

THE CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

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

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THE TRAVELLER.

THE NESTORIANS, OR THE LOST TRIBES.

BY ASAHEL GRANT, M.D.

CHAP. II.

Practicability of visiting the Mountain Nestorians.—Journey to Constantinople.—Storm in the Mountains.—Journey to Mesopotamia, Diarbekir, and Mardin.—Providential Escape.

A BROTHER of the Nestorian patriarch, who visited us at Oroomiah, and a Koordish chief whom I had seen in his castle at Burdassoor, had expressed the opinion that my professional character would procure me a safe passport to any part of the Koordish Mountains, and, from what I had learned in my frequent intercourse with the Koords, I had reason to believe that I might safely pass through the Koordish territory, and enter the country of the Independent Nestorians.

My own impressions were, that I should be able to enter the country of the Independent Nestorians from the Persian frontier, and I advised this plan. But this was not assented to; and, in pursuance of the instructions of the Board to proceed by way of Mesopotamia, I set out from Ooroomiah on the first of April, 1839, for Erzeroom, where I had proposed to meet my expected associate, the Rev. Mr. Homes, of Constantinople, who was to be temporarily associated with me in this enterprise.

On my arrival at Salmas, I received a letter from him, apprising me that the brethren at Constantinople had decided against his entering upon the tour, under the apprehension that my late afflictions would put it out of my power to fulfil the plans of the Board in the formation of a permanent station. I looked upon this as another among the many indications of Providence which had come before us, in favour of my plan of entering the mountains from the Persian frontier. I wrote to our mission for advice, repeating my conviction of the importance of the measure I had before urged upon them, of entering the mountains before proceeding to Mesopotamia. The political state of the latter country was mentioned as one consideration in favour of this course. My letter was also accompanied by the assurance of the Governor of Salmas, that he would do everything to secure the success of the enterprise, and that he did not doubt but the facilities he could furnish would enable me to go and return in safety. But still there was not a majority in the mission in favour of my entering the mountains, and I was advised to proceed to join Mr. Homes, and enter upon the proposed tour in Mesopotamia.

I accordingly proceeded with as much expedition as possible to Constantinople. An unusual quantity of snow had fallen late in the season, and my journey proved one of extreme difficulty, and of no little peril. For more than two hundred miles I found the snow from two to three or four feet in depth, although it was the middle of April when I crossed this elevated portion of Armenia. On the great plain at the foot of Mount Ararat we encountered one of the most severe storms of snow I had ever experienced, and came near perishing in the mountains beyond, where the storm met us with increased fury. For more than twenty miles of this dreary road there was not a single human habitation. Our guide, about midway, became so much blinded by the snow that he could not keep the road, and I was obliged to take his place, and trust to the recollection of my former journey four years before, and the occasional traces of the path which was here and there swept bare by the driving wind. As we began to descend the mountains on the opposite side, where the wind had not done

us this important service, I was obliged to walk several miles, tracing the narrow path in the deep snow with my feet. I could only determine when I was out of the old beaten path, which lay beneath the new-fallen snow, by the depth to which I sunk in the frosty element. Our horses also became almost buried in the snow the moment they stepped out of the road.

While crossing the plain near the head-waters of the Euphrates, where Xenophon and the Ten Thousand suffered so much in their memorable retreat, my Nestorian attendant, and a pilgrim who had joined us, became nearly blind from the continued intense glare of the snow. This and a severe storm detained us two days at Moolah-Soolleiman, where we were most hospitably entertained in a stable, with forty or fifty head of horned cattle, horses, donkeys, and fowls, while the sheep occupied another apartment in the same house. In these and other particulars I found a striking coincidence with the experience of the brave Ten Thousand; and the dwellings and habits of the people were essentially the same as those described by Xenophon more than two thousand years ago. The houses were built mostly under ground, and the villages at a distance resembled a collection of large coal-pits, but broader, and not so high.

Our next stage was over the mountain-pass of Dahar, the most difficult between Constantinople and Persia. The recollection of what Messrs. Smith and Dwight experienced in their passage over this mountain, together with the fact that three natives had perished in the snow not long before, prepared me to expect a toilsome and difficult ride. But delay was not likely to make any improvement for many days to come; and, moreover, a storm of rain had set in on the plain, which would soon quite obstruct the road, as the horse would sink to his middle at every step. As we began to ascend the mountain, we found the rain changed to snow, and accompanied by a strong wind, which soon increased to a gale. When about two-thirds of the way up the mountain, the guide, who professed to be well acquainted with the road, led us into such deep snows, that our hardy horses were unable to proceed, and it became evident that we had wandered from the path. After much difficulty, we succeeded in finding it; but it was soon lost again, and the guide, after a fruitless search, declared it impossible to proceed. To turn back was nearly as hopeless, as the snow had filled our tracks almost as soon as they were made, and as the wind would then be in our faces. Under these circumstances, I felt that our hope was alone in God; but with his assurance that he would direct the path of those who acknowledged him in all their ways, I felt that he would order all for the best, though in what manner or to what end I could not foresee. Just then, as unexpected as if an angel had descended from heaven, four hardy mountaineers came tramping over the snow from the opposite side of the mountain. With much difficulty, we prevailed upon one of them to act as our guide; and by breaking down the high drifts of snow with our feet, and leading our horses where we could not ride, we at length succeeded in passing the mountains. There had been no horse across since the heavy storm a week before, and the old path could only be found in many places by striking a heavy cudgel deep in the snow; and our guide seldom mistook the road when he found his long staff strike on a hard foundation without sinking its length in the snow.

The next day we found ourselves in the valley of the Aras, where a warm sun, and heavy continued rains had swelled every rill to a fearful torrent; and we had as imminent danger in crossing the streams which lay in our way, as we had before experienced from mountain storms. In one

of these mountain torrents my horse was carried away, but finally succeeded in reaching the shore, when I had to ride several miles with my boots full of water as cold as the melting snow. On reaching the west branch of the Euphrates, I found the bridge had fallen in the night, and we only succeeded in crossing after the villagers had waded about in the cold water up to their waist for nearly an hour. At first they pronounced the ford impracticable, but finally succeeded in getting us across where the water came quite up on our saddles. Several other bridges were carried away, and in one instance I took a circuitous route, and crossed the stream in its separate branches near its source.

On arriving at Constantinople, I found that Mr. Homes could not then be spared from that station, and, with the concurrence of the brethren, I resolved to proceed alone into Mesopotamia, it being understood that I should remain in or near Diarbekir until Mr. Homes should join me. I accordingly made what haste I could to that field. From Trebizond, I rode in less than three days to Erzeroom, a distance by the winter route of at least 220 miles, and over a very mountainous road. On my route to Diarbekir, where I arrived on the 30th of May, I found great difficulty in crossing some of the lofty mountains, owing to the great quantity of snow which remained upon their summits at that late season, while immense avalanches had formed bridges of snow and ice over some of the foaming torrents which dashed through the narrow ravines. The bridge over the Euphrates at Paloo had been carried away, and I crossed the river on a raft of inflated skins, like those mentioned by Xenophon in his retreat of the Ten Thousand.

On my arrival at Diarbekir, I found the public mind in that state of suspense and expectation which could be compared to nothing but the calm which precedes an overwhelming storm; and soon it came, with terror and devastation in its course. The signal defeat, and almost entire dispersion of the Turkish army, was first publicly announced in that city by hundreds of soldiers fleeing from the battle-field, who had been stripped of their apparel, and all that they had, by the Koords, who had taken possession of the roads. From that time the reign of violence and anarchy commenced, and robberies and murders were the order of the day. Scarcely a man dared leave the walls of the city without a large party to accompany him. Each man robbed the man he met, and the arm of the strongest was the only law. The Governor, it is true, made an attempt to preserve the peace, and had the heads of five Koords, and about forty ears, hung up in the bazars, to deter others from committing violence upon the persons and property of the citizens. But these same bazars, two days after, were the theatre of most open and daring robberies. The defeat of the army having been ascribed by the mass of the people to the European uniform and tactics of the *Nezam*, great opposition was raised against it, and against all Europeans as the reputed cause of it. This spirit, under the influence of Moslem bigotry, and a jealousy lest, in the weak state of the country, Christianity would rise upon the ruins of Islam, was carried to such an extent, that we not only heard ourselves cursed in the streets as infidel dogs, but, as it is said, there was a determination expressed to kill all the Europeans in the place. What this threat might have resulted in, had we remained in the city, it is impossible to say; but I now learn that some Mussulmans came to our house after we left it, with evil intentions concerning us.

Having been joined by Mr. Homes, we proceeded to Mardin on the 10th of July, accompanied

by an escort of thirty horse, half of which were furnished by the Governor, and half were returning to Mardin. We had two objects in proceeding thus far during the disturbed state of the country: to avoid the hot and unhealthy climate of Diarbekir, where the temperature was then at 98° in the shade, and daily increasing; and to extend our inquiries among the Syrian Christians. We had been but a few days at Mardin, when our lives were openly threatened, and the Governor, who declared himself without authority, advised us to remain in our house for some days, and also offered us a guard for defence. We did not think it best to manifest any particular apprehensions, and declined the guard, only keeping quiet in our intercourse with the people. After a while, this spirit of hatred to us as Christians seemed to die away, and we appeared to have the confidence and friendship of most or all of the chief men of the place, among whom were the governor, the multi, and the cadi, whom we visited on friendly terms. But at length, a catastrophe arrived, in which we should in all probability have fallen the victims of a bigoted and infuriated populace, had not that kind hand, which had carried us safely through so many dangers, interposed to save us.

On the sixth of September, the Kurds of Mardin rose in insurrection, and in open day, in the court of the public palace, killed their late governor, and several more of the chief men of the place, and then came with their bloody weapons to the house where Mr. Homes and myself were residing, with the avowed intention of adding us to the number of the slain! calling out to know where we were. Most providentially, we had just left the city, and, when we returned, we found the gates closed, to prevent the rescue or escape of any of the intended victims. It seemed as though some guardian angel had led us out of the danger, and then shut us out. Seeing a great commotion within, we retired to a convent of Syrian Christians a few miles distant, where we met with a kind reception, and remained some days, until the commotion subsided.

A few days before, these sanguinary men had murdered an influential native Christian in his bed, and then openly declared that it was an act of religious charity, for which God would reward them, to put Christians to death!

Such is a very faint sketch of the difficulties and dangers which beset my path after entering upon this enterprise. Moreover, after long and patient inquiry, we found that there are no Nestorians remaining on the western side of the Koordish mountains; all those who formerly resided this side the mountains having become papists, or removed to other parts. In view of these considerations, which left so little hope of doing good, while so much peril was involved, my associate resolved to leave this field, and return to his station at Constantinople. In this he was supported by the advice of brethren both at Constantinople and Smyrna; and, in our peculiar circumstances, I could not withhold my approbation; but, with a full view of the trials which might lie before me in my solitary journey onward, I yielded a cordial and cheerful acquiescence.

I was forty days in Diarbekir, and Mr. Homes and myself spent two months in Mardin. They were days of mingled solicitude and pleasure, and not to be forgotten while memory remains. I had but just arisen from a sick bed, on which the tide of life seemed for a time fast ebbing to its close, when the catastrophe I have described took place. The events of that day, and the Divine interposition by which we were preserved, tended not a little to strengthen my faith, and arm me for whatever perils might still beset my path.

CHAP. III.

Departure from Mardin.—Plain of Mesopotamia.—Mosul.—Ruins of Nineveh.—Yezidees, or Worshipers of the Devil.

WITHIN the dilapidated walls of an ancient Christian church, which stands alone in a mountain ravine on the verge of the great plain of Mesopotamia, and is overlooked by the impregnable fortress of Mardin, I exchanged the parting embrace with my "brother and companion in tribulation," the Rev. Mr. Homes, with whom I had spent more than two months of anxious repose, and shared the most imminent peril of life. On account of the general anarchy which reigned around us, we had travelled together scarcely two days; but I

had learned, when prostrated on a bed of sickness, and surrounded by men of violence and blood, how to prize the company of a Christian friend; and it was not without a mutual struggle that we yielded to the convictions of duty, and tore away from each other's society, to pursue, in opposite directions, the long and arduous journeys that lay before us. But, while the voice of Providence called him to return to his station in the metropolis of Turkey, to me it seemed to cry, Onward.

The hope of obtaining access to the mountain tribes of Nestorians from this quarter was among the first motives to the undertaking in which I had embarked, and I resolved to spare no effort to effect this important object; for, while no one dared to advise the undertaking, lest I should fall a victim to the sanguinary character of the surrounding Kurds, every friend of the mission was most desirous to see it accomplished.

It was also important that more should be known of the city of Mosul and the adjacent country; and I resolved to proceed thither, with the hope that I should obtain more light on the question of entering the mountains from that point, intending, if I finally failed in my efforts to reach the field to which my anxious attention had been so long directed, to turn my steps by a more southern route towards my former abode on the plains of Persia.

To secure our effects, and make other preliminary arrangements for my journey, I returned to the gates of Mardin, whence Mr. H. and myself had been led out, as if by Mercy's angel, to escape sharing in the tragic scene enacted in the court of the public palace a week before. The bustle of the streets was dying away as evening drew on, and so changed was my aspect, in the Oriental robes and turban I had assumed, that I passed on without recognition, and remained in quiet tranquillity two days within the walls of the town so recently the scene of anarchy and misrule. But the storm had spent itself in its own violence; and, while I was there, the surrounding mountains reverberated the roar of artillery, which announced from the walls of the lofty castle, that the town had been placed under the vigorous government of Mohammed Pasha, of Mosul. This extension of his rule added not a little to the safety of my route over the vast plain of Mesopotamia; and, after a journey of nearly two hundred miles, I found myself securely lodged within the walls of Mosul, on the morning of the 20th of September, 1839.

As my journal up to the time of my departure from that city was left there, with most of my effects, for safe keeping, I cannot now lead the reader through the exciting scenes and romantic incidents which beset my path through this home of the ancient patriarchs. The spirit-stirring sketches of Sarah, Rebecca, and Rachel, portrayed in such lovely simplicity by the inspired historian, were held up in living characters in the person of the young shepherdess watering her father's flocks at the wells of Mesopotamia, or carrying her replenished picture at the close of day, and in the black tents of the wandering Arab, so proverbially changeless in his habits. I seemed to be carried back four thousand years on the wings of time, to hold converse with the father of the faithful, while leading the same pastoral life on this extended plain.

(To be continued.)

RELIGIOUS LITERATURE.

SABBATH MORNING.

"AWAKE psaltery and harp; I myself will awake early." David uttered this divine soliloquy in reference probably to the approaching Sabbath. He intended to prevent the morning light with his song of praise; and to usher in the day of rest with the melodies of psaltery and harp. O that every Christian would imitate that devotional man, and charge himself to awake early on the Sabbath morning, and begin the day with God!

There is now an additional reason to summon us at early dawn to the work of prayer and praise. When David sang his morning orisons, the strain was kindled by glorious events which were in prospect; but "now is Christ risen from the dead, and become the first fruits of them who slept." The seal of the sepulchre, which inclosed the Saviour's body, has been broken; and his triumphant resurrection has been announced to his disciples,

and chanted upon the harps of heaven. Can the Christian think of this, and not feel moved to a holy activity, as this resurrection morning comes round, and invites the soul to its devotions? Alas! that we should suffer any part of the Sabbath to pass neglected or unimproved! But the melancholy fact is, that by the indulgence of the body, the soul is, in many instances, robbed of that portion of holy time which is all important as a season of private prayer and meditation.

The morning of the Sabbath is all important as a season of private devotion. Our first thoughts should be given to God. We should seize the earliest moments of this calm and blessed season, and use them for the soul's benefit.

Who has not felt the tranquillizing influence of the Sabbath morn? Nature seems to sympathise with the moral associations of the scene. On other days, her voice is almost drowned amid the din and bustle of the world; but when the wheels of Mammon's car are arrested, and their thunder is not heard, then comes forth her soothing language, which falls on the heart like Aeolian music, to subdue its passions, and to awaken its finer sensibilities. The voice of nature is the voice of God. He who speaks in the sanctuary of redemption by the blood of Jesus, speaks from the hush and fragrance of the morning, of the vast and varied gifts of his providence. To commune with nature and with God, we must imitate David, and awake early.

The resurrection of Jesus took place before the dawn. Ere the sun was up, one of his faithful followers repaired to the sepulchre. She went in the morning twilight to look upon the tomb of Jesus. She found it unsealed and empty, and wondered what had become of her Lord. As she wept, a voice addressed her, at first in a stranger's accents—lest, under the excitement, a too sudden revelation might overpower her mind—then that voice was changed, and the well-remembered tones told her that it was indeed her risen Master. Did Mary find her Redeemer at early dawn; and shall we presume to expect his presence if we doze away, in guilty slumbers, that portion of sacred time? No; let us rather fly to the sepulchre, and see, amid the shadows of the morning, the breaking beams of the Sun of Righteousness. Let us gather the spiritual manna before the sun is up, and feed upon it, ere we refresh ourselves on the food that perisheth. Few would complain of dull Sabbaths, or wandering thoughts, or tedious services, were they to secure, for the purpose of private devotion, the morning of the Sabbath. A sacred impulse would be obtained, which, like a favouring gale, would waft the soul onward to its rest.

Until you value and improve the Sabbath morning, you need not expect to experience the full advantages of that blessed day. If, on other days, you can wake early to serve the world, and on the Lord's day you take the liberty to indulge the flesh, be assured the Sabbath will not ordinarily prove to you a delight, nor will it close upon you with edification and peace.—*Waterbury.*

PROFESSION NOT PRACTICE.

SOME men talk like angels, and pray with great fervour, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to him in silent devotion: and when they go abroad, are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections; they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince; they are, for all their fine words, impatient of reproof, scornful to their neighbours, lovers of money, supreme in their own thoughts, and submit to none; all their spiritual life they talk of is nothing but spiritual fancy and illusion: they are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly.—*Jeremy Taylor.*

THE THRONE OF GRACE.—Access with boldness unto the throne of grace is an unspeakable privilege, and it is one of the blessed and beautiful effects of suffering to make us feel it. But if it be full of delight and consolation to worship before the throne of grace, what must it be to adore before the throne of glory! Meanwhile, familiarity with the one is the best means of preparing us for the other. "Wait upon the Lord, and he shall strengthen thy heart."—*Martin.*

CONFIDENCE IN GOD.

Who has not regarded with admiration the child-like confidence which the ancient patriarchs reposed in God? Whatever they might be called upon to perform, or wherever they might be commanded to go, obedience was yielded without hesitation or doubt. It was the God of Abraham—Jehovah—that spake, and there was no reason why they should distrust his word. The proof of his faithfulness was daily before them—they could not doubt. It is this simple trust which so strongly marks the character of these ancient men, and gives such a charm to their history.

The same God who watched over them—who was their guide, their guardian, their almost familiar friend—is our God, and is unchanged. It only requires in us the same humble reliance on Him, which they manifested, in order that we may enjoy the same consoling influences. God is still Jehovah—is still the God of Abraham, of Isaac, and of Jacob, and he looks with no less interest now on the concerns of his children, than he did on those of the patriarchs who watched their flocks in the wilderness. The troubles of life and the sources of anxiety were not less numerous, or less trying, with them than with us; but their confidence in God was unshaken, and they never had reason to suppose that it was misplaced.

TRUST IN PROVIDENCE.

There are times at which, more than others, we seem to need the consolations of a trust in Divine Providence. While prosperity and quiet attend our steps, we hardly feel that our own strength is not sufficient for us; but when adversity comes—when our hopes are blasted—when our most strenuous efforts to supply our own wants have proved unavailing, and absolute distress is threatening us—we feel the need of the support of a more than human arm. That arm is always near, and happy are they who can feel its power. Perhaps no class of the community at the present time need more the consolations of a trust in Divine Providence than the husbandman. But let him remember, that Abraham's God is still the God of the faithful.

HAPPY—thrice happy is that man, who, amid all the adversities of life, can repose an unwavering trust in the wisdom, benevolence, and integrity of God. There is an inexpressible sweetness in the thought that our Heavenly Father is guiding all things for our good—that the bitterest cups of affliction contains a healing medicine for the soul, and the darkest clouds of Providence is but the robe, in which our faithful friend comes near, and communes with our spirit.

He who would be truly wise, must follow the requirements of Him who "spake as never man spake before. True wisdom prompts us to be cheerful in the discharge of duty, and to trust at all times in the rectitude of God's moral government. Thus will present peace be multiplied.

DAMASCUS.

There is no city, with the exception of Jerusalem, so interesting as this. It is the oldest city upon the earth, and stands a solitary, stately monument, in the midst of decay. Babylon and Thebes were its contemporaries, but the former has passed away without leaving a trace of its magnificence, and the latter is represented only by its startling ruins. Still Damascus remains, and is now, with the exception of Constantinople, the largest city of the East.

Here are the "Abama and Pharpar, rivers of Damascus," again calling up the thrilling story of the Syrian Leper and the Hebrew Prophet. Hither Saul, with his relentless persecutions, followed the early Christians; and near its walls, "the voice from heaven," and the "light above the brightness of the sun," arrested his footsteps.

The identity of the spot has been preserved to this day—the Christians of the city using it as a burial place.

The traveller can still walk through the "street called Straight," and is shown by the credulous monk the very house occupied by Judas, where Paul passed his hours of blindness, and where, at the command of Ananias, the scales dropped from his eyes.

So rich is this country in fruits and flowers, that it has been called, in all ages, the "garden of the

world." It is related of Mohammed, that when, after crossing the desert, he saw this luxuriant valley, he exclaimed that he desired but one paradise, and therefore would not enter here for fear of forfeiting his interest in the paradise he anticipated after death, but turned aside without a close inspection of this tempting scene.

Damascus has a peculiar importance in connection with the progress of Christianity in these parts. It has already been visited by the Agents of the Bible and Missionary Society. Being the great mart where eastern and western merchandise is exchanged—the general rendezvous of Islam caravans from the north and east, in their progress to Mecca; and rendered comparatively a safe residence by the efficiency of Mehemet Ali, it opens one of the most important and extensive fields of missionary labour.

Another Paul may yet preach Christ in Damascus, and the moral aspect of this delightful country may present as cheering an appearance as the rich displays of its natural scenery.—*Zion's Herald.*

GENERAL LITERATURE.

THE OLD FAMILY BIBLE.

AN INCIDENT FROM REAL LIFE.

Whoever has travelled among the Scottish hills and dales, cannot have failed to observe the scrupulous fidelity of the inhabitants to the old family bible. A more honourable trait of character than this cannot be found; for all men, whether Christians or infidels, are prone to put reliance in those who make the bible their confidant—and whose well-thumbed pages show the confidence their owners possess in it.

A few years ago, there dwelt in Ayrshire an ancient couple, possessing of this world's gear sufficient to keep them independent from want or woe, and a canny daughter to bless their gray hairs and tottering steps. A callant of a farmer became enamoured of the daughter; and she, nothing loath, consented to be his. As the match was every way worthy of her, the old folks consented, and as they were desirous to see their bairn comfortable, the two were made one. In a few short years, the scythe of time cut down the old people, and they gave their bodies to the dust, and their souls to the Creator.

The young farmer having heard much of the promised land ayont the sea, gathered together his duds, and selling such as were useless, packed up those calculated to be of service to him, at his new home. Some neighbours, having the same itching for adventure, sold off their homes and homesteads, and with the young couple set sail for America.

Possessed of considerable property in the shape of "siller," this company were not like the generality of emigrants, poor and friendless, but happy, and full of hope of the future. The first thing done after the landing, was the taking out the old family-heir loom, and returning thanks and praise to Him who had guided the bark to a safe haven.

As the farmer's object in coming to this country was to purchase a farm, and follow his occupation, but little time was spent in the city he had arrived in, and as his fellow-passengers had previously determined on their destination, he bade them farewell, and with a light heart turned his face towards the setting sun. Indiana at this time was settling fast, and having heard of its cheap and fertile lands, he determined on settling within its borders.

On the banks of the Wabash he fixed on a farm, and paid cash for one half, gave a mortgage for the balance, payable in one year. Having stocked his farm, and put seed in the ground, he rested from his labour, and patiently awaited the time when he might go forth to reap the harvest. But, alas! no ears of grain gladdened his heart, or rewarded his toil. The fever of the country attacked him, and at the time when the fields were white with the fulness of the labourer's skill, death called him hence, and left his disconsolate wife a widow, and his only child an orphan.

We leave this first sorrow, and pass on to witness the struggles of the afflicted widow a year afterwards. The time having arrived when the mortgage was to be paid, she borrowed the money of a neighbour who had been very attentive to

her husband and herself—one who knelt at the same table with her to renew their professed obligations to the Giver of all good. Hard and patiently did she toil to repay the sum against the promised time; but all would not do; fortune frowned, and she gave way to her accumulated troubles. Dishheartened and distracted, she relinquished her farm and the stock for less than she owed her Christian neighbour, who, not satisfied with that, put an execution on her furniture.

On the Sabbath previous to the sale, she took courage, and strengthening herself with the knowledge of having wronged no one, went to the temple of her Father, and with a heart filled with humility and love, poured out her soul to Him "who turneth not away," and having communed, side by side, with her Christian neighbour, returned to her desolate home.

Here her fortitude had like to have forsaken her; but seeing the "old family bible," she reverently put it to her lips, and sought for consolation from its pages. Slowly she perused its holy and soul-inspiring verses, and gathered hope from its never failing promises, and while the tears flowed freely, her heart seemed to say:—

Within this holy book I trace
The life of Christ, his wondrous grace—
This anxious care and holy love,
Not earth's, not mine, but Heaven above.
The path is clear, the track is sure,
Why wait I then—these pangs endure?
O grant, my God, my life may be
Sincere and prayerful, Lord, to thee.

The day of sale having arrived, her few goods and chattels were, in due course, knocked off to the highest bidder. Unmoved, she saw pass from her possession article after article, without a murmur, till the constable held up the old family bible. This was too much. Tears flowed, and gave silent utterance of a broken heart. She begged the constable to spare her this memento of her revered and departed parents; and the humane man of the law would willingly have given it to her, but her inexorable creditor declared everything should be sold, as he was determined to have all that was owing him.

The book was, therefore, put up, and about being disposed of for a few shillings, when she suddenly snatched it, and declaring she would have some relic of those she loved, cut the slender thread that held the brown linen cover, with the intention of retaining it. The cover fell into her hands, and with it, two flat pieces of thin, dirty paper. Surprised at the circumstance, she examined them—and what was her joy and delight to find they each called for five hundred pounds on the Bank of England. On the back of one, in her mother's hand-writing, were the following words:

"When sorrow o'ertakes ye, seek yer bible."

And on the other, in her father's hand,—

"Yer Father's ears are never deaf."

The sale was immediately stopped, and the family bible given to its faithful owner. The furniture sold was readily offered to her by those who had purchased, which she gladly took back. Having paid off her relentless creditor to the uttermost farthing, and rented a small house in the village of ———, she placed the balance of her money in such a way as to receive interest enough to keep her comfortable, and is now able to enjoy the precepts of the old family bible without fear or molestation. Her time and attention is devoted to the bringing up of her bright blue-eyed Alice, and if the happy smiles of the countenance may be considered an index of the heart and mind, little Alice bids fair to be a shining star in the little community of which she at present forms but a unit.

At the meeting-house in the centre of the village, may be seen every Sunday, sitting about half way up the south aisle, a lady of about thirty years of age, dressed in deep mourning, with a face glowing with the beauty of holiness, but on whom may be seen deep traces of past sorrow.—At the public house in the same place, and at the same time, may also be seen a being in the garb of man, bloated, and sitting over the poisoning bowl. The one is the possessing widow—the other the professing neighbour.—*Philadelphia Chronicle.*

The Christian Mirror.

MONTREAL, THURSDAY, SEP. 23, 1841.

"See that ye fall not out by the way"—JOSEPH.

To quarrel with a man because his coat is not cut after the same fashion, nor made of the same material, as your own,—to despise a man because he happens not to relish the food that you eat,—is not more silly and ridiculous than to indulge unkind feelings towards an individual who differs with you in religious sentiments, but who, nevertheless, is, equally with yourself, striving for the faith once delivered unto the saints.

There is the Christian, who, while he cherishes his own peculiar opinions, entertains a suitable respect for those of others—and though he may reason calmly and dispassionately, yet firmly, in maintaining what he believes to be the truth, he, at the same time, banishes from his mind every uncharitable thought concerning his fellow traveller to Zion.

But there is also, we regret to say, the hot-headed polemic—the violent religious disputant—whose character is diametrically opposite to the principles of that religion which he professes. If to be "meek and lowly in heart" be a mark of piety—if the disciples of the Lord Jesus Christ are to be distinguished by love towards each other,—it consequently follows that such a man possesses very little of the spirit of that religion of which he is so warm and angry an advocate.

These remarks are elicited in view of the many uncharitable—we had almost said unholy—controversies that have agitated and disgraced the Christian Church,—and the petty jealousies and suspicions now existing between different religious denominations,—to the discredit of the Gospel, and the hindrance of the spread of the Redeemer's kingdom.

The proportion of those who make a profession of religion compared with the vast multitudes who make no such profession, is small indeed; and if from this small number we deduct the mere nominal professors—those who depend upon the outward forms and observances of Christianity for salvation—how very few of the truly pious will remain! These few, however, are they who, in the sight of the Most High, alone constitute his Church militant. Now what is the position of this small number? Have they not sufficient to contend with in the road to the Celestial City, without falling out amongst themselves "by the way"? Are not the obstacles constantly presented by the world, the flesh, and the devil, sufficient to obstruct the Christian's path, without making enemies of his fellow-travellers?

The conceptions which the people of God will have of these matters when they enter the "promised land," will be very diverse from the views they now entertain. Could we draw aside the veil which hides the abodes of the blessed from this world, doubtless we should discover rains out of different churches walking together, in love, and wondering why the most trivial circumstances should have separated them while on earth. ARMINIUS and CALVIN, for instance, united in the bonds of celestial friendship and brotherhood—regretting (if such a feeling could be experienced in those bright abodes,) that those who bear their name are not pressing through the weak barriers of non-essentials, which have so long divided them, and that each is not striving to excel the other in forbearance, and kindness, and charity.

We hope speedily to see the mouth of the infidel stopped—the tongue of the slanderer silenced,

and the Kingdom of Emanuel rapidly advancing, by a cordial and universal union and co-operation among the churches; and to contribute, though in the most remote and humble degree, towards bringing about so delightful a consummation, shall be our constant aim, and our highest ambition.

"We will also avail ourselves of this occasion to notice the appearance of the *Christian Mirror*, a new religious journal published at Montreal, and representing, we believe, the opinions of the British Wesleyans. Whilst we must continue to regret that so respectable a body of Christians will still stand aloof from our Church, without any conscientious scruple to debar them from holding communion with it, we can safely say that the *Mirror* is an organ creditable to their body, and likely to promote a friendly feeling towards our Church."

For the honourable notice taken of us in the above extract, we tender the *Church* our warmest acknowledgments; but we must be permitted to correct a slight error into which our respected contemporary has fallen. Whilst we should consider it a high honour to be the organ of so respectable and influential a people as the Wesleyan Methodists, we totally disavow any official connection with that, or any other body; and yet, at the same time, we heartily extend the hand of fellowship to Protestant Christians of every denomination,—assuring our esteemed brother of the *Church*, that while we denounce sin—endeavour to expose error—and condemn bigotry, superstition, and prejudice, in all their forms,—it shall be our constant study to merit the approbation and secure the co-operation of all who love our Lord Jesus Christ in sincerity.

ADDRESS OF THE CHURCH OF SCOTLAND TO THE JEWISH PEOPLE.—We have seldom perused a document with more intense interest and gratification than we have that of which the above is the title. The conversion of God's ancient people must ever be a subject dear to the heart of every sincere Christian; and we believe the time is now at hand, when the attention and energies of the different sections of the Church of the Redeemer will be enlisted in this glorious enterprise.

We regret that our limited space will not allow us to publish the entire address; but we hope to be able, in our next number, to present our readers with such portions of it as will tend to awaken their attention to this important subject, and thus excite their prayers in behalf of that interesting people.

WESLEYAN METHODIST SUNDAY SCHOOL TEA MEETING.—The Gospel improves all the feelings arising from the different relations we sustain towards each other. Whether as members of a family—as mechanics, merchants, farmers, citizens, or subjects; and more especially, does it modify and improve the social feelings and affections. This sentiment will, in some degree, explain why the Christian religion civilizes every country in which it obtains a permanent footing, no matter how barbarous and untractable the people may have previously been.

These ideas passed through our mind while present at a Tea Meeting of the Sunday School Teachers of the Wesleyan Methodists in this city, held on Tuesday evening last. The interchange of kind feeling—the desire to make each other happy—the chaste pleasure—the smiling countenances, and the contented looks of all present—contrasted strongly with the boisterous mirth, the ribald jest, the coarse amusements, which obtain in meetings where religion is absent, and its pow-

er not even recognised. Truly is it said that Religion

*Lays the rough paths of peevish nature even,
And opens in the breast a little heaven.*

Communicated.

THE NESTORIANS, OR LOST TRIBES.—We beg to inform our readers that the expense of the interesting work we are now publishing under the above title, amounts to more than a whole year's subscription to the *Mirror*. An early application will secure the work from the commencement.

In consequence of the arrival of important news from England just as we were going to press, we have been induced to postpone the publication of several articles which had been prepared for this number: in order that we might be able to furnish our readers (especially those in the country) with as full details as possible.

TO CORRESPONDENTS.

The communication signed "Tenderness" will appear in our next.

DEATH OF LORD SYDENHAM.

We are indebted to the *Commercial Messenger* for the following particulars respecting the death of this deeply lamented nobleman:—

The following letter was received yesterday by a gentleman in town, from a friend at Kingston, who had frequent opportunities of seeing the lamented nobleman, of whose death it contains the announcement:—

"KINGSTON, Sunday Evening.

"With feelings of deepest pain I announce the decease of His Excellency the Right Honourable Charles Baron Sydenham, the Governor General of this noble Province, whose career of usefulness terminated this morning, at the hour of seven, from the effects of the calamitous accident which lately befel His Lordship.

"On Thursday, unfavourable symptoms appeared to grow out of His Lordship's wounds. Inflammation began to be apparent, with a tendency towards gangrene. The symptoms became gradually more alarming until Saturday, when the medical attendants of His Lordship expressed serious fears for his safety. These fears speedily grew into certainty, and on Saturday evening, all hopes were abandoned. His Excellency was, however, completely sensible, and spoke with clearness and perspicuity to those around him, bestowing his last thoughts upon the well-being of the Province, which, under his care, has made a more rapid stride in improvement than for many years before. On that which His Lordship knew to be the bed of death, he gave his thoughts to the measures which his genius had conceived, and his energy and talent had accomplished for its improvement, and his dying request to whoever should succeed him was, that the plans he had conceived, and most maturely weighed, might be brought to perfection when he was gone. The well-wishers of the Province will breathe over his remains a similar prayer."

Thus, after having administered the Government of Canada for one year and eleven months, with a constant eye to the development of its great resources, and the extinction of its dangerous animosities and feuds, Baron Sydenham is dead. His administration, however, brief as it was, will be remembered long. The foundations of future prosperity have been laid,—an in-petus has been given to public business, which it will not be easy to forget, and which, under proper management, cannot but continue to operate favourably upon our Provincial affairs. Baron Sydenham was still young in years, though old, if his days were numbered by what he had projected, and what achieved. He came among us armed with great and unwonted powers; and he possessed the unlimited confidence of his sovereign and her advisers, in his intellect and integrity. Since his arrival his life has been one of unremitting labour. His great powers have been taxed to the utmost to bring to maturity the designs which he believed the best calculated to render the country great and prosperous. He has been cut off when his hopes were near fulfilment; and though all that

he contemplated has not been accomplished, enough has been done to ensure for him a cherished place in the remembrance of the people for whom he toiled, and for whom he died.

SUMMARY OF NEWS.

CANADA.

The first session of the first Provincial Parliament of the United Province of Canada was prorogued on Saturday last, by Major General CLITHEROW, who was appointed Deputy Governor General for the time being. The following is the

SPEECH:

Honourable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly;
In consequence of the severe indisposition of the Governor General, I have been deputed by him to signify to you Her Majesty's pleasure on the several Bills which you have passed during this Session, and to relieve you from further attendance in Parliament. In performing this duty, I beg to congratulate you on the many important measures which you have been enabled to perfect, and on the general harmony which, notwithstanding the difficulties incident to the first meeting of a new Legislature, has marked your proceedings.

Gentlemen of the House of Assembly;
I thank you in the name of Her Majesty for the readiness with which you have voted the supplies necessary for the public Service, and for maintaining the credit of the Province.

Honourable Gentlemen and Gentlemen;
I am confident that you will sympathize with me in the deep sorrow which I feel for the illness of the Governor General, and in my hope that the sufferings with which it has pleased Almighty God to afflict him, may be but temporary. In the meantime I would urge on you the propriety on your return to your homes of endeavouring to carry out the great improvements now in progress; and of inculcating on those by whom you will be surrounded as well an obivion of past differences as a hopeful spirit of enterprise and contentment for the future. In so doing you will best promote the permanent interests of your Country, and entitle yourselves to the gratitude of your fellow subjects, and may that Providence which has heretofore so signally protected this land, prosper your endeavours.

GREAT BRITAIN.

Resignation of the Ministry—Appointment of their successors—Resignation of Baron Sydenham—Appointment of Sir Howard Douglas.

The news is of vast importance. Parliament had met. The Whig Ministry had resigned, and their successors had taken the reins of Government. A list of them will be found below. The resignation of the lamented Governor General had been received and accepted, and a successor named, in the person of Sir HOWARD DOUGLAS. Mr. Shaw Lefevre had been unanimously re-elected Speaker on the opening of Parliament, having been proposed by Lord Worsley, seconded by Mr. Edward Buller.

THE QUEEN'S SPEECH.

My Lords and Gentlemen,
“We are commanded by Her Majesty to acquaint you that Her Majesty has availed herself of the earliest opportunity of resorting to your advice and assistance after the dissolution of the last Parliament.

“Her Majesty continues to receive from foreign powers the gratifying assurances of their desire to maintain with Her Majesty the most friendly relations.

“Her Majesty has the satisfaction of informing you that the object for which the treaty of the 15th July, 1840, was concluded between Her Majesty, the Emperor of Austria, the King of Prussia, the Emperor of Russia, and the Sultan, have been fully accomplished, and it is gratifying to Her Majesty to be enabled to state, that the temporary separation which the measures taken in the execution of that treaty created between the contracting parties and France has now ceased.

“Her Majesty trusts that the union of the principal powers upon all matters affecting the great interests of Europe, will afford a firm security for the maintenance of peace.

“Her Majesty is glad to be able to inform you that, in consequence of the evacuation of Ghorien by the Persian troops, Her Majesty has ordered her Minister to the Court of Persia to return to Teheran.

“Her Majesty regrets that the negotiations between her Plenipotentiaries in China and the Chinese Government have not yet been brought to a satisfactory conclusion, and that it has been necessary to call into action the forces which Her Majesty has sent to the China seas, but Her Majesty still trusts that the Emperor of China will see the justice of the demand which Her Majesty's Plenipotentiaries have been instructed to make. Her Majesty is happy to inform you that the difference which had arisen between Spain and Portugal about the execution of a treaty concluded by these powers in 1830, for regulating the navigation of the Douro, have been adjusted amicably, and with honour to both parties, by the aid of Her Majesty's mediation.

“The debt incurred by the Legislature of Upper Canada for the purpose of public works is a serious obstacle to further improvements, which are essential to the prosperity of the United Province. Her Majesty has authorized the Governor General to make a communication on the subject to the council and assembly of Canada. Her Majesty will direct the papers to be laid before you, and trusts that your earnest attention will be directed to matters so materially affecting the welfare of Canada and the strength of the Empire.

Gentlemen of the House of Commons.

“We have to assure you that Her Majesty relies with entire confidence on your loyalty, and zeal to make adequate provision for the public service, as well as for the further application of sums granted by the late Parliament.”

My Lords and Gentlemen,

“We are more especially commanded to declare to you, that the extraordinary expenses which the events in Canada, China, and the Mediterranean, have occasioned, and the necessity of maintaining a force adequate to the protection of our extensive possessions, have made it necessary to consider the means of increasing the public revenue. Her Majesty is anxious that this object should be effected in the manner least hurtful to her people; and it has appeared to Her Majesty, after full deliberation, that you may at this juncture properly direct your attention to the revision of duties affecting the productions of foreign countries. It will be for you to consider whether some of these duties are not so trifling in amount as to be unproductive to the revenue, while they are vexatious to commerce. You may further examine whether the principle of protection, upon which others of these duties are founded, be not carried to an extent injurious alike to the income of the state, and the interests of the people.

“Her Majesty is desirous that you should consider the laws which regulate the trade in corn. It will be for you to determine whether these laws do not aggravate the natural fluctuations of supply; whether they do not embarrass trade, derange the currency, and by their operation diminish the comfort and increase the privations of the great body of the community.

“Her Majesty feeling the deepest sympathy with those of her subjects who are now suffering from distress and want of employment, it is her earnest prayer that all your deliberations may be guided by wisdom, and may conduce to the happiness of her beloved subjects.”

THE MINISTERIAL ARRANGEMENTS.

From a Correspondent of the Morning Herald, Sept. 3rd.

- SIR R. PEEL'S ADMINISTRATION.—THE CABINET.
First Lord of the Treasury (Prime Minister)—The Right Hon. Sir Robert Peel, Bart.
Lord High Chancellor—Lord Lyndhurst.
Lord President of the Council, Lord Wharncliffe.
Lord Privy Seal—The Duke of Buckingham.
Secretary of State (Home Department)—The Right Hon. Sir James Graham, Bart.
Secretary of State (Foreign Department)—Earl of Aberdeen.
Secretary of State (Colonial Department)—Lord Stanley.
Chancellor of the Exchequer—The Right Hon. Henry Goulbourn.
First Lord of the Admiralty—The Earl of Hardington.
President of the Board of Control—Lord Ellenborough.

Paymaster of the Forces—The Right Hon. Sir Edward Knatchbull.

President of the Board of Trade—Earl of Ripon.
Secretary at War—The Right Hon. Sir H. Hardinge.

The Duke of Wellington is the other member of the cabinet, but does not hold office, although the illustrious duke will be the leader of the ministerial party in the House of Lords.

In addition to the above, the following appointments may be relied on:—

- The Earl de Grey—Lord Lieutenant of Ireland.
Lord Elliot—Chief Secretary for Ireland.
The Right Hon. Sir George Clerk, Bart.—Chief Secretary to the Admiralty.
The Right Hon. Admiral Sir George Cockburn, G.C.B.—One of the Lords of the Admiralty.
Lord Ashley—Ditto.
Sir Frederick Pollock—Attorney General.
Sir William Follett—Solicitor General.
Sir Edward Sugden—Chancellor for Ireland.

THE NEW GOVERNOR GENERAL OF CANADA.

Sir Howard Douglas was, somewhere about a dozen years ago, Lieutenant Governor of New Brunswick, in which province he was held in high and in very general esteem. His Government was understood to be popular, and deservedly so. He was afterwards in the Ionian Islands. He is, we believe, a man of decided ability, and of statesmanlike qualities. He is also a man of firmness,—and of decision of character. We do not know much of him; but what we do know is favourable.—*Com. Mess.*

MR. McLEOD.—The McLeod business has been creating a little stir. The Earl of Mountcashel deserves the thanks of all friends of the empire for the prominent position he has taken in this perplexed affair.—The Colonial Society's resolutions are to the effect that “the British Government having justified the destruction of the *Caroline*, the American Government are without justification in detaining McLeod a prisoner, to which the Society express a belief that in the event of the commission of the atrocity contemplated towards Mr. McLeod by the state of New York, that their beloved and gracious Queen will direct the energies and resources of the empire over which her most gracious Majesty rules, in vindication of a national right, which, if suffered with impunity, would leave our numerous and widely-dispersed colonists at the mercy of every lawless and unprincipled aggressor, and thus endangering the safety, peace, welfare, and honour of her Majesty's possessions.”

The Queen has been graciously pleased to appoint the Right Honble. Lord Sydenham, Governor General of British North America, to be a Knight Grand Cross of the Most Honorable Order of the Bath.

Her Majesty had confirmed the various appointments to offices in Canada, made by Lord Sydenham.

The British American Land Company have settled their negotiations with Government. The Directors of the firm have surrendered 500,000 acres of land in the St. Francis territory, and are to be exempt from all further payments—retaining 800,000 acres.

We have heard that it is the intention of Lord Morpeth shortly to make a tour of the United States and Canada.

By a Treasury Warrant, just issued, single letters to Canada, New Brunswick, Prince Edward Island and Novascotia, (the port and town of Halifax excepted), are to be charged 1s. 8d., and to the port and town of Halifax, 1s. 6d.

The new premier, we find, has her Majesty's entire confidence, and has been received and treated, both by the Queen and her royal consort, with the greatest consideration and respect. The ladies of the bed-chamber have resigned. One or two slight alterations only, it is understood, will be made in the household appointments of Prince Albert.

The Tea trade is fluctuating, but higher prices are looked for the consumption of the country is diminishing, and we have more than a 12 month's stock now on hand. Company's Congous, this afternoon, are sold at 1s. 10d. per lb., the China news having caused a fall of 5d. per lb.

The stock and produce markets were all drooping to-day. To-morrow (the 4th of the month) failures are apprehended.

The crops were much better than had been anticipated.

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONS—SOUTH AFRICA.

HASLOPE-HILLS AND AMAHABA.

The following extracts will be read with interest. They are copied from a letter of the Rev. JOHN AYLIFFE, dated Haslope-Hills, near Winterberg, Sept. 22, 1840. Mr. A.'s letter contains much information on the statistics and natural history of the country in which these new stations have been commenced; and we regret that our limited space precludes its entire insertion.

"At my first settlement here, I had hoped that a wide door of usefulness would have been opened to this people. This I inferred from their very destitute state, and from the many pressing invitations I received to visit and preach. These invitations, and the deep feeling manifest during the preaching, confirmed my expectations. To one family the Lord has blessed our labours, in giving to the eldest daughter "repentance unto salvation," and "the knowledge of salvation by remission of sins." The circumstances connected with her conversion were as follows:—About a week after her marriage, which took place about five months since, her husband and two brothers engaged to climb a cragged rock, just behind the house, for the purpose of carving their initials on a tree growing out of a fissure in the rock; in doing this, the younger brother, an interesting youth of fifteen, fell, and was killed. The shock which this circumstance gave to the mother of the family nearly cost her her life. At this time they sent for me. My visit was made a blessing to both soul and body. Not long after, the young person herself became very ill. Being deeply convinced of sin, she earnestly sought the Lord; and after about six weeks, she obtained peace while I was engaged in prayer with her. I have great hope that her life and experience will tend to spread scriptural religion amongst this people."

"One pleasing instance of the power of the Gospel to keep a person steadfast in the profession of Christianity in the midst of heathen darkness, has lately come under our notice:—a young woman, formerly of Clarkebury station. She was not a resident on the station, but attended the day-school, the Sabbath services, joined the catechumen class, was baptized, and met in class as a member of the society. When the tribe became scattered, she left the country of Clarkebury, and settled in the country now occupied by the Tambookies. Here she was far from any Missionary, or any one who could remind her of her duty; but she remembered her God, and was not unmindful of her baptismal vows. By her consistent conduct, she gained the esteem of the people where she resided; and obtained such influence, as to induce her husband to consent to her praying on the place, morning and evening, with the people who were willing to attend. Truly this was a light in a dark place."

"In reference to the climate, I should consider that it is more like our station at Khamies-Berg, than any of our other stations of South Africa. From its great altitude, it is subject in winter to strong north-west winds, which continue blowing for several days in succession, bringing generally heavy falls of snow, which not only cover the tops of the mountains, but also the low lands, accompanied with severe frosts.

"The summer is hot, but not with such oppressive sultry heat as in the Coast or low country. The air is most clear and pure. This, while it is most beneficial to persons affected in the chest, yet is sometimes very painful to the eyes, the light being so very bright, that it often produces pain in the head, and sometimes severe attacks of ophthalmia.

"During summer, if the season is good, all nature teems with beauty and productiveness, and the cattle bring forth abundantly. All kinds of cattle are healthy and in high condition; but at this season the land is frequently visited by storms of thunder and hail. Nothing that I have ever heard can I compare to the awful peals of thunder which burst over this country. These peals, loud and awful as they are, are greatly increased in awfulness, by their reverberation being heard from mountain to mountain. Loss of life, in both

man and beast, is of frequent occurrence, during thunder storms at these seasons. When the Almighty utters his awful voice, the beasts of the field stand affrighted, and man is found to tremble. Hail storms, as they pass over a country, commit dreadful ravages. Crops of corn are laid flat to the earth, kitchen-gardens are literally beaten to pieces, orchards are stripped of the fruit, leaves, and sometimes the tender branches; the vineyards suffer in the same proportion, all presenting a perfect wreck. When the hail is beginning to descend from clouds where it is formed, the distant, yet approaching, rumbling is heard for several minutes before the hailstones are seen; the birds of the air seem filled with terror, and are seen hastening from that point of the heavens from whence the sound is approaching, seeking refuge under the shelter of some rock; the cattle and horses participate in the same terror, generally hastening to their folds; the sheep crowd close together, instinctively thrusting their heads (this being the most exposed part) beneath each other, to procure a shelter from these stones of heaven. Woe to the poor traveller who is overtaken by one of these storms on the plains! If he be a horseman, his refuge is to take the saddle from the horse, cover his head with it, put his horse's back towards the part from whence the storm comes, and then, with the bridle in his hand, his head covered with the saddle, and himself couched as close as possible to the horse's chest, he waits the passing by of the storm.

"I have seen houses, which have laid in the way or course of these hail-storms, so completely battered, as far as the plaster was concerned, as to appear as though they had stood the fire of a great number of small arms. When the Winterberg farmer speaks of his harvest as being in prospect, he generally states, 'If it should escape hail.'"

"It should be stated that this station is called Haslope-Hills, after Lancelot Haslope, Esq., late one of the General Trustees of the Wesleyan Missionary Society."

LONDON MISSIONARY SOCIETY.

ABSTRACT OF THE REPORT READ AT THE LATE ANNIVERSARY MEETING OF THIS SOCIETY.

THE Rev. J. J. FREEMAN read one part of an abstract of the Report, and the Rev. A. TIDMAN the other. It stated that, during the past year, seven devoted champions of the cross, with a solitary exception, all in the vigour of manhood, had exchanged the sword of the Spirit for the crown of glory; and four faithful women, who had laboured in the Gospel, had entered into rest. Thirteen others, six males and seven females, had been constrained, by the sorrows of bereavement, or exhausted strength, to return to their native land, the greater part of them without the prospect of resuming their work. Thus a deduction of twenty-four had been made in the missionary band; but the Directors had sent out thirty-six devoted friends, either to supply the places of the fallen, or to enter upon new scenes of holy conflict. Their distribution had been as follows:—six to Polynesia, eight to Africa, eight to the East Indies, and fourteen to the West Indies.

The Report then glanced at the Society's operations in various parts of the world, and stated, that whereas in 1837 the number of agents was only three hundred and fifty-seven, it was now augmented to six hundred and ninety-one. During the last four years, with a single exception, the receipts had fallen below the outlay. The excess in that year arose solely from the amount of a large legacy. The total receipts during the past year were £80,100; the outlay, £92,734. The sum of £2,500, specially contributed on behalf of the widow and family of the lamented Williams, was included in the above debtor and creditor.

REV. MR. BULLER'S DESCRIPTION OF TRAVELLING IN NEW ZEALAND.

"Imagine one," he writes, "trembling on precipices, climbing mountains, traversing wilds, plunging through bogs, wading rivers, penetrating dense impervious forests—now drenched with rain, then burning in the sun, and travelling sometimes for days without meeting an individual,—and you have some idea of a long journey in New Zealand."

ECCLESIASTICAL STATISTICS.

We take the following article (says the Halifax Guardian,) from a respectable American periodical on the present state of churches in the United States:—

PROTESTANT EPISCOPAL.—Bishops, 10. Presbyters and deacons, 1040. The number of persons, including the communicants, who attend and support the church, are estimated at 1,000,000.

PRESBYTERIAN, (New School).—Churches, 1225. Communicants, 120,000. Population, 800,000.

CUMBERLAND PRESBYTERIAN.—Synods, 12. Presbyteries, 51. Ministers, 600. Members, 80,000. Population, 500,000.

GERMAN REFORMED.—Ministers, 200. Congregations, 600. Members, 75,000, exclusive of the Synod of Ohio.

ASSOCIATE PRESBYTERIAN.—Ministers, 97. Congregations, 220. Families, 5001. Communicants, 12,172.

FREE WILL BAPTIST.—Associations, 4. Ordained Ministers, 35. Communicants, from 5 to 6000.

METHODIST.—Total number of communicants, 844,816. Travelling preachers, 3,743. Local preachers, 6,622. Total number of preachers, 10,365. Population, 3,000,000.

BAPTIST.—Associations, 411. Churches, 6,942. Ordained ministers, 3,581. Members, 501,194. Population, 3,000,000.

ROMAN CATHOLIC.—Bishops, 17. Priests, 528. Population estimated at 1,300,000.

THE WESLEYANS AND THE CHURCH.

We copy the following paragraph from the Halifax Guardian:—

At the Wesleyan Conference, at Manchester, on Wednesday week, (August 4,) a letter from the Reverend Mr. Hodgson, a member of the Established Church, recommending a union between the Wesleyans and the Church, was discussed at great length. The discussion was renewed on the following day; when it was resolved that a reply should be sent to Mr. Hodgson, simply thanking him for his kind motives in writing the letter, and expressing a desire that greater unanimity of feeling may obtain among all religious denominations.

INTERESTING FACT.—After an interval of 1800 years, the Psalms of David, in Hebrew, are again sung by a Christian Hebrew Church on Mount Zion—where, 3000 years ago, they were first chaunted by "the sweet singer of Israel."

TEMPERANCE RECORD.

TOTAL ABSTINENCE LIFE ASSOCIATION

EXAMPLES.—The man who saxes the sum of sixpence per day, which many spend in drink, may, by applying it to assure his life in this Society, secure to his family, at his decease, whenever it occurs, no less a sum than £400! supposing he begins when 30 years old; or £500, if he begins at 21. A person aged 30 years, by paying, for instance, £11 9s. 7d. per year, or £2 19s. 2d. per quarter, may secure to any one he chooses to appoint, the sum of £500, whenever he may happen to die. By paying £22 19s. 2d. a year, he may secure £1,000 to his family.

If a man, instead of spending threepence per day in intoxicating drink, were to lay it by, at the end of four weeks he would have saved 7s.; to say nothing of time, health, character, &c.; and if he puts this 7s. every month into the Deposit Department, (No. 4,) it would amount in five years to £22 4s.; in ten years, to £52 2s. 6d.; in twenty years, to £122 5s.; and in fifty years, to £513! Thus, a man who takes a pint of ale, or two glasses of whiskey every day, loses, in fifty years, from £300 to £500 in drink.

Any member of the Total Abstinence Society may now have an opportunity of assuring. If he breaks this pledge, he will have to pay a fine of 10s. for every £100 assured. Every assurer in Belfast is entitled to a book of the rules, which he may receive at our office, 1, Donegall Square, East.—Ulster Missionary.

MISCELLANEOUS.

A MOTHER'S PRAYER.

WHAT hallowed associations crowd around the heart at the mention of these words. Years may pass away—mountains, rivers, and oceans may intervene between us and the spot where first we heard a mother's prayers—yet they cannot be obliterated from the tablet of memory. Sickness, sorrow and neglect may be suffered, and even the heart may seemingly become callous to all good impressions, yet at the sound of a mother's—a praying mother's name, a chord is touched which thrills through the soul, and rarely fails to awaken better feelings. Does danger threaten? We hope, and perhaps fondly anticipate, that a mother's prayers, which have been offered in our behalf, may be answered.

Never did I see this more forcibly illustrated than in the case of a weather-beaten sailor, who resided in one of our own coast towns. I had the narrative from the lips of the mother.

In making his homeward passage, as he doubled the "stormy Cape," a dreadful storm arose. The mother had heard of his arrival "outside the Cape," and was awaiting with the anxiety a mother alone can know, to see her son. But now the storm had arisen, and as she expected, when the ship was in the most dangerous place. Fearing that each blast, as it swept the raging deep, might howl the requiem of her son, with faith strong in God, she commenced praying for his safety. At this moment, news came that the vessel was lost!

The father, an unconverted man, had till this time preserved a sullen silence—but now he wept aloud. The mother observed, "It is in the hands of Him that does all things well;" and again, in a subdued and softened spirit, bowed, and commended her son and her partner, in an audible voice, broken only by the burstings of a full heart, to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously waited for the morning, hoping at least that some relic of their lost one might be found.

The morning came. The winds were hushed, and the ocean lay comparatively calm, as though its fury had subsided since its victim was no more. At this moment, the little gate in front of their dwelling turned on its hinges. The door opened, and their son, their lost, their loved son, stood before them! The vessel had been driven into one of the many harbours on the coast, and he was safe. The father rushed to meet him. His mother, already hanging on his neck, earnestly exclaimed, "My child, how came you here?"

"Mother," said he, while the tears coursed down his sunburnt face, "I knew you'd pray me home!"

What a spectacle!—a wild reckless youth acknowledged the efficacy of prayer! It seems that he was aware of his perilous situation, and that he laboured with this thought: "My mother prays—Christian's prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he laboured, till the harbour was gained.

Christian mother, go thou and do likewise. Pray over that son who is likely to be wrecked on the stream of life, and his prospects blasted forever. He may be saved.

THE FAMILY.

A CONTRAST.

If there are any joys on earth, which harmonize with those of heaven, they are the joys of the Christian family. When the snow flakes fall fast in the wintry evening, and the moaning winds struggle at the windows, what is so delightful as to see the happy little ones sporting around a cheerful fire. Look at that little creature in her night dress, frolicking and laughing, as though she had never known, and never would know a care. Now she rolls upon the carpet, and now she climbs a chair, and now she pursues her older sister round the room, while her little heart is overflowing full of happiness. Who does not covet the pleasurable emotions with which the parents look upon this lovely scene?

But let us look at this man, who makes his home but a boarding house, where he may eat and sleep. His wife is merely his housekeeper. His children are necessary evils, to be kept out of the way as much as possible. Today he is at the howling-alley. Tomorrow he is at the billiard-room. And the next day he is till midnight at the whist party. He is a jovial companion, and greets his associates with an air of careless mirth, as though he knew no sorrow. But, in truth, he is a poor pitiable victim of disquietude and depression. His jokes are forced—his smile is unnatural—it is even by constraint that he retains the semblance of good nature. See him at home—how petulant and irascible! The least annoyance to his mind is like the spark to the powder. His children, while they flee from his frown, imbibe his spirit. See him as he rises in the morning, gloomy and cross. The poor creature hardly knows the meaning of the word enjoyment. This is a man of pleasure. He will not obey God's law, because it will disturb his happiness! Wretched man! He is the victim of his own sins. He is serving Satan here, and Satan rewards him, as he does all his disciples, with the painfully forced semblance of joy, but with an harassed spirit and prospective destruction. Lord Chesterfield was such a man. He spent his whole life in the vain pursuit of pleasure, and yet happiness continually eluded his search. Listen to his candid confession:—

"I have seen the round of business and pleasure, and have done with all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which, in truth, is very low; whereas, those who have not experienced, always overrate them. They only see the gay outside, and are dazzled with the glare. But I have been behind the scenes. When I reflect upon what I have seen, what I have heard, and what I have done, I cannot persuade myself that all the frivolous bustle of the world had any reality. Shall I tell you that I bear this melancholy situation with the meritorious resignation and consistency which most men boast? No, sir! I really cannot help it. I bear it, because I must bear it, whether I will or no. I think of nothing but killing time the best way I can."

What a comment is this confession upon what is generally called worldly pleasure. The dying scene of such a man is a fearful commentary upon his misspent life. He lies upon his dying bed, annoying all around him by his irritability. The retrospect of the past affords him no pleasure, and the future is filled with fearful forebodings. And there he lies, brooding in sullen silence upon his present pains, with no consolation in respect to the future. He dies, and is forgotten. But, oh! this is not the end of his history. Judgment is before him, and eternal retribution succeeds. The imagination shrinks from following him into those regions.

A DESCRIPTION OF THE PERSON OF JESUS CHRIST.

As it was found in an ancient manuscript sent by Publius Lentulus, President of Judea, to the Senate of Rome.

"THERE lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as their prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall, and elegantly shaped; his aspect amiable and reverent; his hair flows in those beautiful shades which no united colours can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress the sect of Nazarites; his forehead is smooth and large; his cheeks without either spot save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are clear, bright, and serene. He rebukes with mildness—and invokes with the most tender and persuasive language—his whole address, whether in word or deed, being elegantly grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep

frequently: and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is moderate, and temperate, and wise; in short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty, and divine perfection every way surpassing man."

AFFECTING ANECDOTE.

AN affecting spectacle of insanity, followed by a melancholy result, was witnessed a short time ago, at a Lunatic Hospital at Saumar:—

"A lady and gentleman went to visit the establishment, accompanied by their child, a little girl of five or six years old. As they passed one of the cells, the wretched inmate, an interesting young woman of twenty-five, who had irretrievably lost her reason, through the desertion of a seducer, and the death of her illegitimate offspring, suddenly made a spring at the little girl, who had approached within her reach. In the height of her delirium, the poor creature fancied the stranger's child her own lost darling, and devouring it with kisses, bore it in triumph to the further end of her cell. Entreaties and menaces having proved equally ineffectual to induce her to restore the child to its terrified mother, the director of the establishment was sent for, and at his suggestion, the maniac was allowed to retain peaceable possession of her prize, under the impression, that, exhausted with her own frantic violence, she would fall asleep, when the child might be liberated from her grasp, without the difficulty of the employment of harsh measures. The calculation was not erroneous; in a few minutes the poor sufferer's eyes closed in slumber, and one of the keepers, watching his opportunity, snatched the child from her arms, and restored it to its mother. The shriek of delight uttered by the latter, on recovering her treasure, waked the poor maniac, who, perceiving the child gone, actually howled with despair, and, in a paroxysm of ungovernable frenzy, fell to the ground—to rise no more! Death had released her from her sufferings.—*Galignani.*"

VELOCITY AND MAGNITUDE OF WAVES.

THE velocity of waves has relation to their magnitude. Some large waves proceed at the rate of from thirty to forty miles an hour. It is a vulgar belief that the water itself advances with the speed of the wave; but, in fact, the form only advances, while the substance, except a little spray above, remains rising and falling in the same place, according to the laws of the pendulum. A wave of water, in this respect, is exactly imitated by the waves running along a stretched rope when one end of it is shaken; or by the mimic waves of theatres, which are generally the undulations of long pieces of carpet moved by attendants. But when a wave reaches a shallow bank or beach, the water becomes really progressive, because then, as it cannot sink directly downwards, it falls over and forwards, seeking its level.

So awful is the spectacle of a storm at sea, that it is generally viewed through a medium which biases the judgment; and lofty as waves really are, imagination makes them loftier still. No wave rises more than ten feet above the ordinary level, which, with the ten feet that its surface afterwards sinks below this, give twenty feet for the whole height, from the bottom of any water valley to the summit. This proposition is easily proved by trying the height upon a ship's mast, at which the horizon is always in sight over the tops of the waves; allowance being made for accidental inclinations of the vessel, and for her sinking in the water to much below her water-line at the instant when she reaches the bottom of the hollow between the two waves. The spray of the sea, driven along by the violence of the wind, is, of course, much higher than the summit of the liquid waves; and a wave coming against an obstacle, may dash to almost any height above it. At the Eddystone Lighthouse, when a surge reaches it, which has been growing into a storm all across the Atlantic, it dashes even over the lantern at the summit.

"To SEND an uneducated child into the world," says Parley, "is little better than to turn out a mad dog or a wild beast into the street."

POETRY.

For the Christian Mirror.

THE DYING CHRISTIAN.

A CHRISTIAN on his death-bed lay—
Life's shallow stream gushed fast away;
But high above disease and pain,
Bright hopes of heaven his soul sustain.

His glistening eyes already see
A blissful immortality—
His spirit feels, without alloy,
An inward peace, a heavenly joy.

He cries, Come Saviour, quickly come,
And take my wearied spirit home;
For in thy strength my soul shall cry,
"Oh grave! where is thy victory?"

Earth cannot now my spirit bind—
All worldly cares I leave behind;
Then come, dear Lord, no longer stay,
And bear my longing soul away.

Source of my light—Eternal Day!
Softly thro' death my soul convey!
Lo! death appears—now, blessed Lord,
Fulfill the promise of thy word.

The struggle's past—and nature gives
The contest o'er;—while death receives
The mortal part, the happy soul
Triumphant gains the blissful goal.

Montreal, September, 1841.

Y.

THE FARMER.

"All the energy of the hero, and all the science of the philosopher, may find scope in the cultivation of one farm."

From the Commercial Messenger.

AGRICULTURE.

AGRICULTURE may be said to be to the state what the heart is found to be to the human body. It is the source from whence must flow the fertilizing principle, which impregnates every thing in its course with its enriching influence, and which furnishes employment and food for the whole human race. To the agency of Agriculture we are indebted for the existence of the mechanical arts, for commerce, and for civilization. To it we owe all the refinements, luxuries, and comforts, which we enjoy. Through its means, the riches of the Gospel have been carried over the deep into distant lands, causing light to appear where darkness and idolatry prevailed.

If the benefits which agriculture has conferred be as important as are here stated, with what zeal should we watch over its interests, lending our aid freely and gratuitously to promote them by every means in our power. Amongst the many reasons which may be assigned for the low ebb to which agriculture has reached, in the Lower Part of this Province, is that of the almost total want of the ordinary elements of Education amongst the agricultural class. This great want has prevented the proper application of improvements in the economy of agriculture, by the Canadian farmer, and has confined him, in his practice, to the continuance of a system which is radically wrong. The consequences may too easily be traced:—his lands have been worn out, under an injudicious course of cropping, while his means, by an improvident course of economy, have shared the same fate. Until Education shall have shed her light upon those who follow the pleasing and invigorating pursuit of tilling the soil, we cannot reasonably expect an amelioration of their circumstances. Much, however, may be done to supply the void which the want of Education has created, by example, and it seems probable, for a length of time at least, that this will be the only mode of conveying instruction. It will be well then that those who are possessed of intelligence, and are blessed with health for the exercise of it, to do so, not only for their own benefit, but particularly for the advantage of the locality where they reside.

A. R. C.

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suitable for Town and Country Trade,
WHOLESALE AND RETAIL,—TERMS LIBERAL.
August 12, 1841.

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JAS. PATTON & CO., Manufacturers and
Importers of CHINA, GLASS, and EARTHEN-
WARE, have a large and well assorted Stock, and
are expecting a further supply by the *Fanny*,
Thomas Hughes, and other Vessels.
N.B.—J. P. & Co. will receive Orders for the
Manufactory, Staffordshire Potteries, and have
them executed there at Pottery prices.
McGill Street,
Montreal, August 12, 1841. }

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BOOT & SHOE MART,
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EDWIN ATKINSON, in tendering to his
Patrons, the Gentry and inhabitants of Mon-
treal generally, his thanks for the distinguished
encouragement he has received, begs to assure
them that the advantages that have hitherto sig-
nalled this Establishment, and gained him a pre-
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will ever be adhered to; and as it is his intention
to Sell ONLY FOR CASH, he will be enabled
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which are Register and Half Register Grates;
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in pairs and sets; Patent Imperial Dish Covers,
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&c. &c.

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