great grief to him. He had often reproved them in vain; and preaching one Sabbath-day on the sin of pride, he took occasion to notice, among other things, pride in dress. After speaking some considerable time on this subject he suddenly stopped short; and said, with much feeling and expression, "But you will say, Look at home. My good friends, I do look at home till my heart aches."

During the past year, one Prince of the blood, two Dukes, one Marquis, six Earls, two Vicounts, eight Lords, twelve Barrons, two Knights, one Bishop, two [Irish] Judges, five Generals, five Majors-General, three Lieutenants-Colonel, two Admirals, one Vice-Admiral, one Right Honorable, five Honorables, two Members of Parliament, and two Private Secretaries have died, making the total 88 individuals, who during their lives, were what are termed public men, by their connection with the government of the country.—*Morning Post.*

THE FAMILY CIRCLE.

THE BEAUTIFUL GARMENT.

'Oh, grandmother, see my beautiful new dress,' exclaimed a gaily attired girl, skipping into her grandmother's bedroom, 'see how it sets, and see how becoming it is.'

She walked to and fro before her grandmother, faintly smiling; 'but it is not what I should choose for you.'

'Oh, father says pink is so becoming to my complexion; what colour would you choose, grandmother?' and the little girl fingered the pink trimmings on her pink robe as if no trimmings equalled hers.

'White, pure shining white.'

'Mother says I tear white dresses so, I do not deserve to have one,' answered the little girl.

'This will never tear.'

'Oh, grandmother, think how awfully I look in my out-grown white dress'—and the little child seemed to shrink from the very thought of another white dress.

'This you could never outgrow.'

'Always fit me! why, grandmother, you don't mean so!'

'Yes, my little child, it will always fit you.'

'Now, grandmother, you are making fun!' and yet the little girl looked in her grandmother's face and saw that it looked mild and serious as it ever did.

'Could I burn it?' asked the little questioner, for she remembered on a cold winter's day, what a hole the hot stove made in her new plaid dress.

'No fire can burn it!' answered the grandmother.

'Nor sun fade it?'

'No, neither can the rain wet it.'

'Oh, grandmother, I know now, it's made of asbestos—you mean an asbestos dress'—and she leaned upon her grandmother's knee, looking eagerly into her face. Perhaps all children know that asbestos is a mineral that can be made into threads and wove into garments, which heat cannot consume.

The grandmother shook her head.

'If it's such a beautiful white, I should soil it very easily, I suppose.'

'Yes, you could easily soil it! even a thought, a wrong thought, would sully its delicacy.'

'Oh, grandmother,' said the little girl, looking very incredulously upward, 'how funny! I should be afraid to wear it.'

'But it will shield you from harm.'

'I should like that—is it so very strong then?'

'So strong, my little girl would never wear it out, and then it becomes more beautiful the longer you keep it, if you keep it carefully,' said the good lady.

'How careful Nancy would have to be in washing it!' exclaimed the child.

'I do not think it will ever need washing.'

'Oh, grandmother! well, will it be becoming? shall I look pretty in it?' asked the little girl eagerly.

'You could wear nothing so beautiful.—It has some very precious ornaments, a great deal handsomer and more costly than your gold chain or your coral necklace.' The eyes of the child danced with delight.

'Are they always worn with it?'

'Yes, always; you should never lay them aside for fear of losing them.'

'Why, I never saw such a dress,' and she looked thoughtfully. 'Where can I buy one?'

'There is one already bought for you, my child.'

'Oh! and she looked surprised, 'oh I am so glad, who did buy it for me?'

'Your best friend.'

'You, grandmother,—did you buy it?—how very, very good of you,' said she, earnestly regarding her grandmother's face.

'No, it was not I—a better friend than I,'—and she spoke solemnly.

'Oh, you mean something, grandmother,' said the child; 'please tell me what do you mean. What is this dress so wonderful? I am sure I want one.'

'This dress, so wonderful, is the garment of salvation. It was bought by Jesus Christ at a great price, even his life; its ornaments are a meek and quiet spirit. Will my dear little girl wear this beautiful garment?' The sweet and solemn earnestness of the lady touched the heart of the child.

'I wish I could,' breathed the little one, her head bowed low.

'Then you would have a wardrobe for eternity, my Mary, fitting you for the company of the heavenly hosts of the upper world, where the redeemed are hymning their songs of praise;' and the grandmother pressed the little child to her bosom, and breathed over her the prayer of love. Who will not wear this beautiful garment? who will get ready his wardrobe for eternity?

FLOWERS.

YOUNG LADIES, cultivate flowers! you will find your interest will be so great in them, that you will be up with the lark, to see what progress your buds have made through the night; the morning air will brace and invigorate you; you will find intruders in the shape of sprigs of grass—which your bump of order will not tolerate; pulling them out will be good exercise; air and exercise will promote health and cheerfulness; your cheeks will rival your rose from nature's own pure hue.

Mothers, cultivate flowers, that your children may emulate your good example, that home may be the sweetest spot to them. Our first mother was placed in a garden, as the most appropriate place for one who was to be the partner of him who was formed after the image of his Maker; that her first lessons might be taught from nature's most beautiful leaves of instruction. If we feel troubled and care-worn, for troubles will come, does not a walk among the flowers calm and soothe us by leading our thoughts to more pleasant things, to the manifold kindness of our heavenly Father in studding the earth with so many jewels? Our imaginations can scarce keep pace with the varieties of color and texture of his handy work. Are we not taught that this is not our abiding place, by the flowers?—in autumn they fade, wither, and die; in spring they bud forth with renewed splendor and beauty, blossom and send forth their richest perfume as incense meet for the Creator of all good; shall we be more ungrateful than the simple violet, and not send the incense of our praise for all his mercies? He gave flowers as ministers of his love to us, we use them as emblems of love and esteem to our fellow creatures. Who would reduce all things to mere utility? Our Creator has set us a better example; flowers are the stars of the earth, her children, and she nurtures them with her tears; do they not richly repay her kindness? they are associated with all that is beautiful, elegant, and lovely; they deck the bride, the May Queen, and the solemnities of the burial; they are associated with our earliest and pleasant recollections of home. Who does not remember some favorite flower of "my mother's"? What woman does not remember how often she has been led from nature "up to nature's God," by the simple structure of a flower, and what woman of refinement, sensibility, and affection, but loves flowers?—indeed, they bear a close resemblance to her lot, and

"No marvel woman should love flowers; they bear so much of fanciful similitude
To her own history; like herself repaying
With such sweet interest all the cherishing
That calls their beauty or their sweetness forth,
And like her, too, dying beneath neglect."

CIVIL INTELLIGENCE.

PROVINCIAL.

THE CRISIS.—We understand that the Hon. Mr. Viger leaves town to-day for the East. The hon. gentleman will doubtless visit his constituents, and explain to them personally his position. It is remoured, with what correctness we know not, that that "man of error," Benjamin Holmes, retired from the representation of Montreal; that on such retirement Mr. Viger will offer himself for the vacant seat, and on his election, of which there can be no doubt in the event which we have anticipated, will offer a political friend to the electors of Richelieu.

Mr. Viger goes to Lower Canada, armed with the ultimatum of the British Government upon the question at issue between the Governor-General and the Assembly, and we cannot believe that the people of Lower Canada are so blind to their real interests as to be any longer dupes of Mr. Baldwin's "impracticability." They have obtained for themselves what they long desired, an equal share in the administration of the Government of the country; if they have grievances

to complain of, the remedy is in their own hands; they have the power of becoming a happy, prosperous and contented people, and it would seem to any rational man the height of madness that they should harter these substantial advantages for a shadow—that they should rekindle in this country the strife of party, and perhaps the war of races—to lend themselves to the triumph of a faction which form an early period of our history has been the curse of this section of the Province.

—Kingston News, February 1.

LOYAL DEMONSTRATION.—There has been, (says the Transcript,) a great gathering of the men of Gore, to lend support to His Excellency in the present crisis. It is stated that from 1000 to 1500 persons were present, comprising all the most influential persons of the District. The principal speakers were Sir A. Macnab, and the Hon. James Crooks; and the address adopted was just such a one as we might expect from this loyal quarter. The concluding paragraph will show the spirit which animates the men of Gore:—

"In the support of those principles and opinions, the loyal men of Gore will always be found, as they always have been in more perilous times, 'Ready, aye Ready.' They will rally round the Royal Standard of the glorious Empire of which they are proud to form an integral part—they will follow that Standard in your Excellency's hand, wherever you will lead them, and then may 'God defend the Right, and Save the Queen.'"

The numerous friends in Canada of the 71st Regiment will be happy to learn that that distinguished corps has arrived at Barbadoes. The Herald of Tuesday states that a Gentleman arrived in this city on Saturday last, direct from the Island, from whom information has been received that the officers and men were well and hearty, and that no deaths had taken place among them.—Trans.

EUROPEAN.

The English papers announce the death of the venerable Lord Lynedoch, at the age of 94; of Lord Inverurie, eldest son of the Earl of Kintore, aged 23, by the fall of his horse upon him while hunting; of General Loveday, noticeable chiefly for having married the sister of that Mr. D'Esterre who was killed in a duel by Mr. O'Connell; and of Mrs. Bulwer, mother of Sir Edward Lytton Bulwer, who succeeds by her death to large estates.

The cold in London was severe on the night of the 2d instant, the mercury falling to 12 degrees below the freezing point; per contra, it was so mild on Christmas day, in Northumberland, that boys were seen bathing in the river, and insects were observed on the wing, as in summer.

The Sutherland Tenantry.—At a public meeting in Tain last week, it was stated, with respect to the tenantry on the Scottish estates of the Duke of Sutherland, that on a rental of from £30,000 to £40,000 per annum, there had not for four years been a stipend of arrears. This was justly considered a proof of the comfort and prosperity of the tenantry; and we suspect there are few properties in the kingdom of which the same gratifying fact can be related.—Inverness Courier.

Mrs. Gilmour's Trial.—This trial was to take place at Edinburgh on the 12th of January.—We learn that Mrs. Gilmour received the intimation with the same simple unaffected demeanor which she has always exhibited in her difficult and trying situation, and she is understood to be rather pleased than otherwise that the long period of suspense, in which she has been kept, approaches to a termination. This trial will be one of the most interesting which has taken place in the criminal proceedings of Scotland for several years past.

Late English papers bring the particulars of a very tragical event which occurred in June last, at New Zealand, by which nineteen Europeans fell in an engagement with the natives, with whom a dispute had arisen respecting the right to a tract of land claimed by the New Zealand Company. Amongst those who fell, the most remarkable in every way was Capt. Arthur Wakefield, brother to E. G. Wakefield, Esquire, the member for Beauharnois. Capt. W. was agent to the New Zealand Land Company, and it is stated that his loss will be severely felt in the Colony as well as in England.—Mon. Trans.

IRELAND.—The demand for troops in Ireland is urgent, but the state of Wales and the manufacturing districts almost precludes the possibility of meeting that demand at present. We have reason to believe that as soon as the pensioners can be made available—and another month will probably complete the arrangement—the large force now distributed in the manufacturing districts will be reduced, and that force transferred to Ireland. Many of the towns in England, in which the regular troops are now quartered, can be safely entrusted to the pensioners when armed and clothed; and we may fairly calculate that three regiments at least may be withdrawn from the Northern and Midland counties. There and a battalion of the Guards now at Winchester would be a seasonable augmentation to the Irish army.—Naval and Military Gazette.

MONTREAL MARKET PRICES.

WEDNESDAY, February 7, 1844.

	s.	d.	s.	d.
Oats, per minot	1	0	1	1
Wheat, " "	5	0	5	3
Barley, " "	2	0	2	2
Poaso, " "	2	0	2	1
Lint Seed, " "	4	0	4	6
Buckwheat, " "	1	8	2	1
Turkeys, per couple	4	0	6	0
Fowls, " "	1	3	1	8
Geese, " "	3	4	5	6
Ducks, " "	2	0	2	6
Chickens, " "	1	0	2	6
Patridges, " "	2	6	3	4
Eggs, fresh, per dozen	0	7	1/2	0
Butter—Dairy, per lb.	0	9	0	10
" " Salt, " "	0	6	0	6
Pork, per hund.	22	6	20	3
Beef, " "	12	6	21	3
Flour, per cwt.	12	6	13	4
Beef, per lb. (1d. to 2d. per qr.	0	2	0	5
Pork, " "	0	3	0	5
Veal, per qr.	2	6	10	0
Mutton, " "	1	6	4	0
Lamb, per qr.	1	3	2	0
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	3	1	6
Corn, " "	2	0	2	6
Rye, " "	2	6	3	0
Beans, " "	4	6	6	0
Honey, " "	per lb.	5	0	6
Hay, " "	per 100 lbs.	25	0	30

TO OUR COUNTRY READERS.—The very low price at which our paper is published, obliges us earnestly to request, that all our friends at a distance will make an effort, as speedily as possible, to remit us, through our agents, (or by post, in bills,) the amount of their respective subscriptions—the expense of sending round a collector (20 per cent.) being more than the charge for the paper will warrant our incurring. The terms are:—

To those who pay the whole year in advance, or within a month of the date of subscribing, 1s. 3d. will be deducted, towards the expense of postage.

In all other cases, the terms are, 7s. 6d. per annum, payable half-yearly in advance.

In every case, the postage (one halfpenny per number) to be paid by the subscriber.

We hope this arrangement will prove satisfactory to all our friends; and that they may be induced promptly to sustain us in our humble efforts to promote the spiritual and eternal welfare of our fellow men.

THE POOR.

THERE never was a time when distress and suffering was felt by the poor to a greater extent in Montreal than at the present moment, owing to the different sources of relief for the poor in winter being in a great measure closed (especially that excellent provision, the Soup Kitchen).—The Committee of the Strangers' Friend Society appeal to a benevolent public, and request their charitable aid, either in money, fire-wood, potatoes, oatmeal, or food of any description, cast off clothes, blankets, or wearing apparel, &c. which would be thankfully received and gratefully acknowledged.

The report for the last year, and any other information relative to the Society's operations, may be obtained from the Treasurer, Mr. R. YATES, at H. BENSON & Co.'s, 178, Notre Dame Street,—to whom all donations are to be given.

J. H. TAAFFE,
GENERAL GROCER,
No. 85, Notre Dame Street,
NEARLY OPPOSITE THE ENGLISH CHURCH,
MONTREAL.

W. & J. TREVERTON,
ORNAMENTAL HOUSE & SIGN PAINTERS,
GLAZIERS,

PAPER HANGERS, &c. &c. &c.
No. 10, Sanguinet, near Craig Street.

JUST PUBLISHED, and may be had of Mr. C. Bryson, Bookseller, St. Francois Xavier Street, THE THRONE OF JUDAH PERPETUATED IN CHRIST, &c. By R. Hutchinson.
December 14, 1843.

TO BE PUBLISHED,

When a sufficient number of Subscribers will guarantee the expense,

A SERIES OF FOURTEEN DIALOGUES

ON THE SUBJECT OF
UNIVERSALISM:

WHEREIN all the chief arguments of the advocates of that system are distinctly stated and refuted, and the truth of the leading doctrines of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immortality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil—of a Hell—and a future Judgment,—vindicated: whereby any person of ordinary understanding may be able to defend the orthodox faith against the insidious arguments and calumnies of its *Universalist* and *Socinian* adversaries. With copious indexes to the controverted passages.

By HENRY EVANS, Esq. KINCSEY, C. E.
The author having dedicated the profits of the above Work,—the compilation of which has occupied much of his time for the past three years,—to aid the completion of a church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect—will be unnecessary. The work will contain nearly 400 pages, 8vo., and will be sold to Subscribers at 6s. 3d. per copy.

Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingsey, C. E., the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdell, Danville; the Rev. Mr. King, Robinson, C. E. The Postmaster of Kingsey will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.

Editors of Religious Publications are requested to notice the above.
December, 1843.

J. G. DAILY,
CABINET-MAKER, UPHOLSTERER,
AND
UNDERTAKER,
ST. GERMAIN STREET,
Off Bleury Street, St. Lawrence Suburbs.
Montreal, December 1, 1842.

DR. ROBINSON
HAS REMOVED
TO SAINT RADEGONDE STREET,
Opposite the New Weigh House, near Beaver Hall.
November 9. 4w

MR. HAMBY F. CAIRNS,
ADVOCATE,
NO. 3, SAINT LOUIS STREET,
OPPOSITE THE COURT HOUSE,
QUEBEC.
September 7. c

REMOVAL.

THE SUBSCRIBER, grateful for that liberal share of patronage which he has received from his friends and the public, since his commencement in business, respectfully informs them, that he has REMOVED his BINDERY to the Nuns' New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon—where he confidently anticipates a continuance of that favour, which it shall be his constant study to merit.

R. MILLER.

ROBERT MILLER,
BOOK-BINDER,
Nuns' New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon.

PAPER RULED and BOUND to any pattern; and every description of BINDING executed with neatness and despatch, on the most reasonable terms.

THE GUARDIAN.

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

The Guardian is published for the proprietors, every Wednesday, by James Spike, opposite St. Paul's and St. Andrew's Churches, at 15s. per annum, when paid in advance, and 17s. 6d. on credit, exclusive of postage.

The Guardian contains 8 large 4to. pages, each page containing 4 columns. It may be seen at the office of the CHRISTIAN MIRROR.

GEORGE MATTHEWS,
ENGRAVER, LITHOGRAPHER, AND
COPPERPLATE PRINTER,
NO. 10, ST. FRANCOIS XAVIER STREET,
(NEAR NOTRE DAME.)

COMMERCIAL BLANKS, (in a variety of forms,) Bill Heads; Business, Visiting, Invitation, and Society Cards; Druggists', Grocers', Confectioners', and other Labels—of every design and colour.

Fac Similes, Circulars, Plans, Views, &c. &c. &c. on the most liberal terms.

N.B.—Funeral Circulars on the shortest notice.

J. & J. SLOAN,
FASHIONABLE BOOT & SHOE MAKERS,
No. 14, St. JOSEPH STREET,
Nearly opposite St. George's Church,
MONTREAL.
August 11, 1843.

J. E. L. MILLER'S
PRINTING ESTABLISHMENT
IS REMOVED TO NOTRE DAME STREET,
Near St. Francois Xavier Street, over Mr. D. Milligan's Dry Goods Store.

Where every description of Printing is neatly executed, on very reasonable terms.

JOSEPH HORNER,
SILK-DYER,
Notre Dame Street.
MONTREAL.

JOHN HOLLAND & Co.,
SUCCESSORS TO C. CARLTON & CO.
St. Paul Street.

HAVE constantly on hand, an assortment of ENGLISH, FRENCH, GERMAN, and INDIA FANCY GOODS, COMBS, RIBBONS, &c. &c. suitable for Town and Country Trade. WHOLESALE AND RETAIL.—TERMS LIBERAL.
August, 12, 1841.

AGENTS FOR THE CHRISTIAN MIRROR.

- Mr. ROBERT PATTON, . . . Post Office, Quebec.
- " WM. GINNIS, . . . Three Rivers.
- " ABRAHAM M'INTYRE, . . . Ceau-du-Lac
- " B. J. KENNEDY, . . . Philipsburgh.
- " E. CHURCH, . . . Terrebonne.
- " T. VAN VLEIT, P.M. . . Lacombe.
- " W. VAN VLEIT, . . . Odell Town.
- " E. BAKER, P.M. . . Dunham.
- " A BISSETT, . . . Lachine.
- " T. B. MACKIE, P.M. . . Saint Sylvester.
- " C. A. RICHARDSON, . . . Lamoignonville.
- " A. W. KENDRICK, . . . Compton.
- " A. DELMAGE, . . . Napierville.
- " A. B. JOHNSON, . . . East Bolton.
- " A. AMSDEN, . . . Sherbrooke.
- " H. HAZELTINE, . . . Hatley.
- " R. MORE, P.M. . . Durham.
- " WM. SCRIVER, . . . Hemmingford.
- " G. SUTTON, . . . Carillon.
- " E. H. ADAMS, . . . Woonsocket, R. I.)
- " DEWAR, . . . St. Andrews, (Ott.)
- " COCHRAN, . . . Bytown.
- " CAMERON, . . . Lochaber.
- " WM. ANGLIN, . . . Kingston.
- " JAS. CARSON, . . . Buckingham.
- " R. HARPER, . . . Smith's Falls.
- Capt. SCHAGEL, . . . Chatham.
- Hon. JOHN M'DONALD, . . . Gauanogue.
- Jas. MATTLAND, Esq. . . Kilmarnock.
- H. JONES, Esq. . . Brockville.
- D. DICKINSON, Esq. . . Prescott.
- R. LESLIE, Esq. . . Kemptonville.
- DR. STEIGER, P.M. . . St. Elizabeth.
- MR. N. RUSTON, . . . Huntingdon.
- " H. LYMAN, P.M. . . Granby.
- " J. GRISDALE, . . . Vaudreuil.
- " BAINBOROUGH, . . . St. Johns, Chamblly.
- " " " . . . Isle-aux-Noix, &c.
- " R. C. PORTER, P.M. . . New Ireland.

THE CHRISTIAN MIRROR,

Is printed and published at Montreal, every Thursday, by J. E. L. MILLER, at his Office, Notre Dame Street, near St. Francois Xavier Street, next door to Mr. Fleming, Merchant Tailor—to whom all communications (post paid) must be addressed. Terms.—Seven Shillings and Sixpence per annum in town and country, payable yearly or half yearly in advance.