

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.

Vol. I.

MONTREAL, THURSDAY, FEBRUARY 10, 1842.

No. 14.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection,
Of youthful connections and innocent joy,
When bless'd with parental advice and affection,
Surrounded with mercies and peace from on high;
I still view the chair of my father and mother,
The seats of their offspring, as ranged on each hand,
And that richest of books, which excelled every other,
The family Bible which lay on the stand.

The Bible, the volume of God's inspiration,
At morning and evening could yield us delight;
The prayer of our sire was a sweet invocation,
For mercy by day and for safety by night.
Our hymns of thanksgiving with harmony swelling,
And warm from the breast of a family band,
Half raised us from earth to that rapturous dwelling,
Described in the Bible that lay on the stand.

Bless'd Bible, the light and the guide of the stranger,
With it I seem circled by parents and friends;
Thy kind admonition shall guide me from danger,
On thee shall my last lingering hope then depend:
Hope ripens to vigour and rises to glory—
I'll hasten and flee to the bright promised land,
And for refuge lay hold of the hope set before me,
Revealed in the Bible that lay on the stand.

Hail, rising the brightest and best of the morning,
The star which has guided my parents safe home;
The beams of thy glory my pathway adorning,
Shall scatter the darkness and brighten my gloom;
As the wise eastern sages, to worship this stranger,
With ecstasy hastened to Canaan's fair land—
I will adore Him, but not in the manger:
He's seen in the Bible that lay on the stand.

Tho' age and misfortune press hard on my feelings,
I'll flee to the Bible, and trust in the Lord—
Tho' darkness should cover his merciful dealings,
My soul is still cheered by His heavenly word.
And now from things earthly my soul is removing,
I soon shall shout glory in heaven's bright band,
And with rapture of joy, be for ever adoring
The God of the Bible that lay on the stand.

Boston Galaxy.

GENERAL LITERATURE.

A STRANGER'S TALE;

OR, THE DEATH ON THE RIGHTeous.

THERE is an indescribably pleasant melancholy attendant on the bright sunny morning of a Sabbath in summer, to an individual who is among strangers. A solemn stillness pervades every thing; even the lovely works of nature seem to put on a sacred aspect. The feathered songsters breathe forth their melody in subdued strains, and the distant waterfall, now swelling to a deep bass undertone, and now diminishing, till the listening ear scarcely perceives its sound, as the breeze increases and dies away—breaks the silence, only to make the intervening pause the more deep—the more impressive.

Perhaps this is all imagination; be it so; at any rate, it is a feeling which has, again and again, touched the finer sensibilities of the soul, and mel- lowed down the rough exterior which human nature almost unavoidably assumes by a contact with the numberless perplexities attendant on the tumult and bustle of the week. If ever man is capable of one holy emotion—if ever susceptible

of any feelings kindred to angels, it must be at such a time, and under such circumstances.

I had arrived late on the previous evening, in the city of —, and taken one of the most retired lodgings I could find. Exhausted with the fatigue of travelling, I sought rest, and was not disturbed, until the chiming of the bells from the dome of the neighbouring edifice, announced the dawning of the Sabbath. For the first time, I looked from my window. It opened towards the east, and the clouds upon the horizon for a long distance, were tinged with a golden hue, which, as the eye wandered from the point of the sun's approach, gradually became less and less rich, until they were finally exchanged for the mild blue of the sky beyond. Directly before me, a broad sheet of water rolled majestically, and being calm, reflected from its own bosom, the beauties delineated in the heavens above. Beyond its further bank opened an extensive prospect into the adjoining country, sufficiently near for me to see the birds sporting from bough to bough, and now and then to hear the carol of their morning songs.— About me, the spires from the churches of a populous city lifted themselves, seemingly, as sentries to the numerous habitations below them.— To all these, I was a stranger; not one from the thousands about me, could I call friend—not one was there on whom I could bestow a look of recognition—not one with whom I could exchange the salutation of sympathy. No wonder, then, if my thoughts reverted to the circle at my own home;—no wonder that the scene before me, had produced that melancholy I have before described.

The breakfast bell rang, and I descended to the large dining room, not in a mood to join in the conversation that was introduced. I encountered strange faces on every side, and, except interchanging civilities with those in my immediate vicinity, indulged in my own musings during the meal, and then returned to my room, to meditate unnoticed and alone. Would that I might always enjoy the same communion with my Saviour as then;—would that the "fever of the world" might always be, as then, subdued.

This was but one of the bright spots that light the vale of life, and like every other ravishing pleasure in this world, destined to be but of short duration.

Time passed unheeded, and before I was aware of it, the hour of morning worship had arrived, and I descended to the street. But I could not divest myself of the train of thought I had been indulging. The streets were thronged with passengers, and without knowing whither I went, I followed the multitude. I soon found myself treading the carpeted aisles of a spacious church. I entered a pew which was opened to me, and sat down. The deep swelling tones of the noble organ, as its keys were swept by a master hand, alone roused me from my reverie, and told me I was in the house of God. The voice of song ascended in rich harmony from the choir in the gallery above, and directly behind me, and then arose the holy man of God, who poured forth the desires of his heart, in one of the most soul stirring petitions it ever fell to my lot to hear. One might almost feel himself to be in the presence of the King of kings, and see the bright seraphim bowing before the throne. Another hymn was sung, and the minister of the sanctuary read from Psalm 16, "I will pay my vows unto the Lord now, in the presence of all his people, in the courts of the Lord's house." The accents of his voice, as he expatiated on the character of God, falling upon the ears of his hearers, at once prepossessed them in favour of the speaker, and convinced them that he uttered the language of a warm and generous heart, while at the same time the infinite greatness of the subject he advocated, was

brought home to the mind, with an unwonted force. He exhibited the law of God in all its holiness and purity, and thundered forth its awful denunciations to the ungodly, while, at the same time,

"—in strains as sweet as angels use,
The Gospel whispered peace."

He looked back upon the little band that were led by the Saviour, tracing the history of the church down to the present time, and showed that God had never left himself without a witness. He pointed to the sacred emblems before him, as a memorial of the covenant into which his own flock had entered, and entreated them to "be wise as serpents, and harmless as doves;" to walk worthy of the high vocation wherewith they had been called, "redeeming the time, because the days are evil." He closed the book, and descending the steps of the pulpit, requested the candidates to offer themselves for the baptismal rite. For a moment a breathless silence pervaded the assembly, when the door behind me opened, and looking round, I saw the form of a maiden slowly walking up the aisle. Such a countenance I had never before seen. A modest blush, occasioned by the agitation of the scene, was diffused over her lovely features, while the expression of her dark eyes seemed almost unearthly. Is it possible, thought I, that this young and beautiful creature, can forsake the gay circles of pleasure, and put on the sanctity of religion? Can it be true, that she has so far triumphed over the vanities of the world, as to be willing to identify herself with a band of Christians, often calumniated—often made the by-word of the votaries of pleasure?—Ay, it was true. She had tasted the cup of earthly bliss. She had drunk deep of its alluring tempting flow,

"—till presently it turned
Bitter within her, and her spirit grew
Faint for undying waters.
Then she came
To the pure fount of God, and was athirst
No more."

She stood before her spiritual guide; he read to her the confession of faith, to which she assented; then raising the silver chalice in one hand, with the other he impressed upon her fair forehead the seal of the promise. The worshippers arose; and taking her right hand, he welcomed her to the fellowship of the saints. The ceremony ended. She retraced her steps, and I again saw the expression of that face! Never does woman appear half so lovely as when her soul is warmed by the influence of piety. Of all things in nature, the irreligious female appears the most inconsistent. To woman we look for all that can beautify and adorn the character,—for the cultivation of the social sympathies of our nature,—for all that is generous and ennobling. And we are seldom disappointed; but, if to all these is added the glowing flame of piety, a tenfold charm is diffused over the whole character. Such were my reflections.—And now once more the voice of prayer ascended to heaven, and the congregation dispersed. I returned to my lodgings, and spent the remainder of the day in solitude.

(To be continued.)

PLEASURE is no rule of good, since when we follow pleasure merely, we are disgusted, and change from one part to another, condemning that at one time, which at another we earnestly approve, and never judging equally of happiness whilst we follow passion and mere humour.

THE TRAVELLER.

DEMOLITION OF A DEVIL TEMPLE.

In Savel, a large and populous village in Southern India, the Gospel, (says the Rev. Mr. Dent) has publicly triumphed over heathenism. We had a few families there under instruction, of the Shtar tribe. During the year, all of them, with three exceptions, joined the congregation; and they then agreed among themselves to demolish their *puccol*, (or devil temple,) and convert it into a place of worship. Soon after, I visited the village, and the people informed me of their intention. I rejoiced, exceedingly, that they had come to this determination, and encouraged them to it, by citing a few passages of Scripture that relate to the destruction of idolatry. They asked me to come to the spot: and I did so to witness the spectacle. The most forward among our people entered the temple first; and one of them, with an axe in his hand, and with this sentence, "O Christ, help!" in his mouth, gave the chief idol a blow, and severed the head from the body; then came others, and threw down the idols and altars that were therein, demolished the inner courts and walls, and levelled them all to the ground. The idols, broken to pieces, they threw out for public exhibition, saying, "Such are the gods we have ignorantly worshipped and believed all this time! They cannot help themselves; how can they help us?" There was a great crowd of spectators collected together at this place. The heathen of the village were quite angry at this outrage, and injustice, as they termed it, and would have made some attempts to recover the gods, but my presence tended considerably to still them. The heathen cried out, "O ye fools, ye madmen! what have ye been doing? Have ye cut down and destroyed the tutelary gods and goddesses of your village? Be sure that you and your families will ere long be visited. Ammen will revenge herself upon you all, shortly." Our people replied: "These are sand and clay made by our own hands: they can never do us any injury! The Lord Jesus alone is God: Him we all worship, and he will protect us." I had a good opportunity of addressing the crowd on the folly and absurdity of their religion, and of directing them to the Lord Jesus, the Saviour of poor lost creatures. The sight was overpowering to me, having never witnessed any thing of the kind before; and I thanked God for this public triumph of Christianity over idols and idolatry in the village. We went afterward, and had a prayer in that place, which but a little before was a devil temple, and a nest of all noxious things! Oh, who would not unite with us in prayer, that the Lord might pour out his Spirit upon the heathen, and enable them to cast their idols of silver, and their idols of gold, which they made each one for himself to worship, to the moles and to the bats; and to return unto the Lord our God! A neat chapel has since been erected on the spot where the temple stood.

A ROYAL MARRIAGE AT TONGA.

From the English Missionary Notices.

On Tuesday the 14th May, 1839, there was a royal wedding celebrated here. The bridegroom is a Chief of the very highest rank: his Christian name is Cicero, and his title *Tuilechaki*. He is a Local Preacher. He spent several years of his life at Fejee, and returned to this place near four months ago. But, prior to his coming, he had heard of the charms of Princess Charlotte, of Vavou, King George's only daughter; and no sooner did he see her than he determined to pay his addresses to her. He wrote, and, according to the custom of the Friendly Isles, soon obtained a direct answer; which was in the affirmative. No sooner was the affair made known, than Josiah Tubou, and the other Chiefs here, requested King George to bring his daughter to Tonga to be married. He acceded to their request, and they immediately began to make preparations for the event on an extensive scale. All the heathen Chiefs, as well as Christian, contributed to it. Great quantities of yams and of native cloth were brought from the different fortresses to Nukualofa; and on the 11th May, about noon, the fleet from Haabia and Vavou was discovered off this place. It consisted of twenty-six double canoes. A sort of drum was immediately beat, to collect our people together, to prepare kava and food for the reception of the guests.

The place was soon in a bustle, men, women and children running to see the canoes, some of which were drawing near to shore. The King's canoe, in which were the Queen and the bride, was first, she having outailed the rest. The scene was lively, and interesting in the extreme to us. The number of people on board was immense: there were one hundred and thirty persons in one canoe.

As soon as the principal part of the Chiefs and men came on shore, they proceeded with King George to Tubou's residence, to drink kava. The ladies formed another party. The old King sat in the centre of his house; and the Chiefs, according to their name of office, took their stations on each side of him; while the bulk of the people sat opposite. In the evening, we had a great many visitors; and, the next day being Sabbath, we divided the congregations, which were immense. King George preached in the large chapel, in the evening, a very useful and excellent sermon.

On Monday, the preparations were made on a magnificent scale; we reckoned sixty-two baked pigs, besides two hundred baskets of other kinds of food. Tuesday was the day fixed for performing the grand ceremony. The reading, which formed the sides of the chapel, and the outside fence, were taken away, in order to accommodate, in some measure, the multitude who would assemble to witness the scene.

Soon after daylight, the people began to collect in great numbers, Christian and Heathen. The chief women were engaged in the meantime, in adorning the bride and bridegroom; and a little before ten o'clock, the *lali*, or "drum," was struck, to give notice that all was ready. We went to the chapel; where there was such a mixed multitude assembled, inside and outside, as I never saw before there—every one dressed in his best apparel. After waiting a short time, the bride and bridegroom made their appearance; the former walking first, as is the custom here on such occasions, both in going to and returning from worship on the day of marriage. We began the service by singing and prayer; the congregation then chanted the *Te Deum*; after which Mr. Rabone delivered a short address on the duties of husbands and wives. I then performed the office of marriage, spoke a few words of exhortation, and concluded with singing and prayer.

Thus ended one of the most interesting marriage-ceremonies I have ever witnessed in the Friendly Islands. There were two Kings and two Queens present, the Tamaha, all the chiefs of Haabai and Vavou, with many belonging to Tongataboo. The bride is a very fine person, quite the image of her father. They are devotedly attached to each other.

On Thursday, King George and Queen Charlotte, and the newly married pair, dined with us. The King preached in the evening, and again on Sunday. We had an abundance of religious services. I should think, there were upwards of one hundred Local Preachers here from Haabai and Vavou. The visitors conducted themselves with the greatest propriety; and, I believe, great good will result from this marriage having taken place at Tonga. Fatu and Maafu, two of the principal heathen chiefs, as well as several others of minor importance, have been here near a fortnight, at the *kuloaga*, or "feast."

This is a very pleasing indication that Satan's kingdom is divided against itself here, O that it may speedily fall, and the kingdom of the Redeemer every where prevail! I have received a model of a Tonga canoe from King George, which he wishes me to present, with his best wishes, to the Missionary Committee.

TROPICAL THUNDER-STORM.

In tropical countries, the phenomena of thunder-storms are more dreadful and appalling than in our temperate climate. The thunder frequently continues for days and weeks in almost one incessant roar; the rains are poured down in torrents, and the flashes of lightning follow each other in so rapid a succession, that the whole atmosphere and the surrounding hills seem to be in a blaze. In some instances, the most dreadful effects have been produced by the bursting of an electric cloud. In 1772, a bright cloud was observed at midnight to cover a mountain in the Island of Java; it emitted globes of fire so luminous that the night became as clear as day. Its effects were astonishing. Every thing was destroyed for seven

leagues round. Houses were demolished; plantations were buried in the earth; and two thousand five hundred and forty people lost their lives, besides one thousand five hundred head of cattle, and a vast number of horses and other animals.

ILLUSTRATIONS OF SCRIPTURE.

[FROM "NOTES ON EGYPT," BY REV. A. DUFF, D.D.]

"And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink."

In reading the account of Moses' "ark of bulrushes daubed with slime," a British reader, judging by comparison with the products of his own soil, often thrills at the idea of extreme insecurity which the description presents to his fancy. On the banks of the Nile his fears would be abated. There, the bulrushes grow at this day—thick, strong, tough reeds, fit, when united, to bear a man not less than an infant; and many of the native boats are still to be seen, plastered over with no other substance than the glutinous slime of the Nile, instead of pitch and tar.

"Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves."

JUDGING solely from home experience, the illiterate is often surprised and at a loss to conjecture what the process above alluded to can possibly be. On the banks of the Nile that process is still abundantly exemplified. The bricks are not first fashioned, piled up, and then subjected to a furnace heat, as in our native country. No—straw, or stubble, is collected in large quantities, cut or chopped into small pieces, intermingled with a large mass of the clayey slime to render it more tenacious; and lastly, when portions of this mixture have been separated and moulded into their destined shapes, they are spread out and exposed to harden in the sun. Sun-made bricks of this composition of straw and clay often become as enduring as granite rocks.

RELIGIOUS LITERATURE.

A SURE FOUNDATION.

"BEHOLD! (says the everlasting King,) I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." This text contains a noble display of our Saviour's consummate ability for this great work, is admirably calculated to preserve the mind from distressing fears, and to settle it in a steady tranquility.

How beautiful the gradation! How lively the account, and how very important the practical improvement! Come, look at the inscription which is engraven on this wonderful stone—*Behold!* Intended to rouse and fix our most attentive regard. The God of heaven speaks. He speaks, and every syllable is balm—every sentence is rich with consolation. If ever, therefore, we have ears to hear, let us bend them to this speaker, and on this occasion.

A stone.—Every thing else is sliding sand, is yielding air, is a breaking bubble. Wealth will prove a vain shadow—honour an empty breath—pleasure a delusive dream—our own righteousness a spider's web. If on these we rely, disappointment must ensue, and shame is inevitable. Nothing but *Christ*, nothing but *Christ*, can stably support our spiritual interests, and realize our expectation of true happiness. And, blessed be the divine goodness! He is, for this purpose, not a stone only, but

A tried stone.—Tried, in the days of his humanity, by all the vehemence of temptation, and all the weight of afflictions; yet, like gold from the furnace, rendered more shining and illustrious by the fiery scrutiny. Tried in the character of a Saviour, by millions of depraved, wretched, ruined creatures, who have always found him perfectly able, and as perfectly willing, to expiate the most enormous guilt, to deliver from the most inveterate corruption, and to save to the very utmost, all that come unto God through him.

A corner stone.—Which not only sustains, but unites the edifice; incorporating both Jews and Gentiles, believers of various languages, and manifold denominations—here, in one harmonious bond.

of brotherly love—hereafter, in one common participation of eternal joy.

A precious stone.—More precious than rubies—the pearl of great price, and the desire of all nations. Precious with regard to the divine dignity of his person, and the unequalled excellency of his mediatorial offices.

A sure foundation.—Such as no pressure can shake—equal, more than equal to every weight, even to sin, the heaviest load in the world. *The rock of ages*—such as never has failed, never will fail, those humble penitents who cast their burden upon the Lord their Redeemer—who roll all their guilt, and fix their whole hopes, on this immovable basis. Or, as the words may be rendered, *A foundation! a foundation!* There is a fine spirit of vehemency in the sentence, thus understood. It speaks the language of exultation, and expresses an important discovery. That which mankind infantly want—that which multitudes seek, and find not—it is here! it is here! This, this is the foundation for their pardon, their peace, their eternal felicity.—*Hervey.*

I WILL FEAR NO EVIL.

This fearlessness of evil as to the future, this power of contemplating without alarm the passage through the deep waters of trouble, and through the valley of the shadow of death, is the privilege of faith, and the blessedness which belongeth unto the adoption; and were we duly sensible of the magnitude, and the fulness, and the freedom of the unspeakable gift which God has given to his Church in giving Christ Jesus, and all things in Him; and in giving the Holy Spirit, to make all these things ours; and did we seek unto the Lord with holy confidence and bold requests for the very largest, chiefest, yea, for all the blessings which his precious blood has purchased, we too should say with David, "I will fear no evil." Where our fears do not arise from our worldly dispositions and worldly compliance—from our inconsistent lives, and unsanctified tempers—from our grieving the Holy Spirit by an unholiness; they spring, and, therefore, in the broken-hearted and sorrowful contrite ones, do arise from legal fears and a want of realising the exceeding great and precious promises which are their rightful portion, and not from any will or purpose in Jehovah, that they should be thus fearful. Oh, God would have us stand fast in the liberty wherewith Christ has made his adopted free. He would have us fear no evil, since no evil can ever reach those around whom Jesus throws his everlasting arms, and for whom he sanctifies every dispensation, and causes all things to work together for good.—*Rev. H. J. Owen.*

RELIGION IN DAILY BUSINESS.

THAT a solemn sense of the majesty of God, the benignity of his nature, the benevolence and wisdom of his providence, and the riches of his grace, should thoroughly possess our souls, when sitting in the earthly courts of the Most High, hearing an exposition of the oracles of the living God; when engaged in the morning and evening exercises of the family altar, and when in the more secret communion of the closet, is readily admitted by all who make any pretensions to religion. But that these feelings should be inwrought into the very texture of the soul, constitute part of our nature, and paint the image of heaven upon every action of life, is a theology which few practically believe. Yet this is the theology of the Bible—"Be thou in the fear of the Lord all the day long," not merely during the devotions of the morning and evening, or when a friend converses with you upon the subject of religion, but constantly, "all the day long." Thus religion must be a habit—not merely an ornament to throw on at particular times, when circumstances seemed to demand it; but the daily and hourly attire of life. Many professors of religion, as soon as sabbath is over, and the daily periodical worship of the family is performed, throw over them the costume of the world, and so completely conceal the garments of righteousness, that they can mingle with the world in all the busy transactions of life, from day to day, and from sabbath to sabbath, and the world not know that they are citizens of another country. There is a despicable deception about this, unworthy the character of a citizen of heaven. Are they ashamed of their royal robes, and yet good citizens of the heavenly kingdom? This cannot be. No true subject will be ashamed of the royal court. Here, then, is the test of your loyalty—

will you wear the garments of righteousness, to distinguish you as the children of God, and subjects of the Great King, constantly uncovered, in the shop, at the counter, on the farm, and in all the walks of life? That you should do so was the design of Him who clothed you so richly; and they are garments better adapted to all the lawful business of life, than the garments of worldly mortality.—Thus, to incorporate religion into every action of life; will save us from wounding our conscience, from dishonouring our profession; it will calm us amid the perplexities of life, and greatly augment our religious enjoyment and fellowship with God.—*The Presbyterian of the West.*

COME, LORD JESUS.

COME Lord Jesus, as a counsellor to guide us, as a rock to support us, as a friend to comfort us, as a fountain to supply us; come, Lord Jesus, in the day of fulness, and make us thankful; in the day of want, and make us contented; in the day of our sin, and make us penitent; in the day of our affliction, and make us patient; in the day of temptation, and make us confident; in the day of sorrow, and make us joyful; in the day of health, and make us mindful; in the day of life, and make us watchful against the day of death; in the day of sickness, and assure us of the blessed issue of our pilgrimage; in the day of death, and translate our souls into a glorious life. Even so, come, Lord Jesus.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, FEB. 10, 1842.

WITH our last number terminated the first half-year of the existence of the *Christian Mirror*. Through a variety of difficulties, we have been kindly sustained and encouraged by the Christian public generally; and we have much pleasure in announcing, that the patronage extended to us has considerably exceeded our expectations. Our subscription list is steadily increasing, and we continue to receive from our Agents and others the most cheering and encouraging accounts of the manner in which the work is appreciated by our numerous readers.

We believe we can safely lay claim, in the conducting of this journal, to an impartial and a sincere desire to contribute to the spiritual improvement of the public at large,—our object being, not to proselytise to any one section of the Church of Christ, but simply to impress upon the minds of those who profess to be the followers of the meek and lowly Jesus, to whatever body they may be attached, the ABSOLUTE NECESSITY of *experimental piety* and *practical godliness*—without which all religious profession is worse than useless, and can never bear the scrutiny of the Great Judge. We are fully of opinion, that the consistent walk and holy deportment of professors of religion, would do more towards the spread of vital godliness in the world, especially in those parts which have been favoured for many years with the blessed Gospel of the Son of God, than thousands of gold and silver. Our ardent prayer is, that all our readers may be enabled so to act, as to convince the world around, that the religion of the Bible alone can afford that happiness which all are desirous to experience.

In the accounts published in the *Mirror* from time to time, of the progress of religion in the world, we may have seemed to lean to the operations of particular sections of the Church. But should the labours of any have been overlooked, or but partially noticed, in our columns, the circumstance has arisen, not because we estimate them less than the labours of other denominations, but from a want of information respecting their operations. We shall at all times be happy to publish accredited accounts of the advancement of the Re-

deemer's kingdom, by whatsoever instrumentality effected, should such information be furnished us.

It shall be our constant study to render our journal still more useful and interesting; and we confidently hope, that by increased operation on the part of our Agents and friends, (which is most respectfully solicited,) the circulation of the *Mirror* will be materially extended.

We have struck off some extra copies of the present number, so as to meet the cases of those who wish to subscribe. An early application will secure the work from the commencement, as a few sets are still on hand.

For the following account of the Religious Anniversaries, lately held in the Wesleyan Chapel in this city, we are indebted to the *Register*:—

CANADA SUNDAY SCHOOL UNION.

The Fifth Annual Meeting was held on the evening of Tuesday, 25th January. The attendance was good, and evinced an increased public interest in this too-little known Society.

An interesting report was read by Mr. J. C. Becket, the Secretary, by which it appears great good is being done by the Union, in aiding new schools where formerly none have been, and which without the help afforded by this Society, could not have existed for want of the indispensable requisite of books.

The benevolent income is more than double that of the former year, although yet small, when it is considered that the benefits arising from the effort of the Sunday School Union may be multiplied without limit.

Fifty-two of the Libraries supplied by the Religious Tract Society, London, at half price, have been sold during the year, and are much prized in every quarter. The Rev. Messrs. Eason, Taylor, Wilkes, Crofts, Carruthers, of Montreal, and Mr. Fox of Granby, severally addressed the meeting; urging the utility and efficiency of this Society, and the necessity of giving a religious education to the youth of our land, and the importance of union and co-operation in order to attain this most estimable object. For the establishing of new schools, and the aiding of weak ones, very considerable funds are necessary; and we would commend to the liberal support of Christians of all denominations the Canada Sunday School Union.

MONTREAL AUXILIARY BIBLE SOCIETY.

The Twenty-first Anniversary of the Montreal Auxiliary Bible Society was held in the Wesleyan Chapel on Wednesday, January 26. The Hon. Peter McGill, the President of the Society, in the chair. This was perhaps the largest and best annual meeting that has yet been held by this very important Society. The communications and handsome place of worship was well filled, and the proceedings were listened to with unwearied attention until a late hour.

From the report it appears, there is a steady progress in the various departments of the Society's business; its sales and its gratuitous distributions have also been augmented during the last year.

The first Resolution was moved by the Rev. H. Eason, in an admirable speech, and seconded by the Rev. Wm. Thomson, in a short address, given in an excellent spirit. The Rev. J. Girwood supported the Resolution, and dwelt upon the superiority of the Bible to every human creed or system, and the incalculable value of the glorious Gospel it reveals.

The second Resolution was moved by the Rev. W. Squire, in a solemn and impressive address, followed by the Rev. C. Strong, who pronounced a well-merited eulogy on the Parent Society, and was very happy in his illustrations throughout a well delivered speech.

The third Resolution was moved by the Rev. M. Willoughby, of Timby Church, who urged, with much effect, liberality in sustaining the Society's operations. This Resolution was seconded by the Rev. J. J. Carruthers, with his usual ability; but we were sorry to see that this gentleman was hampered for want of time. The Rev. Robert Cooney followed with a tact and

fervour peculiar to himself. Some of his numerous and truly original illustrations, told powerfully on the audience. The Rev. James Thompson, Agent of the British and Foreign Bible Society, moved the fourth Resolution; but as the evening was far advanced, made only a very few observations, and for the same reason the audience were disappointed in not hearing the Rev. W. Taylor. The whole passed off with great eclat; a truly catholic and united spirit pervaded the entire proceedings; much that was truly valuable fell from the several speakers; and we trust, that the effect produced will be the greater extension of the Society's operations.

A collection was taken up amounting to £41.

By the late English papers, we learn, "that the new Bishop of the United Church of England and Ireland in Jerusalem was 17 or 18 years ago the officiating rabbi of a synagogue at Plymouth, in which town he was baptised by the late Archbishop of Tuam. The bishop is of pure Hebrew descent, of the tribe of Judah; his wife, Mrs. Alexander, is also of the purest Hebrew blood, and of the tribe of Levi, thus uniting in one, the royal and the priestly tribes. The news of the appointment of a protestant English bishop to reside at Jerusalem has greatly surprised the Turkish ministers, who are not disposed to encourage an English protestant establishment there, as, by creating more jealousies, it may lead to serious consequences. The Turks would not care much if there were a hundred English Bishops at Jerusalem, but the Maronites, Greeks, Armenians, and others, would take the alarm, and get up disturbances."

The Rev. John Cruikshanks, the father of the Presbytery at Stralbhogie, one of the seven ministers nominally deposed by the last General Assembly, died at the Manse of Glasse on the 20th ult.

Our readers will be pleased to learn, that the long-talked-of project, the establishment of a House of Industry in Montreal, is at length in a fair way of being commenced. We know of no institution that appears to us better calculated to improve the condition of the poor: as it is expected to furnish suitable employment for all, of every capacity—thus providing against the practice of public begging, which is not only disgraceful to any community, but in too many instances, we fear, encourages idleness and drunkenness.

At a public meeting of the citizens of Montreal, held for the purpose of determining upon the best means of appropriating the charitable fund collected for the celebration of the birth of the Prince of Wales, it was resolved,

That it is the opinion of this Meeting that the fund raised for charitable purposes, agreeably to a Resolution of a General Meeting held for the purpose of celebrating the Birth of the Prince of Wales, instead of being applied as at first proposed for distribution to the poor generally, be employed to erect a building capable of affording accommodation for a House of Industry, and for the support and employment of the really poor, which might not only answer that purpose, but also serve as a permanent memorial of the Birth of the Young Prince.

We take the liberty of reminding the lovers of sacred harmony, that a rich musical treat may be enjoyed, in St. Gabriel Street Church, to-morrow evening; those who have not yet supplied themselves with tickets, will do well to make immediate application. As the proceeds are to be appropriated to the missionary fund connected with that church, the attendance will doubtless be numerous. We understand that this is intended to be the first of a series of Concerts, to be held successively in the different Scottish Presbyterian Churches in this city, for the same laudable purpose.

[FOR THE CHRISTIAN MIRROR.]

ON FAMILY WORSHIP.

NO. III.

"Then David returned to bless his household." 2 SAM. vi. 20.

O Thou, whose covenant is sure
To all who fear thy name;
Whose mercies age on age endure,
Eternally the same:
Thou art our fathers' God—we plead
That title: we are thine.
Pour down thy Spirit on our seed,
And sanctify our line.

CONDER.

THAT family prayer is a mean of grace calculated to promote the eternal interests of those who punctually observe it, the experience of every Christian, who studies to walk in all the commandments and ordinances of the Lord blameless, will readily acknowledge,—whilst enough, I should think, has been stated to show, that those who have either partially or totally neglected this duty, should set about it without delay.

The advantages which flow from a conscientious and punctual observance of family worship are of such a number and magnitude, as to constitute of themselves a powerful obligation to fulfil this duty.

When the duties of the day are commenced and closed with worship, an order and regularity will be diffused throughout all its concerns—its influence will be felt on the minds and life of those engaged in it. Knowing that such an exercise will be steadily engaged in, both the head and members of the family, will have their affairs in such a state, that it may be gone through with convenience, and thus its temporal well-being will be advanced, by the habits of regularity and dispatch that will be acquired.

It has likewise a tendency to promote industry and sobriety. For how can any individual supplicate God, morning and evening, to bestow blessings upon his family, and to supply their continually recurring wants, and yet put forth no exertion, by honest industry, to obtain for them a comfortable subsistence, or squander the fruits of it on what is often the ruin of both soul and body! He cannot, without a gross outrage on piety and consistency, persevere in asking what he strives not to gain, or what he abuses when received. Strict attention to the duty of family prayer is calculated to draw down the blessing of heaven upon the labours of the family. It is the blessing of God alone that maketh rich—and if we do not ask that blessing, how can we look for it? Has He not promised "to bless the families that call upon his name," and the "little that a poor (pious) man hath is better than the riches of many wicked?"

Family worship must and does exert a powerful influence on the spiritual interests of those who practise it. It is beneficial to parents, children, and servants. It brings the mind of the parent into close contact with Divine realities, and in circumstances from which his heart cannot fail to receive deep and lasting impressions. For though, in the closet, the heart of the pious parent may often be strongly affected by the contemplation of heavenly things, yet, in family worship, the very idea that he is surrounded by those who are dearest to him on earth, and that he is conducting their devotions, must awaken all the sensibilities of his nature, and produce feelings delightful and improving. To the children of a household, the regular discharge of this duty must be highly advantageous. It will lead their minds to habits of reflection on objects of the first magnitude. It will tend to enrich their minds with a knowledge of God, and the way of salvation—it will train them to habitually think of his excellence, and to reverence his authority—it will implant principles within them, that will lead to faithful discharge of both divine and human obligations—and thus prepare them for a future and unchanging state of existence. Children habituated to such exercises, will be better fortified against bad example, and more restrained from the commission of crime, to which youth are prone. They cannot feel the same liberty, after regularly joining in such a duty, as those who have not engaged in it, to disobey their parents, to lie or cheat, or swear or steal. And whilst we would acknowledge that there have been not a few, who en-

joyed this privilege under the parental roof, and who have no sooner launched into the world, than they have apparently forgotten all that they saw in their father's house; yet, it is an unquestionable fact, that the great majority of those who in manhood are intelligent and devout, have belonged to families in which the worship of God was maintained. And even many of those who despised the counsel of their parents, have been arrested in their career of folly, by a remembrance of what they witnessed and listened to in former days. A casual word, or trifling incident, has been known to awaken in them recollections of those sacred moments when they formed part of that family group that surrounded the altar which their father had reared—when they knelt by a father and mother's side; and so pierced have they been by convictions, that they have relinquished their sinful course, and sought their happiness in the favour and service of their father's God.

All the other modes of instruction, which a parent may use, all the lessons he may inculcate, will not be productive of the same measure of success, as might be expected were the duty of family prayer attended to. The parent, who either totally or partially neglects family worship, will be found, in general, giving himself very little trouble about the spiritual improvement of his children. If children have got even a moderate share of religious education, they cannot but know, that it is the duty of their parent to engage in such devotional exercises; and how can they, with a knowledge of this fact, and at the same time of the fact that these are not attended to, be disposed to listen to any exhortation on duty? How can they believe him to be earnest, when he tells them that God requires, and is entitled to, cordial obedience, and that he will severely punish all who transgress his law, while they are conscious that he does himself withhold that obedience, and disregard the threatened vengeance? Let not Christians think that children cannot detect such inconsistency, for they are quick-sighted enough to spy out what is far less obvious, aye, and depraved enough to turn it to advantage in excusing themselves.

If parents are really desirous to benefit the souls of their children, they must testify by their conduct (the high regard they have for their own. Let them not complain of the waywardness of their family, and the little effect which their instructions produce, so long as they are themselves, by inattention to duty, doing what is calculated to counteract all their efforts to improve them.

If we are authorised to hope for such religious and moral advantages (and many more might be added) to flow from the regular observance of family worship, and to fear, that the opposite results will be produced where it is not observed, is it not the duty of every parent to be conscientious in fulfilling it? If it be incumbent on him to do all that lies in his power to promote the temporal advantages of his children, is not the duty infinitely more urgent, to do every thing in his power to promote their spiritual well-being?

In conclusion, let me intreat such as have never, or partially, worshipped God in their family, to call to mind the solemn pledge you gave before God, angels, and men, when your children received the ordinance of baptism, that you would bring them up in the nurture and admonition of the Lord, and would worship God along with them; and how can you reconcile the violation of such obligations, not only with your characters as Christians, but as men of honour? Let any Christian parent seriously reflect, what must be the state of his feelings, if his children should be taken from him by death, whilst he seldom or never worshipped God in their presence! With what agonizing emotions will you watch over their dying struggles, or visit their graves, when you reflect, if they have perished, their blood must come upon your head, having neglected, by your example, to bring them up in the fear of God, and to worship Him before them! And should Death get his commission, to call you from time into the presence of your Creator, how could you exhort them, in your last moments, to trust in that God, before whose throne they had seldom or never witnessed you kneeling?

May every Christian parent, and every head of a family, imitate the conduct of David, who "shewed forth the loving-kindness of the Lord every morning, and declared His faithfulness every night,"—then may every parent calmly resign his spirit into the hands of God, assured that he who has been his God, will be the God of his succeeding race.

February, 1842.

L. Z.

[FOR THE CHRISTIAN MIRROR.]

THE STORM.

A DIALOGUE BETWEEN A FATHER AND HIS CHILD.

"FATHER, is there but one God?"

"But one, my child."

"Yes, father, I'm sure of it, because you tell me so. But, oh! do you remember that dreadful night, when the wind howled so, and the great apple-tree was blown down, and the thunder and lightning frightened me—and you and all the servant-men went down to the shore, because you heard guns. And after a long a very long time, you came back again, and I heard your voice, and ran to the kitchen to meet you; and you looked very pale, and were kneeling beside a poor young lady, laid upon a board, with her hair hanging all about her; she was cold and wet, and her clothes were torn, and had blood upon them—and she would not breathe, all you could do—and you said she was dead; and the beautiful vessel we had seen in the evening, you said, had been dashed to pieces on the rocks, and that the sailors had fired guns to tell you of their danger, but no one could go to them, and they were all lost. Father—you said the hand of God directed the storm. Oh! what a terrible God!"

"Yes, my child, it was a fearful thing to see that huge vessel, but a few hours before the pride of man's workmanship, to see her dismantled, and powerless on the rocks, far from the reach of human aid, and threatened every instant with destruction, as the enormous waves broke over her. The bright flashes of lightning in the pitchy darkness of the night showed us all this, my child, and we could even see the poor sufferers clinging in numbers to the masts and rigging for safety; but ere we left the shore, a sea more powerful than the rest had shattered her to pieces, and the succeeding waves, as they came rolling on, showed at our feet all that remained of the beautiful fabric, and its ill-fated crew. But do you still look upon God, my child, as a terrible God—and why do you ask me is there but one God?"

"Because, dear father, the next time you talked of him, he seemed so different to the God who destroyed the beautiful vessel, and the hundreds of people in her—that I thought there must be more than one God. It was soon after dear mama had gone to heaven. You were sitting at the drawing-room window, in the old arm-chair; mama's work-table was beside you, with her books upon it. You had forgotten to order candles, but it was not very dark, for the moon was shining, and I could see that you were thinking of something in the sky. I sat on your knee a long time, dear father, while you told me of God. You pointed to the moon, and the beautiful stars, and told me that I should love their Maker—that God had made them, and continually directed their movements—that the little trembling stars were great worlds—much, oh much larger than ours, and that their number could not be reckoned. You told me, that while we were sleeping, God was watching these beautiful stars—and that he had not only made the great sun to light us by day, and the moon and the stars by night, but that he had done much more for us—indeed, that you would never be able to tell me how great or how good he was—for that everything we had was given us by him. Father, if this is the same God, how terrible he is when he is angry!"

"Yes, my child, the God who directed that storm, is the same God who is so kind, so bountiful to us. At times he sees it necessary to afflict us, but he always does so in mercy, and for some wise end, which we may not perhaps understand. And this great God, who has made the world, the sun, and the moon, and the stars—who is so very wonderful, and, when he orders the thunder and lightning, so very terrible."

"Is he in heaven?"

"He is, my child."

"Yet, dear father, when I came to you the other morning, and asked you what you were doing, you said you were praying to God, and that God was beside you, and listening while you prayed. Is this the God that inhabits heaven—how can he be in heaven, and hear you praying in your closet?"

"My child, God is in heaven, and every where, at the same time. He sees all you do, hears all you say, and knows all you think. There is but one God, and we are his creatures. He can regulate the innumerable worlds that roll in their sphere—guide the sun in its path—bid the world revolve in its appointed time—still the raging sea—or summon the tempest to appear—direct the fields to yield their increase, and the little flower to blossom. He can keep you from danger by night and by day, and listen to your prayers, and do all and much more than this at the same moment—for he is every where present, knows every thing, and can do every thing. Yes, my child—the same God who inhabits heaven, filling it with glory by his presence—the same God who is there surrounded by myriads of angels and blessed spirits—that God, who made all things by his word, and continually upholds them—that God, who created us, and in whom we live, and move, and have our being—that God, who gives to the sun his glory, to the moon and the stars their beauty—that God, who is so terrible when he is angry—before whom all powers must bow, and kings be subject,—that God condescends to attend to the wants of his people, and to listen to their prayers, to the prayer even of a little child. 'Tis he who can keep you, my child, from every danger—'tis he who can give you every thing that is good for you—'tis he who can make you virtuous and happy, and beloved by all;—and all this he will do, if you pray to him for it. And that you may know how to pray, he has above all given you his *Holy Bible*. This is his best gift, and of more value than all else we possess."

"Dear father, I will read the Bible, that I may know more of this God, who is so very wonderful, and so very good."

"Do, my child."

January, 1842.

J. D. M'D.

THOUGHTS ON PHRENOLOGY.

NO. V.

It may be doubted whether Phrenology will ever become so practical, and generally useful, as some of its advocates endeavour to make it. Whether, for instance, individual character can be described correctly by an examination of the head: for, first,—It requires a thorough knowledge of the subject, which few have an opportunity of acquiring. 2d. It is necessary to ascertain whether the individual be converted or unconverted: as, in one case, the manifestations of mind will be very different from what they will be in the other. 3d. The temperament must also be known, as on this depends the degree of activity: the same organisation connected with a phlegmatic, will differ considerably when connected with a nervous, temperament. 4. The age of the individual must be taken into account, the strength of the manifestations differing very essentially in youth, manhood, and old age. 5th. Whether the organs be healthy or unhealthy. 6th. The manner in which he has been trained, as great mental and moral barrenness may exist with a finely developed head, unless the mind has, through its organs, received a proper education.

These remarks are not made with the design of depreciating the value of the science, but to caution those who may otherwise be too hasty in judging from external appearances. The advantages of the science are sufficiently obvious, without insisting on the truth of every popular notion respecting it. Some of these advantages may be summed up in a few words, and are as follow:—

Phrenology makes us better acquainted with ourselves and with mankind.

It is of essential use in the training of children, and in this light recommends itself to the study of parents and teachers.

It accounts for the foibles and weaknesses of our fellow-men—shows how real excellence may exist

with traits of character by no means amiable—and, consequently, is calculated to make men more charitable in forming their estimate of human character.

Its use is felt and acknowledged by the preacher who wishes to touch some of the most powerful springs of human action; hence, says the learned D. Welsh, D.D., Professor of Church History in the University of Edinburgh:—

"I have found the *greatest* benefit from the science as a Minister of the Gospel. I have been led to study the evidences of Christianity anew in connexion with Phrenology, and I feel my confidence in the truth of our holy religion increased by this new examination. I have examined the doctrines of our Church also, one by one, in connexion with Phrenology, and have seen the most wonderful harmony subsisting between them. And in dealing with my people in the ordinary duties of my calling, the practical benefit I have derived from Phrenology is inestimable."

February, 1842.

ENCEPHALO.

SUMMARY OF NEWS.

LATER FROM ENGLAND.

ARRIVAL OF THE STEAMSHIP BRITANNIA.

The most important news received by the Britannia is the signing of a treaty of the five powers, England, France, Austria, Russia and Prussia, for the suppression of the slave trade, by which they allow the right of search; and any ships of either nation employed in the slave trade are to be treated as pirates.

The trade of Great Britain is, certainly in a worse state than when we received our last accounts.

The Queen Dowager's health continues to mend, and a satisfactory bulletin is consequently expected to be issued. Her Majesty has now for some time derived considerable benefit from passing the night in an undisturbed state, and from enjoying more regular sleep then during a long period after the commencement of her indisposition.

The baptism of the Prince of Wales is expected to take place at the end of the next month, in St. George's Chapel, Windsor.

Parliament has again been prorogued from the 21st of December to the 3d of February, then to meet for the despatch of business. Her Majesty has already announced her intention to open the ensuing session of parliament in person, and it is generally expected that our beloved Sovereign will be accompanied on that important and interesting occasion by all the royal and distinguished foreigners invited to witness the christening of the Prince of Wales.

By an order in council, dated December 10, the name of the Prince of Wales is to be inserted immediately after that of Prince Albert, in all the prayers, canons, and collects for the royal family.

The infant heir to the British throne has been created Prince of Wales and Earl of Chester.

The contemplated emigration meeting in London has been suspended, the requisitionists having full reliance on the government, which is considering the subject.

The chartists in the neighbourhood of Birmingham have lately been very active.

The horrible mania for firing property appears to be spreading throughout the country. Several acts of incendiarism have lately been perpetrated in Berkshire and Nottinghamshire.

LORD ASHBURTON'S MISSION.—It gives us much pleasure to announce that the Right Hon. Lord Ashburton, at the request of her Majesty's government, is about to proceed to the United States on a special mission, with the object of settling all existing difficulties between that country and our own. His Lordship, who will sail in a few weeks, had been asked to undertake this service, and had consented to do so, before the President's Message had been received, so that the mission in question, whatever be its character or results, has been had recourse to, wholly irrespective of anything contained or omitted in that document. The step itself, we think a wise one, inasmuch as the introduction of new elements of irritation contingent upon further delay, might effectually render an amicable adjustment unattainable, and involve both countries in all the horrors of war.—*Times*.

ENGLAND AND AMERICA.—We have reason to believe that a very serious misunderstanding now exists between the British Government and the United States, arising on the one hand from the unwillingness of the American President to apologise for the detention of a British subject, (McLeod) on an unfounded charge, and on the other, from the alleged fact that the vessels engaged in the slave trade are notoriously fitted out in American ports. Lord Aberdeen, as we learn, has written repeated and decided notes on both these subjects without as yet receiving satisfactory answers; and, considering the fresh obligations imposed on this country by the new anti-slave treaty, it is much to be feared that something unpleasant may occur between both governments. Our information on this subject is derived from a most authentic source.

FRANCE.

Strong complaints of distress begin to come from the manufacturing districts. Not less than 50,000 operatives are said to be out of employment at Lyons and its suburbs alone. They had not yet raised the cry of "bread or blood," but there was an uneasy feeling evinced by the half-starved multitude, which, it was feared, might lead to terrible results.

There were continued reports of plots and conspiracies to destroy the Royal Family of France, and arrests continued to be made.

The Paris papers consider the tone taken by the American President as decidedly hostile, and many of them contend that a collision between Great Britain and the United States is nearly inevitable.

RUSSIA AND CIRCASSIA.

The Circassian War!—Great Victory!—Intelligence has been received at Constantinople, by way of Trebizond, of a victory gained by the Circassians over the Russians—the most signal and decisive, it is said, that has occurred since the beginning of the war. An expedition of 20,000 men had been disembarked on the coast, with a view of destroying the grain, which had been collected by the Circassians after the harvest, when a storm having suddenly arisen, drove the ships from their anchors.

The Circassians, availing themselves of the opportunity, assailed them fiercely on every side—and the Russians, separated from their stores, which had been carried out to sea, were compelled to make a disastrous retreat through a country consisting entirely of mountains, forest, and dells. With the exception of 2,000, who escaped to Anapa, the whole of the 50,000 were killed or made prisoners. Further details were anxiously looked for in London.

SYRIA.

The warfare between the Druses and Christians in Syria still continued, at the last accounts, under circumstances of the most bitter enmity. All the Christian villages stretching along the foot of Libanus had been devastated, and there was no safety for Christians except in Beirut itself. The following is extracted from the *Tantourais*:—

"They write to us from Aleppo—the English, who were here, have at last left us, bringing with them abundant provisions for their expedition down the Euphrates. M. Lynch is to direct the operations. The question of the practicability of navigating the river being satisfactorily decided, M. Lynch has been instructed to explore its banks in a geographical, botanical, zoological, and archæological point of view. The country, watered by the Euphrates, is extremely beautiful, and offers a great number of most interesting ruins. The result of the expedition is anxiously looked for and by all the lovers of science."

Advices from Erzeroum of the 20th Nov. state that Sir H. Neil has been received in a splendid manner at Teheran, and that 10,000 persons came out of the town to meet him. At the gate, he was complimented by the prime minister of the Schah, and afterwards received a valuable horse from His Majesty. It was said that the Schah was going to make an expedition against the predatory tribes of the Turcomans.

THE EAST.

By the latest accounts, it was stated that a rigid blockade would be maintained in the Canton river. The British squadron had sailed from Hong Kong to the northward.

From India, we learn that King Tharawaddie, of Burman, was descending towards Rangoon with a force computed at from 100,000 to 200,000. The intentions of Tharawaddie are doubtful; but it is generally considered that he mediates hostile operations against the British, with the view of recovering the Tenasserim provinces, which are at present in a defenceless state.

Among the remarkable matters in which the natives are concerned, may be mentioned the fact, that a young Hindu widow is about to be married at Calcutta to one of her own caste. The marriage of widows is a new step in Indian civilisation. A young Parsee, who, some months ago, was baptised under the care of one of the Missionaries, notwithstanding the utmost efforts of his wife, his parents, and his relatives, has returned to his former faith, because the friends of his former and beautiful wife, who had become a widow on his embracing Christianity, threatened to have her married to another.

A seizure was performed at Jaulnah on the 1st November. The widow was detained.

Nefin Pasha, with an army of 3,000 men, has forcibly expelled the Maronites of Lebanon; but the Druses refused to enter into combat, and fled from him.

Accounts from Athens had reached Malin, announcing that the King of Greece had declined the mediation of the three powers to whom the Porte had addressed a note, declaring himself the head of an independent state. It was rumoured that the Turkish fleet would direct its course towards Greece in a few days.

The *Smyrna Journal* states, that the energetic measures taken by the Turkish authorities, had put an end to the epidemics which afflicted Syria was visited during the last two months. The Pasha of Damascus succeeded in saving the Christians from Mesopotamian fury.

RELIGIOUS INTELLIGENCE.

THE NESTORIANS.

We have much pleasure in copying the following very important intelligence respecting this interesting people, from the *New York Observer*—which will be peculiarly acceptable to our readers:—

ARRIVAL OF MR. PERKINS AND MAR YOHANA.

The Rev. Justin Perkins, of the Persian Mission, with his wife and child, and Mar Yohana, a Nestorian Bishop, arrived at this port, on Tuesday last, in the brig *Magoun*, from Smyrna. Their arrival was hailed with gratitude by the friends of missions, as not a little solicitude had been felt on their account; the vessel having been out more than a hundred days, and the usual passage being made in about seventy.

Mr. Perkins returns to this city chiefly on account of the ill health of his wife, and expects to resume his labours in his interesting field at Ooroorniah as soon as Providence will permit. Our readers are well acquainted with the importance of the station which he occupies in the foreign field, and from his valuable correspondence in our columns they have learned something of his qualification for the work.

MAR YOHANA is one of the earliest and firmest friends of our missionaries in Persia. In the midst of all their discouragements he has stood by them, and has often rendered them valuable aid and protection. He visits this part of the world at his own charges, and not to show himself, but to see the country of which he has heard so much, and to extend his own knowledge of men and things to foreign travel. He retains the costume of his own country, and with his heavy black beard and mustaches presents a singular and interesting appearance. The Bishop is between forty and fifty years of age, of pleasant address, speaks the English language but imperfectly, and expresses himself as pleased with his first view of things in the New World.

The arrival of these brethren from one of the most interesting parts of the missionary field, is providential, and highly gratifying. They had a most boisterous passage across the Atlantic, experiencing almost a constant succession of western storms and gales. Such, however, were the accommodations of their vessel, the brig *Magoun*, of Philadelphia, and such the unwearied kindness of Captain Haven, that their voyage was rendered very comfortable, even to the last. Mr. Perkins had naturally felt some solicitude, in reference to the impression which the first Americans with whom Mar Yohana should meet, beyond the circle of the missionaries, and particularly American seamen, should leave on his mind. But happily they were not annoyed by the sound of an oath on their voyage, Captain Haven, though not a professor of religion, making it a standing rule to have no profaneness on board his vessel. He is the captain with whom Mr. Dwight, of Constantinople, returned with his children, four or five years ago, and to whom he felt under much obligation for kindness similar to that now experienced by Mr. and Mrs. Perkins. We are happy to add that the impaired health of Mrs. P., on whose account Mr. Perkins visits this country, has been much improved by the voyage.

SPECIAL MEETING OF THE AMERICAN BOARD.

WEDNESDAY EVENING, JAN. 19.

After the meeting had been opened with prayer by Rev. Dr. Cox, the President introduced

Rev. JUSTIN PERKINS, Missionary of the Board from Ooroorniah in Persia.

Mr. Perkins said it could not be otherwise than most deeply interesting to him, after an exile of eight or nine years, to find himself, immediately on his arrival, in the midst of the meeting of the American Board. It was not anticipated; but it was one of the first items of intelligence he learned when landing on his native shores. His friend, Mar Yohana, now with us, was the first person who welcomed Rev. Messrs. Smith and Dwight on their first visit to his country, and he was the first Nestorian who took him (Mr. P.) by the hand when he reached his village. He met me cordially, and the first inquiry after his salvation was, "How can your people make books for us when they do not know our language?" I engaged him at once as my Syriac

teacher, and from that time he has been our firm and most efficient friend. He has now come to this country to commune with American Christians, of whom he has heard so much in his own land. Mr. Perkins then gave a most graphic account of the state of things in Persia when he first went there, and of the progress which the Gospel has made. The Nestorian Church, like that of Sardis, had a name to live, but was dead. Its forms were Protestant, but they were clung to as the soul of religion—the Nestorian people would suffer death rather than depart from them. The plainest commandments of the decalogue were violated while they persisted in the performance of religious duties, as the ground of their hopes. Falsehood was more common than truth. Intemperance was very common from the fact that wine is almost as abundant as water. The people are under Mohammedan authority, and often plead their oppression as an apology for their immoralities.

Still even there, as in Sardis, Mr. P. cherished the belief that there are some who have still the faith of the Gospel in their hearts, and who have long been looking for the salvation of the Lord. The Missionaries had arrived there just in time to strengthen the things that are ready to die. Their efforts had been aided and welcomed by patriarchs and priests. Schools had been established, in which great numbers are instructed, and which are exerting a powerful influence on that country. The press has been established, and I hold in my hand the first Tract that was printed there. As I took the proof sheet to my study, and showed it to Priest Abraham and Duncan, they were filled with mute astonishment. Afterward they broke out together, and said, "It is time to give glory to God," a sentiment to which every heart will respond. But the most interesting feature is the fact, that the missionaries have been invited freely to the Nestorian churches to preach the Gospel. This was a privilege we never expected—to enter their churches as *clergymen* on the Sabbath. But, two years ago, they urged us until it was impossible to refuse, and now, in various churches in different villages, three times every Sabbath, the missionaries proclaim the Gospel. Never were there scenes of more interest than these; in these venerable churches, whose appearance carries one back to days of apostolic labour, with a bishop on one hand and a priest on the other, with the people crowded shoulder to shoulder, on mats or on the floor, listening to the word of God—it is enough to inspire the dumb with eloquence. The native clergymen take part in the services, expound the Scriptures, and enforce the truth delivered by the missionary; and some of them with a spirit and power that reminds you of the apostles! Such have been my own feelings when listening to the preaching of Priest Abraham, or Elias, or Yohana. Mr. Perkins related a great variety of facts to show the progress of the truth in that country, and as evidence that the time was at hand when that valley of dry bones would be animated, and bone would come to its bone, under the reviving breath of the Lord. He read, in the course of his remarks, a letter from a Mohammedan boy ten years of age, written to him since he left Ooroorniah; the letter excited great interest in the assembly. Mr. P. said the darkest cloud in the horizon was the effort of Popery to gain possession of the Nestorian church.

But we cannot follow Mr. Perkins through the whole of his impressive and instructive speech. The audience listened to his narratives with deep emotion; and, in conclusion, he introduced his friend,

MAR YOHANA, a Nestorian Bishop. The Bishop rose in the pulpit with great dignity, and presented a truly venerable and interesting appearance, dressed as he was in native costume, and wearing a heavy beard. After a short pause, and having surveyed the assembly, he said—

My dear brethren and friends in Christ, I come from Ooroorniah that I may see you. God loves your nation. You send us missionaries. They give us books. They open schools. They preach the Gospel of the blessed Saviour. Their labours are very great at Ooroorniah. We cannot pay you for all this. But, brethren in the Lord Jesus Christ, your reward is in his kingdom; for he has said, whosoever giveth a cup of cold water in his name shall not lose his reward; and much greater will be your reward, who have given us the water of life.

My brethren, our nation send much love to you. If you ask about the missionaries,—they labour hard; they go from village to village, and preach and teach in the schools; they need more strength, and we need more schools. Perhaps you know we are under the Mohammedans, and they oppress us; we are very poor, and they take every thing away from us; but we put our trust in the Lord. My beloved brethren, our nation is like sheep among the wolves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it than—than—than if it had not been lost. The Mussulman lord it over us, and on that account, we ask help from you in the name of Christ. Our Lord Jesus has said, "Blessed are the merciful, for they shall obtain mercy." And King David has said, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." Yes, what you do, you do not for men, but for Christ. And your reward is laid up where moth and rust do not corrupt, and thieves do not break through and steal. May all our treasures be in heaven, and your hearts be there also. Having said this, with great simplicity, the Bishop sat down.

Rev. Dr. Robinson mentioned an interesting fact recalled to his mind by the letter read by Mr. Perkins. When he was at Cairo, in 1838, he found a school under the instruction of Church of England missionaries, composed of Mohammedan scholars, and he was told that the greatest anxiety was felt by parents that their children should be taken into these schools, although they are taught the Catechism and the New Testament. He mentioned this to show that wherever the Mohammedan mind is brought in contact with Christian influence, there is evidence of a movement that indicates the presence and power of the Spirit of God.

Rev. Prof. Goodrich said, there is no one here who will not remember this season as one of deep self-abasement—to be praised and thanked when we deserve reprobation—to have such passages of scripture applied to us, ought to humble us before God. He hoped it would lead us to repentance, that we had done no more.

DEATH OF A MISSIONARY.

THE death of the Rev. George Champion, Missionary to Southern Africa, will fill many hearts with grief. He died at the West Indies in December, having gone there for the benefit of his health. Mr. Champion was a gentleman of handsome fortune, which he consecrated, with his life, to the cause of Christ; in the morning of his days, and on the threshold of his labours, he has been called home. Who will rise up and fill his place?—*N. Y. Observer.*

MISCELLANEOUS.

FRAGMENT OF THE ANTEDILUVIAN DIARY.

REFLECTIONS OF METHUSELAH IN HIS YOUTH—IN MIDDLE AGE—AND OLD AGE.

TO-DAY I AM an hundred years old.—How blissful are the feelings of boyhood! My senses are acute as the tree with the shrinking leaf. My blood bounds through my veins as the river pours through the valley, rejoicing in its strength. Life lies before me like another plain of Shinar—vast, unoccupied, inviting—I will fill it with achievements and pleasure! In about sixty years it will be time for me to think of marrying; my kinswoman, Zillah, will, by that time, have emerged from girlhood; she already gives promise I hear, of comeliness and discretion. Twenty years hence I will pay a visit to her father, that I may see how she grows; meanwhile I will build a city to receive her when she becomes my wife.

Nearly three centuries have passed since my marriage. Can it be? It seems but yesterday since I sported like a young antelope round my father's tent, or climbing the dark cedars, nestled like a bird among the thick boughs—and now I am a man in authority, as well as in the prime of life. I lead out my trained servants to the fight, and sit at the head of the council, beneath the very tree, where, as an infant, my mother laid me to sleep. Jazel, my youngest born, a lovely babe of thirty summers, is dead; but I have four goodly sons remaining. And my three daughters are fair as their mother when I first met her in

the Acacia grove, where now stands one of my city watch towers. They are the pride of the plain, no less for their acquirements than their beauty. No damsel carries the pitcher from the fountain with the grace of Adah, none can dry the summer fruit like Azubah, and none can fashion a robe of skins with the skill of Milcah. When their cousin Mahaleel has seen another half century, he shall take the choice of the three.

My eight hundredth birthday! And now I feel the approach of age and infirmity.—My beard has become white as the blossoms of the almond tree. I am constrained to use a staff when I journey; the stars look less bright than formerly; the flowers smell less odorous; I have laid Zillah in the tomb of the rock; Milcah has gone to the dwelling of Mahaleel; my sons take my place at the council in the field; all is changed. The long future is become the short past. The earth is full of violence; the ancient and the honourable are sinking beneath the young and the vicious. The giants stalk through the length and the breadth of the land, where once dwelt a quiet people; all is changed. The beasts of the field and monsters of the deep growl and press on us with unvoiced fury; traditions, visions, and threatenings are abroad.—What fearful doom hangs over this fair world I know not; it is enough that I am leaving it; yet another five or eight score years, and the tale will be complete!—But have I, in very deed, trod this earth nearly a thousand years? It is false, I am yet a boy. I have had a dream—a long, long, busy dream; of buying and of selling; marrying and giving in marriage; of building and planting; feasting and warnings; sorrowings and rejoicings; lovings and hatings; but it is false to call it a life. Go to—it has been a vision of the night—and now, I am awake, I will forget it.

"Lamech, my son, how long is it since we planted the garden of oaks beside the river? Was it not yesterday?"

"My father, dost thou sport? Those oaks cast broad shadows when my sister carried me beneath them in her arms, and wove me chaplets of their leaves."

"Thou art right, my son; and I am old. Lead me to thy mother's tomb, and there leave me to meditate. What am I the better for my past being? Where will be its records when I am gone? They are yonder—on all sides. Will those massy towers fall? Will those golden plains become desolate? Will the children that call me father forget? The seers that utter dark sayings upon their harps, when they sing of the future; they say our descendants shall be men of dwindling stature; that the years of their lives shall be contracted to the span of our boyhood! But what is that future to me. I have listened to the tales of Paradise, nay, in the blue distance I have seen the dark tops of its cedars. I have heard the solemn melodies of Jubal when he sat on the seashore, and the sound of the waves mingled with his harping. I have seen angels the visitants of men—I have seen an end to all perfection—what is the future to me?"—*Spirit and Manners of the Age.*

CHILDREN, OBEY YOUR PARENTS.

CHILDREN ought to obey their parents, not only because it will make them better members of society and is for their present benefit, but because parents have a claim to their affection and obedience, for the care and expense which they have bestowed on them. It is not in the power of children fully to estimate, or to repay, parental kindness.—They are apt to feel as though it is a debt which can be easily discharged; and which may without much guilt be forgotten. But God does not so regard it.—In his word he frowns on filial ingratitude, and promises to reward those who treat their parents with kindness and respect—"Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." And in his Providence he often bestows uncommon prosperity on those who have been attentive and kind to their parents. Dr. Dwight, whose mother declared, with joy, a little before her death, that "she did not know the instance in which he ever disobeyed a parental command, or failed in the performance of a filial duty," remarks: "The writers of all ages and of all countries, have taught us, with a single voice, that to the common eye of mankind no object is more amiable, or more delightful, than a dutiful

and virtuous child. This charming object commends itself, at first view, to the natural feelings, the judgment and the conscience of all men. It commends itself at once, without deliberation, and without doubt. It has commended itself to persons of every character, and in every age, and in every country. It is esteemed, it is loved.—The affection which it excites, and the reputation which it produces, are sincere, solid and permanent. Nothing more certainly generates esteem, nothing more uniformly creates friends. It is a kind of glory, surrounding the child, wherever he goes; seen, felt, and acknowledged, by all men; and conferring a distinction otherwise unattainable.—All persons presage well of such a child, and he is expected, of course, to fill every station, to which his talents are suited, with propriety and honour."

LOVE OF DUTY.

AN anecdote is related of a soldier during the inundation of St. Petersburg, of 1796, illustrative of a strong sense of duty. He was on sentry at the palace, and the water had reached to his knees, when the empress, who saw him from a window, commanded him to retire. This however he refused to do, although he was aware that it was the empress who spoke to him; observing to her, that he could not quit his post unless the sergeant sent another to relieve him.

RUINS OF HUMANITY.

OF all the ruins on which the eye of man can dwell, none are more painfully sublime than the ruins of humanity;—and what are they? Not the deep furrow which time ploughs on its cheeks, or the silvery whiteness with which years cover the head; not the curved spine, which bows the face to the earth as if he looked for a grave to rest in: for the wrinkled cheek, and the bleached head, and the stooping frame are the appropriate accompaniments of old age, and as beautiful in the system of life as winter with its leafless trees and frozen streams in the system of the seasons;—but the ruins of humanity are seen in wrinkles which time has not made, in a frame trembling with anxiety; shaken by sorrow, humbled by sin, withered by despair—when the beauty of youth is gone and the beauty of age has not supplied its place. 'Tis as melancholy as snow in harvest.

RELIGIOUS BELIEF.

I ENVY no quality of the mind or intellect in others, be it genius, power, wit or fancy; but if I could choose what would be the most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing: for it makes life a discipline of godness, creates new hopes when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all light; awakens life even in death, and from destruction and decay call up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms, amarantus, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation and despair!—*Sir Humphrey Davy.*

SOLITUDE.

THERE are sparks of heaven-born fire, living in the innermost sanctuary of the human bosom, which solitude kindles into a flame—and that must be a cold and a dark stream, and long must it have been running over them, which has quenched these sparks so utterly that the spirit of solitude shall breathe on them in vain.—A sad blight must have passed over the affections, and a heavy mildew must have gathered on the best feelings of the heart, when they are not invigorated and expanded by being left to themselves under the open sky, and the silent influences of heaven. The world must exercise a strong and a hard power over the mind of him who does not sometimes throw off its yoke, and enjoy the full freedom of retirement, and the peaceful luxuries of meditation.

TOOTH ACHE.—This afflicting disorder can be immediately relieved, by holding in the mouth a mixture of salt, vinegar, and spirits, in the proportion of a table-spoonful of spirits, the same quantity of sharp vinegar, and a tea-spoonful of salt.

JOHN NEWTON.—"I see in this world," said JOHN NEWTON, "two heaps of human happiness and misery; now if I can take but the smallest bit from one heap, and add to the other, I carry a point. If as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad indeed to do greater things, but I will not neglect this."

BRIDE CAKE.—The custom of having bride cakes at marriages among the Christians, derives its origin from the Jews.

CORPORATION OF THE CITY OF QUEBEC.
TO CIVIL ENGINEERS, &c.

CITY HALL,
Quebec, 1st February, 1842.

PUBLIC NOTICE is hereby given, that a **PREMIUM OF THIRTY POUNDS** will be awarded by the City Council, to the person who shall prepare and submit to them the most Scientific **PLANS and ESTIMATES** of the Works appropriate and necessary for the **SUPPLY of WATER** to this CITY from the different sources in the vicinity—and of the most eligible site for the construction of a **RESERVOIR, &c.**

A Premium of **TEN POUNDS** will also be awarded for Plans, &c. as above, which shall be considered the second best.

The said Plans, &c. must be deposited at the Office of the City Clerk, on or before the **FIRST day of MAY** next.

By order of the Council,
GEO. FUTVOYE,
City Clerk.

The Editors of all the Newspapers of Quebec and Montreal, published in the English language, are requested to give the above one insertion, and to forward a copy of the newspaper to the above Office, and to transmit their accounts to the Quebec Gazette Office.
February 10, 1842.

WILLIAM GEMMILL,
TAILOR AND CLOTHIER,

BEGS to inform his numerous friends and the public in general, that he still continues the business at the old stand, No. 2, Place d'Armes; where he will be happy to execute all orders on the shortest notice and **LOWEST TERMS**, for cash or short approved credit.

N. B.—Three first rate Journeymen Tailors wanted immediately.
February 10, 1842.

NEW
PRINTING ESTABLISHMENT,
PLACE D'ARMES,
Next door to the Union Bank, entrance by the Green Gateway.

THE UNDERSIGNED, Proprietor of the **CHRISTIAN MIRROR**, respectfully announces to his Friends and the Public, that having purchased a **NEW PRINTING OFFICE**, and established himself as above, he is prepared to execute, in the best style, every description of **PRINTING**, viz:

- Catalogues,
- Law Blanks,
- Circulars, Cards, &c.
- Funeral Letters,
- Bill Heads,
- Labels of all kinds, &c. &c.

All Orders entrusted to his care, shall meet with immediate attention.

Charges very moderate.
JOHN E. L. MILLER.

January, 1842.

THE SUBSCRIBER

HAS received by the Spring Arrivals, a very extensive assortment of **SHELF and HEAVY HARDWARE**, consisting of House Furnishing, Building; Manufacturers', Artists' and Traders' **IRONMONGERY**,—amongst which are Register and Hall Register Grates; Feenders, of various sizes and sorts; Fire Irons, in pairs and sets; Patent Imperial Dish Covers, Rogers' superior Cutlery; Brass Window Poles, &c. &c.

A general assortment of **BAR, ROD, HOOP, and SHEET IRON.**

JOHN KELLER.
Montreal, August 12, 1841.

THE SUBSCRIBER.

HAS just received from his brother in London, an excellent assortment of—**BRACKET and OFFICE CLOCKS, PATENT LEVER, LEPINE and OTHER WATCHES, MUSICAL SNUFF-BOXES, Gold, Plated and Gilt JEWELLERY, and GERMAN CLOCKS, Warranted at \$5 each.**
JOHN WOOD,
St. Paul Street.

November 18, 1841.

W. GETTESS,

IMPORTER, MANUFACTURER & DEALER
IN
HATS, CAPS, AND FURS,
Of every description, Wholesale and Retail,
CENTRE OF ST. PAUL STREET.

N. B.—Country Merchants supplied at the lowest Rates.
August 12, 1842.

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FANCY AND STAPLE DRY GOODS STORE,
No. 61, Notre Dame Street,
Opposite J. & W. McFarlane's Grocery Store,
MONTREAL.
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PAPER RULED and BOUND to any pattern; and every description of **BINDING** executed with neatness and despatch, on the most reasonable terms.

N. B.—Orders for the Country punctually attended to.
August 12, 1841.

EDWARD HOWELL,
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Notre Dame Street.

August 12, 1841.

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TIN SMITH'S MACHINERY AND TOOLS, in complete sets, or single pieces—same maker.
Terms Liberal.

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Montreal, December 16, 1841.

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BOOK AND JOB PRINTER,
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MONTREAL.

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Montreal, August 12, 1841.

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SUCCESSORS TO C. CARLTON & CO.
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August 12, 1841.

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NEARLY OPPOSITE THE ENGLISH CHURCH,
MONTREAL.

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THE SUBSCRIBERS respectfully invite the attention of their friends, and the public generally, to their present extensive and varied assortment of **STAPLE AND FANCY DRY GOODS**, which they are disposing of at very reduced prices.

H. MATHEWSON & Co.
November 18, 1841.

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OPPOSITE THE RECOLLECT CHURCH.
August 12, 1841.

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THE Subscriber has constantly on hand a large and well assorted Stock, which he will sell low for CASH.

Expected by the Fall Arrivals, a fresh supply of Goods, suited for the Fall and Winter seasons.
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Montreal, August 12, 1841.

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