

PAGE

MISSING

We arrived about four o'clock, p.m. Our men did not come till seven, one having fallen sick by the way.

Passing by Natei Linang, a large village of which he had never before heard, and peculiarly situated on the steep ascent of a hill, Mr. Thomson reached Sanggo. Of the wearisomeness of the day's walk, he writes—

This has been my longest and thus far my most wearisome day's journey. The country throughout is, so far as I can judge, all that need be desired for cultivation, and much more populous than I had been led to suppose. But on account of the wretchedness of the roads, or rather paths, and the general want of bridges, I can scarcely give an idea of such a day's travel. Some feeble conception of it may perhaps be formed, if, in view of the above remark, you remember that we had to pass in sunshine and rain, over mountains and hills, through valleys and ravines, crossing mills and brooks that roll along their transparent crystal streams, and ditches and meadows with mud and mire often far above the knees. We had scenes of the beautiful and the sublime, of the grand and the ridiculous, in intimate connection. Now appears the noble amphitheatre, a deep and lovely vale, or a pretty rising knoll in modest green, encompassed by hills and mountains covered with dense forests in dark majestic verdure; now the low and gloomy mountain pass, with awful heights on either side extending to the clouds; and then the little pleasant rill; and then the dreadful bog.

At six o'clock, however, contrary to all the predictions of my guide and others, we came alive and safe to Sanggo. Here the people seemed to be inspired with the same terror as in many other places in regard to the object of my coming. But happily I found some who could understand Malay, and once more enjoyed the unspeakable pleasure of unfolding the principles of the doctrine of Christ, and making fully known the nature of our work. Oh how sweet it is to preach the gospel.

Passing two other villages, Mr. Thomson reached Kayang before mid-day of the 18th, over what, he says, was decidedly the worst path he ever travelled. Not was this uncomfortable travelling ended. His description of the next day's travelling, adventures and perils may teach the reader something of the self-denials and discomforts to which the missionary must occasionally be subjected.

The whole of this forenoon I had to wade through water most of the time over our knees, sometimes up to our waists, and once up to our armpits. Twice we had to wait, standing knee deep in the water, for fifteen or twenty minutes, while a sort of bridge was constructed for us to cross over places beyond our depth. What a tale! not a little discomfort and danger to this position, the water in the midst of a dense swamp was chilling cold. My limbs fairly ached at the time, and the whole afternoon, when the going became better, being on dry ground, the rheumatic effects of the cold were such that it was with the utmost difficulty I could creep up and down the steep hills and mountain heights over which we had to travel. It will be a wonder indeed, if I do not feel some worse consequences of this day's exposure. About four o'clock, however, we were cheered with the sight of houses. And oh how glad I was to behold once more the habitations of men. This feeling was enhanced by the fact that we had been repeatedly tantalized by the recurrence of bamboo forests, through which we generally approach them. But it so happened in this case that we again and again entered these outer-porches of the dark's secluded abode only to be introduced early into the deep dark woods. Now at last we found ourselves in the rice fields of Tyap, and after a little rest were conducted to the

berna or village, where we were entertained as usual with every manifestation of cordiality, and arrangements were made to proceed to Sungei Tengah in the morning. Word was also sent thither beforehand to have a prahu or native boat, in readiness there to go up the river, as there is no footpath again till we come to Laur.

Got under way about half-past six, cheered with the assurance that we should have no more such bad walking as yesterday and the day before.

When we came to the penkalen, or place from which we were to embark, we found our boat all in order.

Here I am left to keep holy day once more, not only alone, but on the solitary banks of an unfrequented river, where it would seem scarcely a boat passes up and down on an average once a day. Yet I trust I am not all alone. The Lord is with me; and all tinworthily as I am, has made his word very sweet and precious to my soul.

From D'Aubigne's History of the Reformation.

THE FIRST BLOOD OF THE REFORMATION.

THE inquisitors of the Low Countries, thirsting for blood, scoured the neighboring country, searching every where for the young Augustines who had escaped from the Antwerp persecution. Esch, Voes, and Lambert, were at last discovered, put in chains, and conducted to Brussels. Egmondanus, Hochstraten, and several other inquisitors, summoned them to their presence. "Do you retract your opinion," inquired Hochstraten, "that the priest has no power to forgive sins, but that that power belongs to God alone?"—and then he went on to enumerate the other Gospel truths which he required them to abjure. "No: we will retract nothing," exclaimed Esch and Voes, firmly; "we will not disown God's Word; we will rather die for the faith!"

The Inquisitor. "Confess that you have been deceived by Luther."

The young Augustines. "As the apostles were deceived by Jesus Christ."

The Inquisitors. "We declare you to be heretics, worthy of being burnt alive; and we deliver you over to the secular arm."

Lambert was silent. The prospect of death terrified him; distress and uncertainty agitated his heart. "I request four days' respite," said he, in stifled emotion. He was taken back to prison. As soon as this respite was expired, Esch and Voes were degraded from their priestly office, and handed over to the council of the reigning governess of the Low Countries. The council delivered them, bound, to the executioner. Hochstraten and three other inquisitors accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety and their youth, drew tears from the inquisitors themselves. When they were bound to the stake the confessors drew near, "Once more we ask if you will receive the Christian faith?"

The Martyrs. "We believe in the Christian Church, but not in your church."

Half an hour elapsed. It was a pause of hesitation. A hope had been cherished that the near prospect of such a death would intimidate these youths. But, alone tranquil of all the crowd that thronged the square, they began to sing psalms,—stopping from time to time to declare that they were resolved to die for the name of Jesus Christ.

"Be converted—be converted," cried the inquisitors, "or you will die in the name of the devil." "No," answered the martyrs; "we will die like Christians, and for the truth of the Gospel."

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, "I seem to be on a bed of roses." The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, "O Lord Jesus, Son of David, have mercy upon us!" and then they began to recite their creed. At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them, feeling his liberty, dropped upon his knees in the midst of the flames, and then, in worship to his Lord, exclaimed, clasping his hands, "Lord Jesus, Son of David, have mercy on us!"

Their bodies were quickly wrapped in flame; they shouted "*Te Deum laudamus.*" Soon their voices were stifled—and their ashes alone remained.

This execution had lasted four hours. It was on the 1st of July, 1523, that the first martyrs of the Reformation laid down their lives for the Gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. "The executions have begun," said Erasmus. "At length," exclaimed Luther, "Christ is gathering some fruits of our preaching, and preparing new martyrs."

But the joy of Luther in the constancy of these young Christians was disturbed by the thoughts of Lambert. Of the three, Lambert possessed most learning; he had been chosen to fill the place of Probst, as preacher at Antwerp. Finding no peace in his dungeon, he was terrified at the prospect of death, but still more by conscience, which reproached him with his cowardice, and urged him to confess the Gospel. Delivered, ere long, from his fears, he boldly proclaimed the truth, and died like his brethren.

A noble harvest sprung up from the blood of these martyrs. Brussels manifested a willingness to receive the Gospel. "Wherever Alexander lights a pile," remarked Erasmus, "there it seems as if he had sowed heretics."

"I am bound with you in your bonds," exclaimed Luther; "your dungeons and your burnings my soul takes part in. All of us are with you in spirit, and the Lord is above it all!"

He proceeded to compose a hymn commemorative of the death of the young monks; and soon, in every direction, throughout Germany and the Low Countries, in towns and in villages, were heard accents of song, which communicated an enthusiasm for the faith of the martyrs.

Flung to the headless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last,
And from that scattered dust,
Around us and abroad,
Shall bring a plentiful seed,
Of witnesses for God.

Jesus hath now received
Their latest living breath,—
Yet vain is Satan's boast
Of victory in their death.
Still—still—though dead, they speak
And trumpet-tongued proclaim
To many a waking land,
The one availing Name.

PURSUIT OF PLEASURE.—We smile at the ignorance of the savage who cuts down the tree in order to reach its fruits; but the fact is, that a blunder of this description is made by every person who is ever eager and impatient in the pursuit of pleasure. To such the present moment is every thing & the future as nothing; he borrows, therefore, from the future at a most usurious and ruinous interest; and the consequence is, that he finds the tone of his best feelings impaired, his self-respect diminished, his health of mind and body destroyed, and life reduced to its own draggled time when, humanly speaking, the greater portion of its comforts should be still before him.

Try the experiment in the spirit of humble, filial faith, of serving God first in all your expenditures. When you are about to lay out anything for yourself, pause, and listen if there be not a whisper, having in it no less of love than of authority, saying, "make me thereof a little cake first." And do not refuse because you are poor; spare a little—at least "A LITTLE"—for Him who gave HIMSELF for you. Take no indulgence, make provision for no necessity, till you can feel that in every case you have made for your Master "a little cake first." E. T.

THE MOTHER'S REWARD.

I saw a little cloud rising in the western horizon. In a few moments it spread over the expanse of heaven, and watered the earth with a genial shower. I saw a little rivulet start from a mountain, winding its way through the valley and meadow, receiving each tributary rill which it met in its course, till it became a mighty stream, bearing on its bosom the merchandize of many nations; and the various productions of the adjacent country. I saw a little seed dropped into the earth. The dews descended, the sun rose upon it; it started into life; in a little time it spread its branches and became a shelter from the heat, and the fowls of heaven lodged in its branches.

I saw a little smiling boy stand by the side of his mother, and heard him repeat from her lips, one of the sweet songs of Zion. I saw him kneel at her feet, and pray that Jesus would bless his dear parents, the world of mankind, and keep him from temptation. In a little time I saw him with the books of the classics under his arm, walking alone, busied in deep thought; I went into a Sabbath school, and heard him saying to a little group that surrounded him, "Suffer little children to come unto me." In a few months I went into the sanctuary, and heard him reasoning of "righteousness, temperance, and judgment to come." I looked and saw that same mother, at whose feet he had knelt, and from whose lips he had learned to hush the name of Immanuel. Her hair was whitened with the frosts of winter, and on her cheek was many a furrow; but meekness sat on her brow, and heaven beamed in her dim eye, glistening with a tear; and I thought I saw in that tear the moving of a mother's heart, while she reverted to days gone by, when this Boyanerges was first dawning into life, hanging on her lips listening to the voice of instruction, and inquiring in child-like simplicity, the way to be good; and I said,—this is the rich harvest of a mother's toil, these are the godly sheaves of that precious seed which probably was sown in weeping; and your grey hairs shall not be brought down with sorrow to the grave, but, in the power of rest, you shall look down on him who "will rise and call you blessed," and finally greet you whose hope is swallowed up in fruition, and prayer in praise.

RELIGIOUS LITERATURE.

DIVINE PROVIDENCE.

CONCLUDED.

In preserving his creatures, God uses certain instruments, but these are effectual only in his employ. We must not regard the instruments as the agent, or, while we remember his ministers, forget Jehovah who makes them subservive our good—who "upholds all things by the word of his power."

In preserving or afflicting us, God exercises control over all other creatures. He restrains wicked men who would injure us. He makes the incendiary, the slanderer, and the murderer afraid to execute their malicious designs; or, if he chooses that we should suffer, removes his restraints, and they become the willing instruments of his displeasure. He governs the beasts of the forests, and when he pleases shuts the mouth of the lion, as he did when Daniel was in the den. He holds all the elements of nature at command, and can render the most destructive harmless, as he did the heated furnace when his chosen walked in its glowing fires.

As instances of such controlling acts of providence, we present the following facts. The first is from Rev. John Newton's brief account of his own life. He says: "when our trade was finished, and we were near sailing for the West Indies,* the only remaining service I had to perform in the boat, was to assist in bringing the wood and water from the shore. We were then at Rio Castos. I used to go into the river in the afternoon with the sea breeze, procure my loading and return on board in the morning with the land wind. Several of these little voyages I had made; but the boat had become old and unfit for use. This service was nearly completed. One day, hav-

* He was then on the coast of Africa.

ing dined on board, I was preparing to return to the river as formerly. I had taken leave of the captain, received his orders, was ready in the boat, and just going to push off, that is to let go our rope, and sail from the ship. In that instant the captain came up from the cabin and called me on board again; I went, expecting further orders; but he said 'he took it into his head that I should remain that day in the ship.' He accordingly ordered another man to go in my place. I was surprised at this, as the boat had never been sent away without me before, and asked him the reason. He could give no reason but as above; that so he would have it.

"The boat went without me, and returned no more; she sunk that night in the river, and the person who had supplied my place was drowned. I was much struck when we received news of the event the next morning. The captain himself, though quite a stranger to religion, so far as to deny a particular providence, could not help being affected; but he declared he had no other motive for countermanding me at that time, but that it came suddenly into his mind to detain me."

Those who are acquainted with the history of John Newton, will find in his subsequent career of exemplary devotion, and of extensive usefulness in the ministry of the Gospel, an additional reason for considering him, in the above passage of his life, under the guidance and protection of Providence.

The second is of recent origin: "About four months ago there came into Wayne county, N. C. a young man named Grimsley, who formerly lived there, but who had been absent for many years. Shortly after his return, he engaged himself to a Miss Martin, of that county, and their marriage was to have taken place in a few days. Four or five days previous to that time, Miss M. was making up her wedding bonnet; and requiring some paper for the lining, whilst in search for it, she found a newspaper published two years ago in Mississippi, offering a large reward for two men charged with murder in that state, one of them named Grimsley, and agreeing precisely in description with the man to whom she was about to be married. She immediately called her brother's attention to it, who at once called upon Grimsley for an explanation. Grimsley denied knowing anything about it, and said he could prove that he was not in Mississippi at the time of the murder, by persons at Snow Hill, Greene county. The brother accompanied him to Snow Hill, but on their arriving there, not a soul knew him. He then said that he could establish his innocence by persons living at another little village in the same county. There they also repaired, and with the like success, no one knowing anything of him. They then returned to Waynesboro', where a warrant was issued against Grimsley, and he is now in jail at that place, awaiting the demand of the Governor of Mississippi. Since his confinement, he has acknowledged he was present when the murder was committed with which he is charged in the advertisement as a participant, but denies that he was engaged in it."

Mark the circumstances in this development. In making up her wedding bonnet, just before the time appointed for her wedding, she needs some paper, and in hunting it, lights on an advertisement two years old, which betrays to the family the base character of her suitor, and saves her from destruction. Surely this young lady will never forget that her "ways are ordered by the Lord."

The providence of God is over nations as well as persons. This cannot be disputed. He who governs every part, of course, governs the whole; if each element, then the mass, composed of those elements, is inevitably under the ordering of Jehovah. And, if references aside, the Bible is explicit on this point. In it the very title Jehovah is, "King of kings, and Lord of lords"—by which we are taught that monarchs and their dynasties, involving the most common occasions of national good or evil, are his willing or unwilling instruments to bestow prosperity and happiness, or to inflict chastisements upon empires.

Leaving the arguments in support of a particular providence for a future occasion, we conclude for the present by saying, we mean by providence, those crea-

tive, preserving, and controlling acts of Godhead, by which he carries on the government of his kingdom—by which he bestows good, inflicts evil, and overrules all to his own glory and the best interests of his creatures—and this without impairing the freedom of his rational subjects.

"SIMPLY TO THY CROSS I CLING."—If the inquiring sinner will do this, he shall have peace, safety, and joy. But he is naturally disposed to cling to every thing else. He compares himself with some who are outrageously wicked, the lawbreaker, the thief, the liar, the gambler, &c., and because he thinks that it is evident that he is not as bad as they are, he hopes God will regard him with favour. He clings to his amiable instincts, to his generous impulses, to his own supposed good works, or to the idea that there is some merit in his anxiety and distress. He tells us that he has done all that he can to become a Christian, and he adds, that he cannot understand why he is yet in darkness.

To such a one, the minister of the Gospel is sometimes at a loss to know what more to say than he has said; all he can do, is to emphatically repeat, "BELIEVE IN THE LORD JESUS CHRIST, and thou shalt be saved." Come, awakened sinner, cling to the cross of Christ. Expect the pardon of your sins solely by faith in the atoning blood of the Lamb of God. Here is your only hope. Come to Christ immediately; you have nothing else to do first. Come now. Every moment in which you neglect to simply cling to the cross of Christ you maintain your opposition to God, and you persist in resisting the Holy Spirit.—N. Y. Evangelist.

THE TRAVELLER.

HONOURS PAID TO BRAMINS.

THE sacred books are filled with relations of the miraculous powers of Bramins, exerted in drying up the sea, vomiting fire on their enemies, and trampling on the most powerful deities. Krishna is introduced as humbly presenting a party of them with water to wash their feet; and a story is diligently recited concerning one of their number who gave the most opprobrious reception to Brama, Vishnu, and Siva, when they came together to wait upon him. The laws not only pronounced the murder of a Braham to be of deeper atrocity than that of any other individual, but punish as crimes the most trivial slights offered to that sacred class. If a Sudra presume to sit down on the carpet of a Bramin, the part thus sacrilegiously deposited is either burnt with a hot iron or entirely cut off. If he spit upon such a hallowed person, he is deprived of his lips. If he listen to reproaches against him, melted lead is poured into his ears. If he pluck him by the beard, the hands committing this outrage are forfeited. But to treat Bramins with honour, and confer gifts upon them, are actions of distinguished merit atoning for almost every sin. In the great festivals, when the opulent occasionally make a display of their wealth, the leading object is to collect a great number of Bramins and send them away loaded with presents. At entertainments given by kings, they amount to many thousands. Mr. Ward mentions one bestowed during Mr Hastings' administration by the dewan at Moorshedabad, where there were said to be present no fewer than 600,000 of that order. Large bequests of land, cows, and other precious effects are made to them by the pious. So far, indeed, do they rank above every other class, that the daughter of the poorest Bramin is taught to consider a king as no equal match for her; and the peishwa when he was at the head of the Marhatta confederacy, held the most commanding station of any Indian sovereign, was long excluded from eating at table with any Bramin of high cast.—Edinburgh Cabinet Library.

ADVENTURE WITH SAVAGES.

VERAZZANO first landed on the coast of Georgia, near the present town of Savannah. From this he proceeded along the shore, which turned to the eastward and appeared thickly inhabited, but so low and open that landing in such a surf was impossible. In this perplexity a young sailor undertook to swim to land and accost the natives; but when he saw the crowds which thronged the

beach he repented of his purpose, and, although within a few yards of the landing-place, his courage failed, and he attempted to turn back. At this moment the water only reached his waist; but, overcome with terror and exhaustion, he had scarcely strength to show his presents and trinkets upon the beach, when a high wave cast him stupified and senseless upon the shore. The savages ran immediately to his assistance, and carried him to a little distance from the sea, where it was some time before he recovered his recollection; and great was his terror when he found himself entirely in their power. Stretching his hand towards the ship, he uttered a piercing shriek, to which his friends of the New World replied by raising a loud yell, intended, as he afterwards found, to encourage him. But, if this was sufficiently alarming, their farther proceedings proved still more formidable. They carried him to the foot of a hill, turned his face towards the sun, kindled a large fire, and stripped him naked.

No doubt was now left in the mind of the unhappy man that they were about to offer him as a sacrifice to the sun; and his companions on board who watched the progress of the adventure, unable, from the violence of the sea, to lend him assistance, were of the same opinion. They thought, to use Verazzano's own words, that the natives were going to roast and eat him. But their fears were soon turned into gratitude and astonishment; for they only dried his clothes, warmed him, and showed him every mark of kindness, caressing and patting his white skin; and on observing that he still trembled and looked suspicious, they assisted him to dress, conducted him to the beach, tenderly embraced him, and pointing to the vessel, removed to a little distance to show that he was at liberty to return to his friends. This he did by swimming to the ship's boat, which had been put out to receive him, followed by the kind gestures of the savages, who gazed after him till they saw him safe among his friends.—*Edinburgh Cabinet Library.*

RELIGIOUS INTELLIGENCE.

A RIVAL TO THE BLACKSMITH—(BURRITT.)

Mr. Borrow, who was lately employed by the British and Foreign Bible Society to effect the conversion of the Zincali, or Spanish Gipsies, shows himself, in his interesting work giving an account of his labours in that cause, to be one of the most remarkable linguists of the day. His modesty has induced him to omit many curious particulars, but we are fortunately enabled to supply the deficiency from other credible sources. From the age of fourteen, "the sole of his foot has never rested;" his course has been more eccentric than that of his brother missionary, Rabbi Wolf. In early life he mastered the Celtic in all its branches, and compiled a Welsh Anthology. He next translated the "Kempe Viser" from the Danish, specimens of which were published in 1825. He then passed from Europe into Russia, and prepared an edition of the entire Testament in the Tartar Manchou, which was published in eight volumes at St. Petersburg in 1835. During his residence in Russia, he mastered its language, the Slavonian and its gipsy dialects; of the latter he translated a collection in prose and verse. It was at St. Petersburg that he published versions into English from thirty languages. He was not idle in Spain, in spite of the quality of the climate: he brought out, in conjunction with a learned Spaniard, Bishop Scio's version of the New Testament in Spanish; he translated St. Luke into the Gipsy language, and edited the same in Basque. This was no easy task; the Basques having seldom any critical knowledge of their language, the acquirement of which, difficult in itself, has rendered almost impossible from the books published by learned Spaniards to facilitate its acquisition. The honest Basques apologize to strangers: "You don't understand us." How should they? Satan himself, who unfortunately does not lack abilities, was detained, according to an authentic legend, seven long years in the Bilboes, trying to learn Basque; he gave it up, having only mastered three words.

William Von Humboldt went there for the same purpose, and was more successful; he thought that the Basque was the primitive tongue of the aboriginal Iberians. Mr. Borrow's opinion

is quite original; he composed a Basque vocabulary, and is convinced that it was originally a Tartar dialect. "The derivation of languages affords the most indubitable proof of the tradition of nations and the genealogy of mankind. It often adds physical certainty to historical evidence of ancient migration, and of the revolutions of ages, which have left no written monuments behind them." Mr. Borrow, quoting and acting on this just remark of our great lexicographer, has devoted much of his work on the Zincali to tracing the Romany or Gipsy language to its original oriental sources. Many of his readers will, we fear, pass in a cursory manner over these dry and somewhat unassuming pages, which seem with matter for deep study and reflection, and stand forth a remarkable monument of his learning, research, and ingenuity. Unaided by others, and almost without books, he has drawn from his polyglott memory derivations and illustrations which evince his intimate acquaintance with the Romany, in its English, Spanish, Russian, and Hungarian dialects; his knowledge of Sanscrit, Hindostanee, Persian, Turkish-Arabic, Moorish-Arabic, Hebrew, Greek, Romic, Latin, Italian, French, Spanish, German, Russian-Slavonian, Tartar, Danish, Celtic Welsh, Icelandic, Basque—in a word, to use the Gipsy term for a philologist, "he understands the seven jargons."

SANDWICH ISLANDS.—Recent intelligence from the Missionaries at the Sandwich Islands, is of a very interesting and encouraging character, as we learned from the Boston Recorder. A letter from Mr. Armstrong, Pastor of the First Church in Honolulu, dated Oct. 12th, states that during the year he has had the care of the Church, (since Rev. Mr. Bingham left,) three hundred persons have been propounded as candidates for admission. The schools are in a prosperous condition. Nearly all the children over eight years of age, at Honolulu, can read the New Testament, a copy of which has been given by the Missionaries to every child who can read it. The temperance cause is advancing also, and Mr. A. had known but two or three violations of the pledge for six months.

On the 21st of July, the new meeting-house, at Honolulu, was dedicated—4 or 5000 persons being present on the occasion. During the services, the King rose and presented to the Church a deed of the meeting-house and the land on which it stands. The building is 137 feet long, and 72 wide, and cost \$3,000, the principal part being given by the King himself.

On the Sabbath, the people assemble in their churches in neat attire; and some of the females have manifested such fondness for gaudy dress, that the Pastors have felt it their duty to attempt to check it by admonition and reproof.

We have it from the *National Intelligencer* that the English Government has followed the example of the United States in declaring the independence of the Sandwich Islands,—not long since heathen islands.

ROME, March 12.—The religious differences arisen between the Holy See and the Russian Cabinet are daily becoming more serious, and a rupture would long since have taken place, had not a catastrophe been feared. Russian diplomacy is making incessant efforts to justify the measures adopted in Poland and Prussia against the Catholics, and to show to the Holy See, that the Emperor of Russia has no intention to infringe on the rights of his Catholic subjects. The Catholic academy of Wilna has been transferred to Petersburg. This news has caused the deepest concern to the Holy See,—for this measure may be considered as the last blow struck to the independence of the clergy and the Catholic Church in Poland.

It is sounded forth by the *U. S. Catholic Miscellany* that "the letters of the Chinese Missionaries confirm the glorious miracle of the apparition of our Lord, in the presence of a great multitude of the faithful and of the infidels!" Another marvel is, that the Emperor of China is very likely to embrace the Popish religion, and then, of course, the 300,000,000 of inhabitants will become papists! We "guess" these are pious frauds, like what Rome has long used to deceive the people.—*Chris. Guar.*

The Jews in New York are said to be 10,000 in number. They have six synagogues.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 18, 1843.

It is pleasing to remark that the Evangelical body in the venerable (and by us respected) Church of England are becoming increasingly alive to her interests, and are more and more persuaded of the alarmingly dangerous tendency of Puseyism. It is a remarkable fact, that among the numerous writers against the Oxford Tracts, a very large majority are regularly ordained ministers of the English Church, many of whom are men remarkable for their piety, zeal, and talent, "whose praise is in all the churches." We copy from the *London Watchman*, the following review of an interesting Tract entitled "The Tractarian Doctrine of Christian Unity, not the Doctrine of the Gospel," by the Rev. W. H. Turner, M. A., Vicar of Banwell, Somerset; and we have no doubt its perusal will afford much gratification.

This tract, though small, is valuable—adding another testimony, from the Church of England herself, to those which have already appeared against the heresies which the Tractarian schismatics are putting forward in her name. It has been called forth by the Rev. H. W. Wilberforce's pamphlet on Christian Unity, in which he declares that "the doctrine of Holy Scripture and the Church is this,—that all Christians are bound to belong to one outward and visible Church, having the same houses of prayer, the same laws, the same rulers, the same worship, and the same rites;" and in which he deals anathemas with an unsparing hand on all who do not believe that that one only true Church is *his own*. We fully participate in the sorrow which Mr. Turner expresses that a Minister bearing the honoured name of Wilberforce,—even himself the son of that great-hearted philanthropist whose memory is embalmed in the affectionate recollections of the whole Christian public, should be the willing advocate of narrow exclusivists—the haughty and bigoted denouncer of all who dissent from the teachings of Puseyite Episcopalians. The sentiments of the Author of the Tract before us are of a widely different character. He declares his conscientious and strong preference for the Church of England, but he extends the right hand of fellowship to sister-churches, and bids them God-speed in their labour of love; he holds that true Unity is of momentous importance, but that it may exist and operate without *uniformity* in outward observances,—and that, indeed, "It is the spirit of Antichrist that arrays Christian against Christian, because there is dissimilarity in their external observances."

"Various, then, as the sects of Christians may be, every faithful believer is a true member of Christ's body, and as true and perfect an union may and ought to exist between them, as between the various members of our own animal frame. How does variety of form disturb this union? Where is any source of disunion to be found, except in the unsubdued passions, and evil spirits of our fallen nature? What sect, to which you and I would apply the term of Christian, asserts contrary to what the Apostle urges? Which speaks of two Holy Ghosts? Have any Christians more than one hope in their calling?—a hope of salvation by the blood of Jesus? Have they more than one Lord, who is alone the way, the truth, and the life? Is there ever taught to be more than one baptism, in the name of the Father, the Son, and the Holy Ghost? or is there ever supposed to be more than one God—a Trinity in Unity? Here then is the same real uniformity now existing that flourished in the apostolic age—the same disagreements and differences as to many minor points; and why the church of Christ is rent, is because the spirit of the Apostles have too long vanished from the breasts of the rulers in that church, and a spirit of proud intolerance, if not of savage persecution, still usurps the place of Christian forbearance and Christian love."

There is much sound truth as well as honest plain-speaking in the following appeal to Mr. Wilberforce's heart and conscience:—

"I should hope a prayerful consideration of the subject would induce you, by God's grace, to change your

views, and that you will hesitate before you again dare to deal the bolts of almighty vengeance with that unscrupulous hand you have presumed to do. I will not follow you in all you say, nor is it needed; the whole burthen of the song is, dissent from the Church of England is sin, and therefore dissenters are to be avoided as sinners; however apparently good their character, we must not make them our friends or our companions, or be with them for our own pleasure—and this from a son of William Wilberforce, who, under the delusion of apostolical succession, seems almost to be persuaded that his words, coming to us with the authority of an Apostle, are almost, if not entirely, as the words of Christ!

“What, I again ask, is there in Christianity, to hinder my having one mind with the pious dissenter, or one mouth to join with him in mutual prayer, although our views as to church government and the public services of the sanctuary may be altogether opposite? Even if it is denied, though on what authority I know not, that he is my brother, he is at least as much my neighbour as the Samaritan to the Jew. And what is my duty to him as such? To love him as myself. Let me see a man devoting his time, his talents, his abundance (if possessing it,) to the service of God, living in purity and holiness, exercising constant self-denial for the good of others, trusting, however, not on the straw or stubble of self-denial, or benevolence, but on the sole and simple merits of his Saviour for acceptance with God; is not such a man my brother; and am I not to love him as myself, to be his companion, his associate, his friend, to take sweet counsel together, as to our future hopes?”

The circulation of Mr. Turner's Tract, which throughout expresses sentiments such as those we have extracted, would at this juncture be likely to do much good. A most momentous crisis in the affairs of the Church of England is visibly and rapidly approaching.—“The principles you advocate”—says Mr. Turner to Mr. Wilberforce in conclusion,—“the principles you advocate are ensuring, I believe, the downfall of our church: not the Church of Christ, for that all hell combined shall never overthrow, but the Church of England.”—If that sad consummation is to be averted, it must be, to a considerable extent, by the Divine blessing on the adoption and bold assertion on the part of the evangelical Clergy, of such principles as are inculcated in this Tract.

HORSE-RACING.—We have always regarded this practice as most demoralising in its tendency and effects, to say nothing of the cruelty practised upon that noble animal, the horse. A celebrated writer very justly remarks respecting this disgraceful practice,—“Let us observe the notorious lying that is always joined with it; the various kinds of over-reaching and cheating! the horrid oaths and curses that constantly accompany it, where-with the name of our Lord God, blessed for ever is, blasphemed. When or where was this diversion ever known without these dreadful consequences? Who was ever one day present at one of these entertainments, without being himself a witness to one of these? And surely these alone, had we no other ill consequences to charge upon this diversion, are enough, till a way is found to purge it from them, to make both God and all wise men to abhor it.” We have noticed with much regret that Sir Charles Metcalfe has been induced to sanction this practice, by appointing “the Queen's plate,” to be run for in this city this summer. We copy the following remarks on the subject from the last *Temperance Advocate*, and fully agree with the sentiments contained therein:—

“**HORSE RACES.**—We have seen with much regret a paragraph paraded in the newspapers to the effect that Sir CHARLES METCALFE had, at the request of the Turf Club, and doubtless in the discharge of what he deemed official duty, appointed the Queen's plate to be run for at Montreal next summer; thus making it one of his first objects to sanction Horse Races.

“We presume that in doing this the Governor General, for whose character we have long enter-

tained high respect, did not know that in Canada at least, races are perfect fairs of vice and dissipation, that there are probably more drunkenness and gambling in three days of races, than in three months of ordinary times; that these occasions seldom or never pass without hurrying two or three singularly unprepared victims to the grave; that they are a sort of saturnalia for the intemperate, licentious and profane—where the scum and offscouring of society collect from all quarters and glory in their shame; that inasmuch as they tempt multitudes of the young in the paths of destruction, they are the terror of ministers, parents, and guardians. That, in a word, they are harvest days of Satan, and almost the only parties who profit by them are his agents the rumseller, the gambler, &c.

“We know it is asserted that Races improve the breed of horses, and consequently benefit agriculture; but even admitting this statement, it is no reason why they should deteriorate the breed of men by encouraging drunkenness and licentiousness. We have the authority, however, of enlightened practical agriculturists for saying that there is no foundation for the assertion, because the peculiar qualifications requisite for race horses are not only unnecessary but absolutely hurtful in horses devoted to other purposes, and that if a tithe of the money spent in races were given as premiums for the best draught horses, roadsters, &c., the breeds which are really useful would be improved incalculably more than by the present mode.”

MISCELLANEOUS.

A NEW THEORY ON THE ORIGIN OF WHITE AND BLACK MEN.

The following is from a conversation by Rev. George Brown, a Methodist missionary in Western Africa, with old king Yardoo, the first king of the Goulah nation. The journal from which the extract is taken is exceedingly interesting, and shows that a wide and effectual door is opened for the introduction of the gospel into Western Africa.

“The old man listened with the deepest interest, even with tears in his eyes. And as soon as he had got the palaver (the missionary's talk) he exclaimed, Thank God! Then, said he, man can make any thing but this life; and that God made. And now, said he, I will tell you how God made man. First he came down in the morning, and worked all day making white men in America, and gave them plenty of good sense. Then he came along in the dark, about midnight, and made us countrymen all black, and because he wanted to get home before breakfast, he never waited to give us any sense at all, but told us for to make war, raise rice and cassada, eat dumbboy and pepper, and that is all. But, said he, I have been telling my people a long time that God would get up soon and give us sense like Americans. And said he, This is that thing, one which I have dreamed and thought of a long time. And putting his hands to his grey head, he exclaimed, O my head! my head! I done look him how.”

THE MIND AND THE HEART.

It is a very instructive fact, that under the highest efforts of reason in other matters, the human mind has been satisfied with the most childish and absurd notions on the subject of religion. The men who erected the pyramids, and left behind them those architectural monuments which still excite the admiration of the world, cherished with all their intellectual grandeur the most puerile and degrading notions on the subject of religion. Think of the men who planned and erected the pyramids worshipping cats and onions!

The Phenicians, who claimed the glory of the invention of letters, “and the knowledge of military and naval arts,” were accustomed when attacked by enemies, to chain the images of their gods to their altars that they might not abandon their city! The men who had in their hands the letters and commerce of the world, worshipped with chains, lest they should run away through fear! The statesmen, and orators, and poets of ancient Rome, are even now read in the highest schools of Christendom; but think of Cicero and Tacitus and Augustus Caesar looking into the entrails of sheep, or watching the flight of birds, to propitiate the gods, or predict the result of a military campaign! This contrast between the

mind and the heart becomes more striking when we look at distinguished individuals. Plutarch thought that our souls were made out of the moon and would therefore return to it. This elegant and discriminating writer of ancient biography, gravely tells us “that some think the inhabitants of the moon hang by the head to it, or like Ixion, are tied fast to it, that its motions may not shake them from it, and it ought not to seem surprising that a lion fell out of it into the Peloponessus.” Even the wise Plato thought the stars required and received nourishment. Seneca was of the same opinion, who says, “hence it is that so many stars are maintained; as eager for their pasture as they are hard worked both by day and night.”

This contrast between the mind and the heart is certainly one of the most striking anomalies in human nature. Do we not behold the same anomaly at the present day? Does men's knowledge of religious things keep pace with their general improvement? How often are the most penetrating genius and the largest acquisitions associated with religious opinions that are grossly incorrect and miserable low. What a practical comment is here given us upon the inspired declaration, “They did not like to retain God in their knowledge.”

EXTRAORDINARY POWER OF RECOGNITION IN A TIGER.

ONE day last week a singular circumstance occurred in Wombwell's Menagerie, corroborative of retentive memory said to be possessed by this most vicious of the forest tribe, the tiger. A sailor who had been strolling round the exhibition, loitering here and there to admire and identify some of the animals with those he had seen in far distant climes, was attracted by the strange noise made by a tiger, who seemed irritated beyond endurance. Jack, somewhat alarmed, sought the keeper to inquire the cause of so singular a display of feeling, which, he remarked, became more hoisterous the nearer he approached the animal; the keeper replied, that the behaviour of the tiger indicated that he was vastly pleased or annoyed; upon this the sailor again approached the den, and after gazing at the tiger for a few minutes, during which the animal became frantic with seeming rage, lashing his tail against his sides and giving utterance to the most frightful howlings, discovered the tiger to be the same animal brought to England under the special care of the weather-beaten tar. It now became Jack's turn to be delighted, as it appeared the tiger was in thus recognising an old friend, and, after making repeated applications to be permitted to enter the den for the purpose, as he said, of shaking a fist with the beautiful animal, he was suffered so to do: the iron door was opened and he jumped Jack to the delight of himself and striped friend, and the astonishment of the lookers on. The affection of the animal was now shown by caressing and licking the pleased sailor, whom he seemed to welcome with the heartiest satisfaction, and when the honest tar left the den the anguish of the animal appeared almost insupportable.—*Davenport Independence.*

FRIENDSHIP OF THE WORLD.—The ties of earthly friendship are not of an enduring and sacred character. They receive their chief strength from convenience & self-interest, and when these are not served, they are easily sundered. There is an utter heartlessness in most of those associations, in which worldly men form themselves for the pursuit of business and pleasure, and amidst many professions of esteem, selfishness is still the ruling motive. The best test of friendship is to be in a situation to need its kind offices. Let poverty overtake the rich man, and how many then are found eagerly pressing towards him to tender their services? Who then remember their former professions of esteem and attachment? Few escape the impulse of the many to hide themselves from a stricken brother. The purses which would have been promptly opened to serve him when he needed nothing, are now closed against the relief of his real wants. Is this the friendship of the world? Then how absurd to seek it at the expense of the divine favor with which it is at enmity! Surely those should be selected as our chosen companions, who act from a sense of religious responsibility; and who love their neighbors because it is in the commandment of God. Yet even this is not to be relied on. The characters of the best men are imperfect in this

world, and often will they display the remains of the old leaven, which has not been thoroughly purged out. It is safe only to rely on the friendship of God, which is immutable, and which is not affected by the outward changes to which the object of it may be subject.—*Presbyterian.*

TRANSLATIONS OF THE BIBLE.

We give below specimens from the six principal English translations of the Bible, to show the change which our language has undergone in the last five centuries:—

Wiclif's Translations. 1480:

But feith is the substance of thingis that ben to be hoped, and an argument of thingis not aperyngge, and in this feith old men han getun witnessinge.

Tyndale. 1534.

Fayth is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not seen: By it the elders were well reported of.

Cranmer. 1539.

Fayth is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not seen. For by it the elders obtained a good repoite.

Genevan. 1557.

Fayth is that which causeth those things to appear indeed which are hoped for, and showeth evidently the things which are not seen. For by it our elders were well reported of.

Rheims. 1582.

And fayth is the substance of things to be hoped for, the argument of things not appearing. For in this the old men obtained testimonie.

King James. 1611.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

THE FLAG OF ENGLAND.—Not a part have I visited since I left America, that I did not see the flag of England. It was the first flag I saw on entering the waters of France; it was the only one floating in the ancient harbour of Rome at Civita Vecchia. Again I saw it in the deserted harbour of the Piræus, where once rode the fleets of Themistocles. I first saw the dome and minarets of Constantinople from beneath a cloud of cannon-smoke that issued from British line-of-battle ships, saluting the Mohamedan ally of Britain. The first object that met my eye on scaling the summit of the Pyramids was the cross of St. George, which some English traveller had planted there. Beyond the cataracts, on the borders of the Desert of Nubia, the only sign of civilisation that I saw was the English cross flying from the masts of a traveller's boat. Here on the extreme verge of civilization, I stood before this emblem of the universal presence of that nation; and in the lawless regions it gave me a pleasing sense of security to find myself so near a representation of that power beneath whose broad arms there is protection found for the most humble fugitive from violence and oppression.

A FRAGMENT.—I saw a pale mourner stand bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried,

"My brother!—oh, my brother!"

A sage passed that way, and said,

"For whom dost thou mourn?"

"One," replied he, "whom I did not sufficiently love while living; but whose inestimable worth I now feel."

"What wouldst thou do, if he were restored to thee?"

The mourner replied, "that he would never offend him by an unkind word, but would take every occasion to show his friendship, if he could but come back to his fond embrace."

"Then waste not thy time in useless grief," said the sage; "but, if thou hast friends, go and cherish the living, remembering that they will one day be dead, also."

SUBJECT.—The following beautiful idea is from Cooper's "Two Admirals." "It is a terrible thought at an hour like this, to remember that nothing can be forgotten. I have somewhere read that not an oath is uttered that does not continue to vibrate through all time, in the wide-spreading currents of sound—not a prayer hoped that its records is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will."

THE ALPHABET.—Among all the productions and inventions of human skill there is none more admirable and useful than writing, by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and signify his pleasure at a thousand miles distance, and this by the help of twenty-six letters, and fewer in some places; by variously joining and combining of which letters all words that are utterable and imaginable may be framed; for the several ways of joining and combining of these letters amount (as Clevis the Jesuit hath taken the pains and time to compute) to 585,261,673,849,766,400 ways, so that all things that are in heaven or on earth, that are or were, or shall be, that can be uttered or imagined, may be expressed and signified by the help of this marvellous alphabet, which may be inscribed in the compass of a farthing.—*History of Manual Arts.*

YOUTH'S DEPARTMENT.

DEATH OF A LITTLE BOY.

An extract from a Sermon.

A little boy, a diligent attendant at our Sunday school, has lately been taken from his parents and family, his ministers, his teacher, his companions; and when I tell you how he lived, and how he died, you will not wonder that many bitter tears have been wept over his remains. He was not more than eight years of age, yet his knowledge of Scripture was surprising: his love for scriptural knowledge had been early shed upon his heart by the Spirit of Wisdom. He listened with delight to the instructions of his teacher, whom he ardently loved, and carried them to his home on each Sabbath. He imparted there a portion, we trust, of the spirit with which he was imbued. He loved to reason with childlike docility, but with more than childlike skill on the words of God: and his mental powers, exercised by such practice, gave promise of a noble and a Christian manhood, for his disposition and temper was as sweet as his intellect was precocious; every one that knew him loved him, and amid those anxieties and regrets which are, alas, inseparable from the Christian office of a Sunday school teacher, it was one of those comforts which are also attached to it, that this little boy—the child of his teacher's prayers, and teacher's labors, returned his looks of earnestness with looks of affection and delight. That such a child was the darling pride of his parents, was only to be expected, and his return home, and the conversations he held there, were, we doubt not, no less a means of instruction than of pleasure. It was but natural that they should build many hopes, upon the possession of such a treasure. But, dear brethren, what are human hopes when based upon any thing but what is eternal. Nothing here is lasting. Nothing here is certain. "Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay." "In the midst of life we are in death." This truth, acknowledged by all, is felt as it ought to be by few. This little boy was seized by a cold, which fell upon his chest. For four weeks he was laid on the bed of suffering. Then it was that he was especially comforted by his knowledge of his Saviour's word. He who, when on earth, took up little children in his arms and blessed them, then was present in the chamber of this child's sickness, and encompassed him with the arms of his never-failing mercy. Patient and happy even in his sufferings, the child gradually grew riper for another world: I saw him twice before he died; he sat up in his bed, and listened with a countenance of intelligence and pleasure to what I said, and to the prayers which I offered.

I knew not on my second visit that he was so near to immortality. On the evening of the day following that on which I had seen him he requested that his teacher might be sent for; earnestly requesting, however, that he himself might not be left: but shortly after he called to his mother saying, "Mother I am dying; lift me up." She complied with his wish. He then put his little hands together, said the Lord's Prayer, gently reclined his head, and died.—*London Guardian.*

POSTSCRIPT.

THE Great Western arrived at New York on Friday, after the extraordinary short passage of 12 days and 15 hours—the quickest, it is said, ever made. She brings the important intelligence of the birth of a Princess, and of the death of the Duke of Sussex, whose illness was previously announced. Our Gracious Sovereign is, her loyal Canadian subjects will be happy to learn, doing exceedingly well.

LONDON RELIGIOUS ANNIVERSARIES.

The first meeting for the formation of the British Society for propagating the Gospel among the Jews, was held April 27th in the Freemason's Hall, Great Queen Street. It appeared that on the 7th of November, 1842, a number of ministers and others formed themselves into an association for the purpose of establishing this society. A committee of that association drew up a report, which was submitted to the present meeting, and unanimously adopted. It stated that the association had placed itself on a footing of friendly alliance with the Church of Scotland's Jewish committee, who had confirmed the covenant by a vote of £500 in aid of the funds of the society (loud cheers). It likewise stated that it had long been a subject of regret with many ministers and members of churches in this metropolis and in the country, that no society existed in which the friends of Israel, belonging to all evangelical communions, might find an outlet for their liberality, and a rallying point for their labors and prayers on behalf of Jews. It, therefore, called upon the meeting to sanction the formation of the society, and to authorise it to proceed in its labours by the employment of suitable agents, and by opening a correspondence for the purpose of ascertaining the state of the Jews. Resolutions adopting the suggestions of the report and sympathising with "the dispersed of Israel," having been agreed to, the meeting separated.

The annual meeting of the Baptist Missionary Society was held in the great room at Exeter Hall, April 27.—The body of the hall was chiefly occupied by ladies, to whose accommodation a portion of the platform was also appropriated. The chairman was surrounded by the Rev. Doctors Cox, Sleane, Murch, and Godwin; and the Revd. John Clark, from Africa, and a large body of other ministers. The chairman having shortly addressed the meeting on the advanced state and encouraging prospects of the society, the Rev. J. Angus proceeded to read the report, which entered into full details of the operation of the society; whose labors it is proposed ere long to extend so as to take in the whole world beyond the British isles. It appeared that £32,500 had been raised by means of the jubilee fund; and that the other receipts for missionary purposes amounted to £21,158; of which the sum of £15,280 was for general purposes, and the remainder given for special objects.

Those subscribers to the *Christian Mirror* who have not yet paid in the amount of their respective subscriptions, are respectfully requested to do so with as little delay as possible. As the price of the *Mirror* is very low, and nothing is charged to county subscribers for postage, we hope our friends will spare us the disagreeable task of again appealing publicly to them, by promptly remitting the amount of their subscriptions. A very considerable sum is due, and we need not say it is needed to meet the expenses of the publication.

Subscribers will please bear in mind that the office is now removed to No. 158, Notre Dame Street, near St. Francois Xavier Street.

SUMMARY OF NEWS.

The steamship *Hibernia*, arrived at Boston, on Thursday last, after a passage of 14 days, and brings news to the 19th ult. We annex a few extracts:—
The principal intelligence by this arrival is from the East, the overland mail having arrived with advices from China to the 21st January, and from Bombay to the 21st March.

There had been no farther interruption of tranquillity at Canton, although a hostile and discontented spirit was very prevalent among the people, which the authorities were taking vigorous measures to repress. A number of the parties engaged in the riot had been arrested and punished, and the city government had issued proclamations threatening severe and summary punishment to all who should disturb the public peace.

He, the Governor of Canton, had made a long reply to Sir Henry Pottinger on the subject of the riot, throwing the blame mainly upon the foreigners, and describing the various ways in which they, by imprudence and misconduct, had irritated the people. This reply, as published, does not indicate the likelihood or unlikelihood of the damages being paid for; but we presume that the previous accounts in this respect are authentic, and that full compensation will be made by the Chinese authorities.

The accounts from Cabool were that Akbar Khan was firmly re-instated in authority, most of the Afghan chiefs having readily joined his standard, and that his father, Dost Mahomed, was approaching through Peshawar. It was reported that Akbar Khan was preparing for another effort to recover that fine province from the Sikhs. Our readers probably know that Peshawar was formerly a part of the Afghan dominions, but was wrested from Dost Mahomed by old Runjeet Sing, and that the exercise of the British influence for its restoration was all the price stipulated by Dost Mahomed for the firm alliance and friendship which he proffered to Lord Auckland.

In the House of Lords, on the 31st March, Lord Campbell proposed a series of resolutions with a view to the adjustment of the melancholy dissensions in the Church of Scotland. The resolutions condemned the assumption of the General Assembly to the right of defining and enforcing its own jurisdiction, as independent of the national Legislature, but declared the readiness of the House to interfere and attempt an amicable settlement. Lord Aberdeen took decided ground against the proposition, denouncing the pretensions of the General Assembly as absurd and preposterous, and insisting on the unqualified supremacy of the law, as established by Parliament. In this view he was supported by Lord Brougham, and the resolutions were negatived without a division.

Mr. C. Buller has introduced a plan for Systematic Colonization; his speech, said to be the most masterly delivered this session, has produced a great sensation.

The Budget shows a decrease in the Revenue of £275,510 on the quartar, and £1,078,830 on the year; there is a falling off in every department but the Post Office.

The disorders that have broken out at St. Domingo have caused some alarm in France, independently of financial considerations. The Minister of Marine had forwarded orders to the Maritime Prefect of Brest to despatch two men-of-war to Hayti, to protect the French residents.

The most important intelligence as regards the West Indies which this packet conveys, is the failure of Mr. Ellis to negotiate a treaty of commerce with the Brazils, and the speedy return of that gentleman. That he has failed is now indisputable. All parties seem to view the result of his negotiations with regret.

The Great Western was advertised to leave Liverpool on the 29th ult. At the annual meeting of the company it appeared their net profits amounts to £43,013, which increases their reserve fund to £11,073.

A friend of the Church Missionary Society has just made a magnificent donation to that institution of £6,000 Consols to enable it to commence a mission to China.

EIGHTEEN VESSELS TOTALLY LOST.—The late northeasterly winds have, we regret to say, been productive of the most disastrous shipwrecks along different parts of the coast, though happily unattended with loss of life, arising from the alacrity and efficiency of the Coast Guard service and their boatmen. During the last three weeks upwards of eighteen vessels are known to have been wrecked.

An appalling shipwreck with great loss of life took place at Robin Hood, near Whitby, a short time ago, in which not only all the persons on board perished, but all the lifeboat's men who went to their assistance, except one. The calamity was caused by the drunkenness of the crew, most of whom were in a state of intoxication.

Among the novelties of the day may be noticed the speedy departure of Mr. O'Connell's eldest son for the United States, accompanied by Mr. Thos. Steele, to organize an agitation there for the more speedy repeal of the union.

The *Liverpool Mail* of the 19th April gives the particulars of the loss of the *Solway*, West India Mail Steamer, at midnight, on the 7th of April, about twenty miles to the Westward of Corunna, and of the loss of no less than 33 lives, consisting of three of the officers, including the captain, 14 of the crew, and 16 of the passengers. The vessel struck on a rocky shoal, within a mile and a half of the coast, and sunk 35 minutes after.

Downing Street, April 5.—The Queen has been pleased to appoint Major General Sir Henry Pottinger, Bart, K.G.C.B. to be the Governor and Commander-in-Chief of the Colony of Hong Kong.

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N.B.—Funeral Circulars on the shortest notice. Montreal, November 3, 1842. 7

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REMOVAL.

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R. MILLER.

Montreal, May 1, 1843.

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