

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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VOL. III.

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No. 13.—N. S. No. 7.

POETRY.

THE BEREAVED FATHER.

BY MRS. L. H. SIGOURNEY.

"Not my will, but THINE."

I had a tender blossom,
Its nursing root was dead,
And in my breast I hid it,
When its angel mother fled!
But at every blast I shudder'd,
And I trembled, day and night,
Lest some unseen destroyer,
My only bud should blight.

Two years of ceaseless care,
Yet of pure and sacred joy,
Brought forth in ruddy health,
My lovely prattling boy,
With the curls around his forehead,
And the lustre in his eye,
And the music on his lip,
Like a song-bird of the sky.

In wakeful hours I mused,
And I wish'd, while others sleep,
That for his precious sake,
My wealth was broad and deep;
So I forc'd my lingering spirit
For a little while to go,
And gather for my son,
Where the gold and silver grow.

The old nurse loved my blooming boy,
And to her neck he clung,
With his clasping, ivory arms,
And his busy, flattering tongue.
She promised to be faithful,
With a tear upon her cheek,
And I tore myself away,
While he lay in slumber meek.

Both night and day I toil'd,
But my heart was with my child,
And on my every labor
Propitious fortune smiled;
Then I homeward set my face,
When the spring flowers' gan to blow;
Oh! for an eagle's pinion!
The flying car how slow!

I bought the baubles that he loved,
The tiny, gilded drum,
The crimson banner'd host
Then to mimic battle come;
The argonautic shells
That sailed in pearly fleet,
And, in its pretty, garnish'd cage,
The bright wing'd parrotquet.

My trees!—my roof!—I know them well;
Though midnight's veil was drear,
The pale nurse—lamp was flickering
Within the nursery dear;
But a muffled watcher started thence
At my impatient tread,
And there my cherish'd darling lay
On his white mattress bed.

How still!—my God!—Is there no voice!
And has it come to this?
The white lip quivers not
To my impassion'd kiss,
The coldness of the grave is here—
My idol! can it be?
Oh Father! from thy throne above
In mercy look on me!

They told me how the fever raged,
And in his frantic dream,
How he call'd upon the absent
With shrill, discordant scream;
How he set his teeth on cup and spoon
With bated medicine fraught,
But at his father's treasured name
He took the bitterest draught.

God gave me strength to lay him
Where his young mother slept,
The fragrant vines she used to train,
Around her feet had crept;
But I cut their roots away,
That the bud she loved the best
Might spread its wither'd petals
Upon her pulseless breast.

And now I wander wide,
Beneath a foreign sky,
In the stranger's home I lodge,
For no household hearth have I:
There are gray hairs on my temples,
Despite my early years;
But I find there's comfort still,
In drying other's tears.

Why should I cloud my brow?
Or yield to dark despair?
All—all men are brethren,
And this fruitful earth is fair;
For I know when Heaven hath wounded,
And probed the bleeding breast,
Its richest, healing balm
Is in making others blest.

The poor man, he doth thank me,
And the orphan's grateful prayer
Breathes sweetly o'er my lonely soul,
To soothe away its care—
In the sick peasant's cabin,
The gift he needs I lay;
And while he seeks the giver,
I vanish far away.

I have a sacred joy,
Close lock'd from mortal eye,
My loved ones come to visit me,
When lost in dreams I lie—
They speak such words to charm me,
As only angels say,
And the beauty of their robes of light
Gleams round me through the day.

God is their keeper and their friend,
Their bliss no tongue can tell,
And more I love his holy name
That in his home they dwell.
Oh, may he grant me grace divine
While on these shores of time,
To learn the dialect they speak,
In yon celestial clime.

Beside his glorious throne they rest—
On setaph's harps they play;
Why should I wish them back again
In these cold tents of clay?
A stricken, not a mournful man,
I sigh, but not repine;
For my heart is in that land of love
With those I hope to join.

CHOICE EXTRACTS.

THE LOSS OF CHRISTIAN FRIENDS—CONSOLATION TO THE MOURNERS.

The removal of friends of acknowledged and approved piety, is one of the heaviest and sharpest strokes. It is painful to look into the graves of those whom we have loved and honoured, and with whom we have united the joys of Christian affection; and who, by their presence and their counsels, have helped to smooth for us the rugged path of human life. Nature melts at the sight; and although the impressions of sorrow are effaced by time, occurrences sometimes happen, and seasons return, when the remembrance of departed Christian friends is so strongly awakened in the mind, and when their memory, sadly pleasing, is cherished like a precious treasure.

Nor could we forbear lamenting the destiny of human beings, were those connections, which are scarcely begun before they are terminated, never more to be renewed. But though life is transitory, and the ravages of death are lamentably conspicuous, better and brighter prospects are opened to our view.

The fellowship of the saints, though suspended for a little, is not terminated for ever. Yes, believers in Jesus, it is not in this life only that you have hope, nor ought you to sorrow concerning those who sleep in Jesus, as those who have none.

The ties of Christian friendship are now broken for a little to be succeeded by purer and more perfect bonds. The power of death is vanquished and abolished; the gates of the grave are unbarred, and an entrance ministered into immortality and glory. There is a period in prospect, when all the friends of Jesus, forming one society, shall dwell together in the regions of love and peace. This is the hope which the subject of our meditation is designed to inspire. Let it relieve and support your hearts; and while you feel, and speak as you feel, learn also to acquiesce, and to rejoice that you are approaching the land of everlasting friendship and joy.

Providence, too wise to do any thing wrong, and too good to do anything unkind, never calls away your Christian friends till they have finished their work, and are ripe for better and nobler society. Amidst the silence and sighs with which you may sorrow, because you shall see their face no more in this world, this is the consolation graciously afforded, that though you cannot bring them back, you shall go to them, and that you shall find yourselves in possession of all the Christian relations and friends held dear in the presence of the Lord Jesus Christ at his coming—
The Late Rev. William Paul.

COMMUNION WITH GOD.

Continued commerce with God, according to the tenor of that league and covenant struck with him, how pleasant and delightful is it! To be a *Friend of God*, an associate of the Most High, no more a stranger, a foreigner, but of his own household; to live wholly upon the plentiful provisions and under the happy order and government of his family; to have a heart to seek all from him, and lay out all for him! How great is the pleasure of trust, of living free from care; that is of any thing but how to please and honour him in a cheerful and unsolicitous dependence, expecting from him our daily bread, believing that He will not let our souls famish! that while they hunger and thirst after righteousness, they shall be filled! that they shall be sustained with the bread and water of life! that when they hunger, He will feed them with hidden manna, and with the fruits that grow on the tree of life in the midst of the paradise of God; and that when they thirst He will give water, and milk and honey without price; and for the body, not to doubt, that He that feeds ravens, and clothes lilies, will feed and clothe them. To be so taken up in seeking his kingdom and righteousness, as freely to leave it to him to add the other things as he sees fit—to take no thought for the morrow—to have a heart framed herein according to Divine precept; not to be encumbered or kept in anxious suspense by the thoughts or fears of what may fall out, by which many suffer the same affliction a thousand times over, which God would have them suffer but once; a firm repose on the goodness of providence, and its firm and unerring wisdom; a steady persuasion that our Heavenly Father knows what we have need of, and what is fittest for us to want, to suffer, or enjoy. How delightful a life do these make! and how agreeable to one born of God, his own son, and heir of all things—as being joint heirs with Christ, and claiming by that large grant that says *all things are yours*, only that in minority it is better to have a wise Father's allowance, than to be your own carvers.—*Howe.*

HAPPINESS.—An eminent modern writer beautifully says:—"The foundation of domestic happiness is faith in the virtue of woman. The foundation of political happiness—a confidence in the integrity of man. The foundation of all happiness temporal and eternal—reliance on the goodness of God."

HONOR AND HONESTY.—Honesty does that from a sense of duty which honour does for reputation's sake.

Time is precious, life is short, and consequently not a single moment should be thrown away.

GENERAL LITERATURE.

ELIOT, THE APOSTLE OF THE INDIANS.

(From a Review of *Carne's Lives of Eminent Missionaries, in the Wesleyan Magazine.*)

THE Christian Missionary, in the faithful discharge of his high calling, in imitation of apostolic example, "preaching among the Gentiles the unsearchable riches of Christ," occupies the most exalted station in the Church of God. No language can adequately represent the importance, the transcendent value, of his labours; operating, as they do, not only on the temporal, but the immortal interests of men; and extending in their effects to all future generations. And yet, scarcely any class of men have been treated with greater injustice by an irreligious word. Even those eminent men whose names adorn the present volume, and whose praise is in all the churches, have obtained but slight notice in the annals of our literature. Their characters have been traduced, their motives impugned, their talents depreciated, and even their glorious object itself frequently treated with contempt.

In many cases it is curious to observe, amongst our literary travellers, a careful avoidance of all that is doing, or that has been done, in the Missionary field: just as if no such object was contemplated by Christianity as the conversion of the Heathen.—Or if the subject be casually introduced, we at once perceive an extreme eagerness to explore defects, real or imaginary, and to misrepresent the principles and labours of men who are devoting all their powers of mind and body, and even life itself, to save the most wretched outcasts of the human family.

Mr. Carne first presents us with a very interesting memoir of the venerable Eliot, so justly called "The Apostle of the Indians." The character of the man, the particular sphere of his labours, the ardent zeal which animated and sustained his extraordinary exertions, together with his eminent success, have all conspired to invest his name with an imperishable lustre. It is particularly pleasing to advert to the commencement of that piety which was the grand element of his character, and which ever after directed his course.

"On leaving Cambridge he was invited to reside with the Rev. Thomas Hooker, a distinguished Divine who, on account of his nonconformity, was suspended from his ministry at Chelmsford, in Essex. He then established a school at the request of some of his friends, in the village of Little-Baddow. Eliot became his assistant: his services were very useful as well as acceptable to the former, who soon took a strong interest in his welfare; won by his amiable manners, as well as by the liveliness and energy of his converse, the more striking, as his exterior did not promise any such.

"Eliot ever after spoke of his residence at Little-Baddow as the beginning of all his happiness: till then he had learning, talent and ambition to turn them to the best account; but till he came to the dwelling of Hooker he never knew religion, he said, in its power and beauty. The change was gentle and gradual that led the gifted scholar to the richness of Christ; many a conversation did he and his friend Hooker hold together, and weeks and months passed away, before he yielded. The lonely communion with his own heart was not neglected, often retiring into the woods around the village. Hooker let his spirit calmly take its course; for he saw that it was of a character slow to embrace, but unchangeable and even impetuous when decided. He was right; and Eliot, after a while, looked abroad into the world with a changed hope and purpose. His friend who had been the means of this change directed his thoughts to the ministry. The situation of things in England was unfavorable, for a young Divine who had embraced Hooker's opinions; and Eliot made the bold

choice of going to America, where a wide and free career was open to him."

He arrived in New England at the latter end of the year 1631; and soon after became a pastor of a congregation at Roxbury, composed chiefly of persons who fled from persecution, and who gladly exposed themselves to all the privations and difficulties of a wild and uncultivated country, that they and their families might enjoy the high privilege of serving God according to their consciences.

"The scene of action at Roxbury was confined: a town newly reared; a people motley and various; many old planters devoted to agriculture, who loved to make the land bare to the eye, and cut down the luxuriant woods; many traders also, and frequently new dwellers arrived from England, of varying and perhaps discordant creeds, &c. No small skill was required to be a useful as well as favourite Minister to all people: but for sixty years that he filled this office, no discord was known to arise, no unkind or estranged feeling, even for a moment.

"The Pastor took care it was said, that his sermons should be the result of personal observation, as well as private study. He went to the forest where the settler was painfully clearing his way, and stood beneath the ancient trees and talked with him. While thus seeking the good of his people, he was, in the meantime, toiling for the greater work that was soon to occupy him, though he hardly could have dreamed of its extent or glory."

Eliot seems early to have formed his purpose of introducing the Gospel amongst the poor Indians, into whose vicinity he had been providentially brought; but it was impossible for him to conceal from himself the almost insurmountable obstacles which opposed such an undertaking; not merely from the extreme moral degradation and ferocious habits of these children of the desert, but from their strange and barbarous language,—the enormous length of many of its words, that allowed but a slow interchange of ideas; the harshness of the sound, and the little affinity to European tongues. "It was enough," says his biographer, "to make one stand aghast; for the simple words, 'our question,' were expressed by an Indian word of forty-three letters; and 'our loves' by one of thirty two." But Eliot's determined resolution and persevering diligence conquered every difficulty; and, notwithstanding the justness of Mather's witty observation, that "many of the words were so prodigiously long, that one would think that they had been growing in length ever since the confusion of Babel;" yet he so completely mastered the language, as to compose and publish his "Indian Grammar;" at the end of which laborious work he wrote "Prayers and pains, through faith in Christ Jesus, will do anything." In addition to this, he compiled two Catechisms in the Indian language, and translated "Baxter's Call to the Unconverted," "The Practice of Piety," and afterwards, the whole of the Old and New Testaments. Of the latter work, of such immense labour, it is said that it was the first Bible that was ever printed in America.

After many years of diligent and devout preparations for his great undertaking, he at length, in the year 1646, commenced his arduous work. Mr. Carne's account of this first visit to the Indians is too striking to be omitted:—

"On the 28th of October he set out from his home, in company with three friends, to the nearest Indian settlement. He had previously sent to give this tribe notice of his coming; and a very large number was collected from all quarters. If the savages expected the coming of their guest, of whose name they had often heard, to be like that of a warrior, or Sachem, they were greatly deceived. They saw Eliot, on

foot, drawing near with his companions; his translation of the Scriptures, like a calumet of peace and love, in his hand. He was met by their Chief Wanbon, who conducted him to a large wigwam. After a short rest, Eliot went into the open air, and standing on a grassy mound while the people formed around him in all the stillness of strong surprise and curiosity, he prayed in the English tongue, as if he could not address Heaven in a language both strange and new; and then preached for an hour in their own tongue, and gave a clear and simple account of the religion of Christ, of his character and life, of the blessed state of those who believe in him. He said it was a glorious and affecting spectacle to see a company of perishing forlorn outcasts, so drinking in the word of salvation. The impressions which this discourse produced were of a very favourable nature: as far as the Chief Wanbon was concerned, they were never effaced. Afterwards the guest passed several hours conversing with the Indians, and answering their questions. When the night came, he returned to the tent with the Chief, and the people entered their wigwams, or lay around and slept on the grass. What were Eliot's feelings on this night? At last the longing of years was accomplished, the fruit of his prayers was given to him. At a second interview, a few of the Chief's friends alone remained, after the people were retired. One of the Christians perceived an Indian who was hanging down his head, weeping: the former went to him, and spoke encouraging words; after which he turned his face to the wall and wept yet more abundantly; soon after he rose and went out. 'When they told me of his tears,' said Eliot, 'we resolved to go forth and follow him. The proud Indian's spirit was quite broken: at last we parted, greatly rejoicing for such sorrowing.'

Eliot's grand aim was not to effect a partial reformation, much less to make them Christians in name only; but to convert them to the real life and power of Christianity. Unlike the Jesuit Missionaries, he withheld no part of the "counsel of God," made no compromise with any principle or habit which was opposed to the holiness of the Gospel, but laid the axe at once to the root of the tree of corruption, looking for and solely depending upon that grace without which he well knew all his efforts would be in vain.

To transform such "doleful creatures, the veriest ruins of mankind," as Mather describes them, into real Christians, and exemplary members of civilized society, was more than human wisdom or power could effect.—The right means, it is true, were applied; but the triumphant success was achieved by Him "who gave testimony to the word of his grace."

In the various obstacles and dangers he had to encounter, he was by no means taken by surprise. He knew what he had to expect, and deliberately counted the cost. In his various Missionary excursions through the dreary wilds, in the most inclement seasons, he was often subjected to the greatest hardships and privations. "I was not dry," says he, "night nor day, from the third day to the sixth, but so travelled: and at night I pull off my boots, wring my stockings, and on with them again, and so continued; yet God helped me. I considered that word, 'Endure hardship, as a good soldier of Jesus Christ.'" (2 Tim. ii. 3.)

But his perils among the Heathen were yet greater than those he experienced from either the waters or the wilderness. The *Powaws*, or the Priests, were amongst the most formidable and inveterate enemies. They felt that "their craft was in danger." They pretended to have great power both over the soul and body; and "terrified the people with the threats of their *Manitow*, or evil spirit. Often in the woods, and at the departure of day, the hunters fancied they saw him in the form of a stag or bear, whom they could neither overtake nor subdue; and from whose pur-

suit they would sometimes fly in turn. In the hollow blasts of the wind in the forests, or the wild echoes, they imagined the rushing of his footsteps, and the awful tone of his voice."

The *Sachems*, or Chiefs, also, soon became alarmed lest they should be deprived both of their authority and their gains, by the change that was in operation. They therefore employed all their influence, with a few rare exceptions, to frustrate Eliot's plans and labors.

They even "plotted his destruction, and more than once would have put him to a death of torture, if they had not been awed by the power of the English colonists. Undismayed by their opposition or menaces, he persevered with courage that his ardent faith alone could inspire. 'They plainly see,' says he, 'that religion will make a great change among them, and cut them off from their former tyranny. This powerful temptation much troubled Cutshamoquin, a powerful Chief; his anger was raised to such a height, that, after the lecture, he openly contested with me. When he did so carry himself, all the Indians were filled with fear; their countenances grew pale, and most of them slunk away. A few stayed, and their looks towards me were changed. I was alone; but it pleased God to raise up my spirit, not to passion, but a bold resolution. I told him there was One mightier with me; that I feared not him, or all the *Sachems* in the country; that I was resolved to go on, do what they would: and his spirit sunk before me. I did not aim at such a matter, but the Lord carried me beyond my own thoughts and wont.'

Christianity, like its great Author, is "the same yesterday, to-day, and forever," and never fails to display its divine character whenever it is received in its spirit and power. It enlightens the darkest minds; calms the fiercest passions; and triumphs over the deepest corruption of our fallen nature, and the most inveterate habits of iniquity. It makes "all things new."

Our limits forbid us to enter into any detail of the labours and progress of this man of God, in his great work of evangelizing and civilizing the Heathen; but we must refer our readers to the memoir itself, which will afford them much gratification. The opponents of Christian Missions have been forward to repeat, as a kind of maxim, that "the Heathen must first be civilized in order to be Christianized." The truth of this, however, though sanctioned by such a man as Mather, has always appeared to us more than questionable. No one denies the importance, the necessity, of civilization; but its priority to the operation of divine truth may be fairly doubted. In the case of Eliot himself, in whose history, probably, the observation first occurs, nothing can be more obvious than that his first and great object was, to instruct the poor Indians in the great truths of the Gospel; to awaken their conscience, and bring them to repentance; in a word, to convert them into Christians. And it was not until, through the blessing of God, he actually succeeded in bringing many into the fold of Christ, and in producing a very deep and general impression of the folly and wickedness of their old superstitions, and of the importance of the new religion, that he commenced his plans for localizing and civilizing the shiftless wanderers, and prevailed on them to exchange their vagrant habits of life for a settled community.

(To be continued.)

WIT BY THE WAY-SIDE.—In the neighbourhood of Hoddam Castle, Dumfriesshire, there is a tower called "Repentance." A pleasant answer of a shepherd's boy to Sir Richard Steele, founded on the name of this tower, is related:—Sir Richard, having observed a boy lying on the ground, and very attentively reading his Bible, asked him "if he could tell him the way to Heaven?" "Yes, sir," answered the boy, "you must go by that tower."

THE TRAVELLER.

THE ANTARCTIC EXPEDITION.

(Second notice, from the *Literary Gazette*.)

In a late number we had the satisfaction to give a complete outline of the course and scientific proceedings of the antarctic expedition, which we rejoice to find has made so strong a public sensation. The harmony which prevailed from first to last in every department, the firmness and resolution of all employed, and the safe return, with so little sickness or of loss during four years of arduous and dangerous enterprise, reflect such credit on officers and men, that it would indeed be difficult to find words to express our admiration. We take pleasure in stating that his Royal Highness Prince Albert took a warm and early interest in their progress and discoveries.—In bestowing his regards upon these brave navigators, he assumes the true position of a British prince; and a portion of their gallant exploits will thus become a part of his history, as well as of the history of the nation adorned by both.

In addition to what appeared in a former number, we have some particulars to communicate to our readers, which, we are sure, will be gratifying to their tastes and curiosities. We mentioned the plummet having struck the ground in a sounding of great depth, but had not at the moment the exact extent before us. It was 2677 fathoms; and by an able contrivance the vessel's veered out more than 4000 fathoms of line, and yet (as in lat. 66½ deg. S.) with all that scope could find no bottom. In the former case, where they did, they could not bring the lead up again to indicate the nature of the ground. In the highest latitudes which they reached, and much within the antarctic circle, their dredging was very productive, and they brought home, in spirits of wine, many specimens of mollusca and other creatures, shells, &c. &c., which are believed to be rare, if not new, in this branch of scientific exploration, and which will be the more welcome now, since Professor Forbes's *Ægean* researches have, as it were, opened a vast novel field of inquiry for the investigation of the nature of our globe. In these desolate regions, where so little could be seen or found on the surface, it was some compensation to be able to divulge even a few secrets from the depths of the sea. Above and around them it was almost as if life were extinct. Animals there were none; and birds were very few. The stormy petrel occasionally flying over their heads was shot; and a new species of white petrel was also obtained. The other ornithological inhabitants of the antarctic, such as gulls, &c., were identical with those of the arctic regions; the same in colour, feather and form, only they were "like angel visits, few and far between." Of shrimps under the ice there were myriads; but apparently nothing to feed upon them except the worthless finner-whale. For the mess the ocean was a blank. Seals, however, abounded, with skins of a long coarse hair. And this was all—all except the extraordinary penguin, whose habits seemed to be impenetrable.—This bird was found always on the ice, and at an immense distance from the land. How it existed appeared to be a mystery. There were thousands and tens of thousands of the smaller species—and the lightly fledged young in their first year were often met with. But here were, besides, a patriarchal order, never encountered in more than three at any time, and of an immense size.—Their appearance on the summits of icebergs and elsewhere was almost ludicrous; for, with their stately stalk and short legs, they looked for all the world, like the padres of a religious order.—One was weighed at 76 lb., and stood about 4 ft. 6 in. in height. The average weight of this large class was 64 lb. And heavy as they were and seemed, their activity in leaping was incredible. In their walk, and glancing over their shoulders as it were with wonder at their strange visitors, they betrayed no fears, and hardly took themselves out of the way. But if an impulse led them to jump up the face of a piece of ice, their flappers came down on each side, and they rose with a spring (considering their form) truly astonishing; as several of the officers estimated such exploits at 10, 12, or 14 feet in perpendicular height. How these birds contrive to live on icy masses, unable to fly, and not much made for running, is, we repeat, a natural curiosity.—There are no insects within many degrees in the antarctic circle where they abide.

Among the memorable objects of the voyage, the volcano we described already was the most memorable. Its appearance is spoken of by all the officers and crews as of stupendous beauty; and some idea may be framed of its grandeur when we state, that on sailing away from it in a direct course, the vessels could see it distinctly at a distance of 130 miles! Kerguelen's Land seems altogether to have been one of the most remarkable spots visited by the expedition. We said it was one of volcanic origin; but it is a puzzle to tell exactly what it is. Covered with lava, it imbeds immense fossil trees, some of them six or seven feet in circumference; and numerous fine minerals, quartz in huge masses in basaltic caverns, and other singular remains. It looks as if a land had been submerged, and again thrown up to the surface by volcanic action; the former solid earth and all its products having been restored to view under an igneous power, which destroyed it. Here, however, our countrymen fared well. They could not thin the multitudes of teal which surrounded them and afforded good table cheer, and an excellent species of the brassica tribe, though wild, afforded a vegetable much esteemed after a long voyage. The seed of this cabbage furnished food for many birds, and several specimens were brought from this quarter.—From Kerguelen's Land we have on our table, kindly presented to us by Lieut. Smith, a beautiful specimen of the fossil wood—a black silex, with the woody fibres obviously circling in the anterior, and the outer bark, particularly on one side, of a different brown consistency. It is about five inches in diameter, and very heavy. From Van Dieman's Land we have also silicified vegetable remains, of singular beauty; and in mentioning the place whence they came, we are happy to notice the hearty welcome from Sir J. Franklin, who made it a home to the expedition. The visit to Cape Horn, whither they ran from the Falkland Islands, brought them acquainted with the natives of that wild promontory. They met them on an island, not on the mainland, but a place evidently much frequented by them.—They never met more than six or seven of the men together, and found them a fearless and rather robust, active, and well-looking race. They were matchless imitators, and very dexterous thieves; had nothing to offer in barter but small pieces of skins; and were careful to prevent the appearance of their women. These were kept sedulously out of sight; and in one instance, when a party from the ships surprised two of them crouching in a concealed part, they leaped up and ran from them, screaming with terror. The "Jordan Island" of Capt. Weddell's map was near; and upon it, as upon others, rabbits (brought from the Falkland Isles) were put ashore; and as the soil is light and sandy, and covered with grass and brushwood, they will no doubt thrive, and replenish the land. Our voyagers also, on other remote shores where vessels will hereafter touch, landed rabbits, poultry, goats, and sheep, of which their future successors may reap the advantage. The boats of the natives of the Terra del Fuego are curiously built, and their bottom ballasted with clay, on which their cooking is performed. The men are great mimics. One of our officers danced and sung Jim Crow to a set of them; and a Fuegian, immediately, to the great entertainment of the ships' crews, copied both dance and song; the first to perfection, and the last so well that it was thought he pronounced every absurd word whilst he jumped Jim Crow! Among the happy returns we cannot conclude without mentioning the pretty kitten sent on board the *Erabus* just before starting, and which was declared to be a "Polecat." It has certainly become one, with a thick rich fur, as if the antarctic seasons had agreed with it. There is also a goat shipped at Van Dieman's Land, which had stood all the hardships of a three years' iceing. They are now animals of considerable interest; and, like their commanders, we are glad to observe they give themselves no airs about it.

Modesty is a commendable quality, and generally accompanies true merit.

A great action will always meet with the approbation of mankind; and the inward pleasure which it produces is not to be expressed.

Whenever we find a great deal of gratitude in a poor man, we may take it for granted there would be as much generosity if he were a rich man.

RELIGIOUS INTELLIGENCE.

AMERICAN PROTESTANT ASSOCIATION.

We have condensed the following from the *Christian Guardian* :—

"From the *Presbyterian* we learn that the First Anniversary of this very important and necessary Association was held in Philadelphia, on the 14th of November, and that it was largely and respectably attended. The Rev. Dr. Cuyler presided, and several ministers addressed the assembly in a very able manner.

The first Annual Report was read, from which we shall glean a few particulars. The Address of the Association, published a year ago, had an extensive circulation: two editions of 15,000 and 5,000 having been sold at a low price; and having been published in some of the best papers, it is believed, 100,000 copies of the address were circulated. In one city, an influential gentleman who had erred in strengthening Papist interests, requested a number of copies that he might do what he could towards remedying an evil he had supported. The Report very justly blames the spurious liberality of some Protestants, who think it no sin to support Popery by subscriptions; a liberality which deserves to be denounced, and should not exist.

The objects of the Board are—1. "To encourage Protestant Ministers to instruct their congregations on the subject of Romanism." 2. "To call attention to the necessity of a more extensive distribution and thorough study of the Holy Scriptures." It is said, "The Board have, indeed, had no occasion to provide means for the application of this test. The American Bible Society is doing all that can be done to accomplish this object, and we have only to act as auxiliaries to that noble institution—by calling attention to the importance of that Word which they distribute, and resisting every attempt to impede the circulation, or prevent the study of the Bible." 3. "To circulate books and tracts adapted to give information on the various errors of Popery." Praise is given to the publishers of cheap editions of the works of D'Aubigne, Whately, &c., and to the Press.—4. "To awaken attention to the dangers which threaten the institutions of our country, from the assaults of Romanism." 5. "To encourage the formation of similar Associations in different parts of the United States." It seems this has been done in Baltimore, Phillipsburgh, and Cincinnati. The Report makes honorable mention of the Philo-Italian Society of New York established by many of the Protestant Pastors of that city. The Board have received communications from Associations previously existing in Philadelphia and New York. Great harmony has marked its proceedings, and the prospects of its success are very encouraging. Our good wishes attend this Association in its loudly-called-for operations.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 14, 1843.

THE increased interest lately manifested by the various Evangelical churches in our city, in the success of those heaven-born and admirable nurseries of the church, Sabbath Schools, is a source of delight to every mind that rightly apprehends the incalculable importance of training the young in the way they should go. We have ever regarded those institutions as second to none but the preaching of the Gospel, in the great work of spreading evangelical knowledge and saving the perishing souls of men. Indeed there is no one agency employed by the Church of Christ which has been favoured with more signal marks of Divine approbation than the Sabbath School. Many of our "burning and shining lights," through whose ministry hundreds and thousands of souls have been snatched from endless woe, have received their first religious impressions in the Sabbath School, and many more are being prepared for a wide sphere of usefulness through the instructions and holy influences there communicated.

We were much pleased on learning that a monthly prayer-meeting has been established in the Wesleyan Church in this city, for the purpose of specially invoking the outpouring of the Holy Spirit on the children of its Sunday Schools. This is as it should be; and, in view of the absolute necessity of that Great Agent to render the best directed and most zealous services effectual, we strongly recommend the example thus furnished by the Wesleyan Church to the different other churches of the city. When we contrast the present flourishing condition of our Sunday Schools with what it was within our own recollection in Montreal, we are led to exclaim, "What hath God wrought?" Children are now flocking in hundreds to that Saviour, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." To God be all the praise.

"DISSENTER FROM THE CHURCH OF ENGLAND."

[EXTRACTED FOR THE CHRISTIAN MIRROR.]

"WEDNESDAY, February 6, 1740.—I went to the poor young man who lay under sentence of death. Of a truth God hath begun a good work in his soul! O may it be brought to perfection.

"I think it was the next time I was there that the ordinary of Newgate (the chaplain) came to me, and with much vehemence told me he was sorry I should turn Dissenter from the Church of England. I told him if it was so I did not know it. At which he seemed a little surprised, and offered at something by way of proof, but which needed no reply.

"Our Twentieth Article defines a true Church—A CONGREGATION OF FAITHFUL PEOPLE, WHEREIN THE TRUE WORD OF GOD IS PREACHED AND THE SACRAMENTS DULY ADMINISTERED.—According to this account the Church of England is that body of faithful people (or holy believers) in England, among whom the pure Word of God is preached, and the Sacraments duly administered.

"Who, then, are the worst Dissenters from this Church?

"I. *Unholy men* of all kinds; swearers, Sabbath breakers, drunkards, fighters, whoremongers, liars, revilers, evil speakers, the passionate, the gay, the lovers of money, the lovers of dress or of praise, the *lovers of pleasure more than lovers of God.*

"All these are Dissenters of the highest sort; continually striking at the root of the Church, and themselves belonging in truth to no Church, but to *the synagogue of Satan.*

"II. *Men unsound in the faith*: those who deny the Lord that bought them; those who deny justification by faith alone, or the present salvation which is by faith.

"These also are Dissenters of a very high kind: for they likewise strike at the foundation; and were their principles universally to obtain, there could be no true Church upon earth.

"III. Lastly: those who *unduly administer the Sacraments*; who (to instance but in one point) administer the Lord's Supper to such as have neither *'the power'* nor *'the form of godliness.'*

"These, too, are gross Dissenters from the Church of England, and should not *'cast the first stone'* at others."—WESLEY'S JOURNAL, February, 1740.

The Annual Report of the Montreal Strangers' Friend Society, is now in press, and will shortly

appear: We again earnestly recommend this Society to the hearty support of a liberal and enlightened public.

A few weeks ago, in giving to our readers an account of a juvenile tea-meeting held in the Wesleyan Chapel, Griffintown, we remarked that we very much approved of such meetings; and, with much pleasure, we make room in our present number for a brief outline of a similar entertainment given by the Superintendents and Teachers of Branches No. 1 and 2 Wesleyan Sabbath Schools. These branch schools are situated respectively in Montcalm and Gain Streets, Quebec Suburbs, both of which were united last Tuesday evening in the Wesleyan Chapel in the former street, for the purpose of entertaining the scholars and testing their knowledge of God's Holy Word. The happy company assembled at half-past four o'clock, numbering nearly two hundred, and the teachers and friends were sufficiently numerous comfortably to fill the chapel. A few minutes after five, tea was served, first to the scholars, and then to the teachers and friends—the quality of which, and the variety and abundance of the good things which were provided, done credit to the ladies who kindly volunteered their services on the occasion. The chair was taken by the Rev. M. Lang, who, after giving directions to have the first hymn chosen for the evening sung, implored the blessing of Almighty God upon the dear youth present, for the continued assistance of His Holy Spirit to the teachers in their labour of love, and that He would be pleased in his mercy so to succeed the instructions given, that early piety would be manifested. The good behaviour and solemnity of the children during this exercise reminded us of the beautiful language of Dr. Watts:

"Lord, how delightful 'tis to see
A whole assembly worship thee:
At once they sing, at once they pray;
They hear of Heaven, and learn the way."

The Rev. R. Cooney then read from a Sunday School publication, a circumstance of cruelty practised by a father to his daughter, in India, showing the destitution of the inhabitants of that part of the world of the saving influence of the Gospel of Christ; which had, we trust, in some measure, the effect of producing in the minds of the young a sympathy for the heathen and a feeling of gratitude to God for the glad tidings of the Gospel with which they are favoured. The Chairman opened the Word of Life, and catechised the children, for about three quarters of an hour, in the first ten chapters of the Acts of the Apostles; and their ready answers proved that they were hiding God's Word in their hearts. They were then questioned from different portions of Scripture, when they gave equal satisfaction. The Rev. Mr. Cooney, in his usual happy manner, addressed the children, and related several interesting anecdotes, which elicited from them an expression of the happiness they felt. In the course of the evening, two little girls recited the parable of the talents, and a boy an appropriate poetic address,—which had a very pleasing effect. The hymns sung, especially Bishop Heber's Missionary Hymn, by the children, was by no means the least interesting part of the exercises. At the close of the meeting fruit was distributed, and, at about half-past nine o'clock, the benediction being pronounced, the company broke up,—the teachers feeling encouraged to continue faithfully to discharge their duty, and the friends highly gratified at what they had witnessed.

CORRESPONDENCE.

THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—Let us now examine the Old Testament Scriptures, to ascertain whether they encourage us to hope that the whole of the Jewish people will be converted at any period.

The first passage which is supposed to be favourable to that notion is Deut. xxx. 1-9. Here, however, the promise is conditional. "When thou shalt call them (the things that are come upon thee, the blessing and the curse,) to mind among all the nations whither the Lord thy God hath driven thee, and shall return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; then the Lord thy God will turn thy captivity," &c. &c. If the reader will turn to the passage he will discover, 1st, that Moses speaks of the people being in captivity. But they are not in captivity now. 2d, The conditions on which God is to deliver them is obedience to the Lord, as *Moses commanded*. Whereas a national conversion must be obedience to the Lord according to the Gospel of Christ. 3d, They were to attend to the Mosaic rites and ceremonies. (See 10th verse.) "The commandments and statutes which are written in *this book of the Law*. If they become Christians, it must be by obedience to the Gospel. I therefore conclude that this Scripture has no reference to a national conversion.

Another portion of the Old Testament writings sometimes referred to is Isaiah ii. 1, &c. After the reader has carefully perused the whole of this chapter, let him candidly determine whether he finds the conversion of the whole Jewish race there predicted. Will he not rather find that "when the Word of the Lord shall go forth from Jerusalem, he shall judge among the nations and rebuke many people"—verses 3 & 4. "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord." Such is the conversion of the Jews spoken of in this chapter.

The 11th and 12th chapters of Isaiah are also referred to as containing proofs of the return of the Jews to their own land and ultimate conversion. It will appear, however, upon a close examination, that these chapters foretel the state of things as they will be when "all things are made new," when the new heavens and the new earth are created, and the events that are to precede that glorious consummation. For, 1st, "The Rod out of the stem of Jesse shall with righteousness judge the poor; and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." 2d, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth;" or, as it is in the 27th chapter, 13th verse, where the prophet is speaking of precisely the same events: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Compare this with Matt. xxiv. 31, 1 Thess. iv. 16, and Rev. xi. 15. "He shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds from one end of heaven to another." 3d, Then shall the delightful state of things mentioned in Isaiah xi. 6-9, be realized,—"the earth shall be full of the knowledge of the Lord as the waters cover the sea," and the beautiful language of praise contained in the 12th chapter will be used—"for great is the Holy One of Israel in the midst of thee." Is there any hope here for the carnal Jew? Nay, verily, but only for "the remnant of his people that shall be left"—"his elect."

Every passage in the prophecies of Isaiah which have been supposed to foretel the conversion of the fleshly seed of Abraham, and their return to Palestine, may either refer to the return from Babylon or to the spiritual Israel and the state of Christ's kingdom, after the creation of

the new heavens and the new earth. See Isaiah lxxv. 17-25.

The vision of dry bones in Ezekiel xxxvii. is supposed by some to set the matter of the conversion of the Jews at rest. This vision was evidently intended to teach the Jews the doctrine denied by the Sadducees, i.e. the resurrection from the dead. The reader is requested to read the whole chapter, particularly the 11th, 12th, 13th, and 14th verses. Here it is stated that "these bones are the whole house of Israel," and the prophet is instructed to prophecy and say unto them, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Any reference bible will point out the parallel passages to the above to Isaiah xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise;" &c., to Hosea xiii. 14: "I will ransom them from the power of the grave; I will redeem them from the power of death," &c. Also, to 1 Thess. iv. 16, Rev. xx. 13, "and the sea gave up the dead which were in it," &c. All plainly referring to the resurrection from the dead.

The prophecy of Hosea is supposed to refer in many places to the ultimate conversion of the Jews. But let it be remembered, that this prophecy was written over 200 years before the return from Babylon, and many of its predictions doubtless have reference to that remarkable event in Jewish history; the 1st chapter and 10th verse manifestly speaks of the spiritual Israel, "whose number shall be as the sand of the sea."

Joel prophesied at least fifteen years prior to Hosea. He speaks of great affliction coming upon the people, then great prosperity, then of a time when their sons and daughters should prophecy, their old men dream dreams, and the young men see visions. This last was accomplished in the Apostles' days, (Acts ii. 15-21.) Afterward the prophet adverts to the destruction of Jerusalem, and closes with a short description of that period when Christ shall reign for ever and ever; but he makes no mention of that figure of the imagination, the national conversion of the carnal descendants of Abraham.

Amos ix. 11, 12, is supposed to be another proof that the Jews will be converted. "In that day will I raise up the tabernacle of David that is fallen, and close up the branches thereof, and I will raise up the ruins of it, and I will build it as in the days of old." This prophecy, St. James informs us, was fulfilled in his day. How? By God's visiting the Gentiles to take out of them a people for his name. See Acts xv. 13-17.

In Micah iv. 1-7, we have a glowing description of the last days, when "Jehovah shall reign in mount Zion over the nations, even for ever"—corresponding with Dan. vii. 14. "And there was given him dominion and glory and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." But in Micah we have no reference to a national conversion of the Jews.

Zephaniah iii. 14, 15, distinctly refers to that glorious period when Christ shall reign in the midst of his people, but is quite silent on the subject of the national conversion of his countrymen.

The above are the strongest passages quoted to favour the notion of the Jews being all ultimately converted; but they have only to be read and compared with other scriptures, to see their "inutility" for that purpose. I have carefully examined every portion of the Old Testament that seemed to offer a shadow of proof in support of the position your correspondent has assumed, and am more than ever convinced that the views I have been humbly advocating are correct.

We often hear intelligent and excellent men pray that the time may speedily come when "the Jews shall be brought in with the fullness of the Gentiles." Where they have found this petition, or even a warrant for it, I am at a loss to conceive. I question whether the phrase "fulness of the Gentiles" be generally understood. I should myself like to see it scripturally explained; perhaps your excellent correspondent can enlighten us on this subject.

We may now ask "What advantage then hath a Jew, or what profit is there in circumcision?" "What advantage?" says your correspondent, "Why, very great advantages. They will all be converted. Great and glorious privileges

above their Gentile brethren are in reversion for them; they will then become successful missionaries to the Gentiles; and thus, by the grace of God, the most salutary mutual reaction shall be exerted upon each other on the part of the Jew and Gentile." This would be your correspondent's answer. Let us hear the answer of the Apostle Paul. "What advantage then hath the Jew? Much every way; chiefly because that unto them were committed the oracles of God." They had the honour to be the repositories of Divine truth.

My next shall be a reply to your correspondent's letters Nos. 7 and 8.

I am your's truly, J. H.

TROUBLES OF THE CHURCH.

A dark and portentous cloud appears to be impending over the Protestantism of our country, which neither our prayers nor our late repentance may be able to dissipate; a cloud which is most likely to come down upon our heads in showers of desolating judgment. Even the revivals which God has been pleased to vouchsafe in many districts of our land, so far from furnishing the certain index of outward peace and prosperity to the Church, and thereby removing all feelings of apprehension from the mind, may rather be regarded as a means of preparation for seasons of severe and protracted trial.—And when we look around us, and behold men on every hand betaking themselves to their watchtowers,—prayers ascending from quarters where prayers was never wont to be heard, and multitudes of quickened souls joining themselves to the Church which Christ has purchased with his blood,—we cannot help thinking that God, at this time, and in a remarkable manner, may be raising up witnesses, as in former days, to bear testimony to the truth, when outward troubles are abounding, and the love of many is waxing cold. At all events, it is right for every man, having reference to the signs of the present times, to look well to the foundations on which his religious opinions are resting, and to prepare himself, by the exercise of his Christian graces, the cultivation of a spirit of close fellowship with God, and a diligent study of the lives and principles of the martyrs, for whatever services may be required of him, whether in the way of duty or of suffering, amid the days of trouble and blasphemy, and rebuke, which the Word of God prepares us to expect, and which seem, from the present aspect of events, to be drawing nigh; nay, even at the very door.—*Seven Churches of Asia, by Rev. J. A. Wallace.*

THE BAROMETER.

Changes of weather are indicated in the barometer, not by the actual height of the mercury, but by its change of height. One of the most general, though not absolutely invariably rules is, that where the mercury is very low, and therefore the atmosphere very light, high winds and storms may be expected. The following rules may be relied upon, at least to a certain extent. 1. Generally, the rise of the mercury indicates the approach of fair weather; the falling of it shows the approach of foul weather.—2. In sultry weather, the fall of the mercury indicates coming thunder: in winter the rise of the mercury indicates frost: in frost its fall indicates thaw, and its rise indicates snow. Whatever change of weather suddenly follows a change in the barometer, it may be expected to last but a short time. Thus, if fair weather follow immediately the rise of the mercury, there will be very little of it; and in the same way, if foul weather follow the fall of the mercury, it will last but a short time. 4. If fair weather continue for several days, during which the mercury continually falls, a long continuance of foul weather will probably ensue; and again, if foul weather continue for several days, while the mercury continually rises, a long succession of fair weather will probably succeed. 5. A fluctuating and unsettled state of the mercurial column indicates changeable weather.

THE FAMILY CIRCLE.

THE CRIPPLE'S FUNERAL.

(Concluded.)

"On the return of spring I was perfectly well, and there was some talk of sending me back immediately to my country. But Jacob, having sent me with Elsbeth to the mayor, persuaded him to leave me at Rottenstein, till I could engage as a servant in the family of some peasant; adding, that he would undertake, with the assistance of God, to provide for my trifling expenses by his work, and would appropriate to the same purpose the little savings placed in his worship's hands.—The magistrate did not at first appear disposed to accede, but at last yielded to the entreaties of his mother-in-law, a very pious woman. Accordingly I remained many years in the hospital with Jacob, whom I loved as a father. Elsbeth became more and more kind. It was easy to see that she felt the influence of pious Jacob's society, of his patience, his prayers, and his love; so that, from being violent and passionate, she became every day visibly more patient, more meek, and more pious. But one must have been harder than stone to remain insensible to his words and to his life. He prayed aloud with us every morning and evening, and often in the day; and, though very young, I felt his prayers applicable to our wants, and that in making them he seemed to read our very souls. He would also sing beautiful hymns for us, and never did I hear a finer voice. He generally read the Bible while knitting, and when I had learned to read, it not unfrequently devolved upon me. When sewing or doing other work which required all his attention, his countenance showed that his heart and thoughts were with God. I never heard him utter a word unbecoming a real Christian.

"When I review my childhood, spent under the eyes of Jacob, that cabin is as a temple to me, where I was happy, because every thing in it breathed peace, and disposed the heart to holy contemplations. I continually thought I saw in my dreams, and often even in my waking hours, beautiful little angels playing with me. For at that time I lived, if I may so say, in the divine stories of the Bible, which Jacob told me, or which we read together. At the age of nine I entered the miller's family, to take care of his little children, where I was well treated, thanks to the Christian education Jacob had given me, without which I could not have won the affection afterwards shown me in that house. The son of my mistress's sister came to spend some years in our mill, after the death of his mother, and to him I was afterwards married. Having previously consulted his aunt on the subject, she answered him, 'Catherine is no doubt a poor girl, but you could not find a better and more pious wife; and as she has now been many years serving me faithfully, and you are my nephew, I will undertake to give her her portion.' Thus it pleased the Lord to give me a worthy husband, who is a coach driver, and with whom I have lived in perfect peace for more than twelve years. You see by this, sir, that what the poor cripple has done for Frederic and myself, far surpasses a glass of water; and here," said she, "is another who has no less reason than ourselves to be thankful to poor Jacob."

She pointed to a middle aged man, already known to the pastor and his servant. He was the schoolmaster of a little village of the parish of Rottenstein, and also one of the two men with whom the servant had passed the last night of Jacob's life, and he had manifested during the burial the deepest and sincerest affliction.

A deep blush overspread his face as the peasant thus turned the attention of the company to him. "Sir," said he to the young minister, "you are my spiritual guide; why should I hesitate to confess to you a very serious fault, known to most of the villagers, and which both God and man, I feel assured, have long since forgiven. I lost my parents at an early age; and though, by the aid of a good memory, I outstripped my class-fellows, both at school and in the religious instruction received from the late pastor, my moral education was greatly neglected at home.—When thirteen I was apprenticed to a belt maker in the town, through the recommendation of our good pastor. But I made a very bad use of the faculties which the Lord had given me. As I had been formerly foremost at school, so now I be-

came foremost in all the evil ways of those with whom I lived. I associated with a set of worthless fellows who, under my guidance, committed many thefts. One night, when stealing fruit in the rector's orchard, I climbed a very high tree. It had rained that day; my foot slipped on the wet bark; I fell, and in my fall broke my left arm, and received such a severe contusion on the head that I remained senseless on the spot. Great was the terror of my companions on seeing that I gave no sign of life: but, that our design might not be detected, they carried me to the foot of the wall of the rampart of the castle, from the top of which persons had from time to time fallen, from missing, in the dark, a very narrow and difficult path leading to the outer town. There I was found next morning, bathed in blood. My master, a hard man, who besides had good reasons not to be satisfied with me, refused to take the least interest in my misfortune, and I was sent back to my parish, and having no relations, was placed in the hospital, where I was several days between life and death, so severe was the wound on my head. A surgeon undertook my cure, and our kind pastor took upon himself the expense, and as soon as I had recovered my self-possession, began for me the cure of an evil much more serious than that of my body, and this real cure it was not the doctor, but kind Jacob, who undertook. He soon perceived the melancholy state of my soul; his entreaties became so animated, so full of love, and supported by reasons so serious, that at last the hardness of my heart was broken, and through God's grace I entered into the narrow path. My trials also powerfully contributed to my conversion—above all, the inexpressible pains I endured in the arm; for it had been necessary to extract fragments of the bone fractured in my fall. There was also something very humiliating in the thought that I should not only be obliged to renounce my trade, but that I would scarcely be able to learn a new one, the doctor having declared that I would never be able to use my arm again. It was poor Jacob who relieved me out of this painful position, by the means of this old friend whom you see here. He knew, intimately, a schoolmaster in town, of very delicate health, at that time looking out for a young man to assist him. Encouraged by Jacob, and under his direction, I had endeavoured, during my stay in the hospital, to learn something, and I was obliged to apply much more afterwards, when I became assistant to the above-mentioned schoolmaster, and was called to teach the children reading, writing, and ciphering. Thus, by the help of God, I have become a teacher, because kind Jacob, whom may God bless throughout eternity for what he has done for my poor soul, had told me to go, and led me himself, to another teacher, in whose school we poor sinners are prepared for eternity."

The old friend whom the schoolmaster had just mentioned was the same aged man whom the pastor had found with Jacob when he gave him the sacrament. He consequently addressed him as an old acquaintance, saying, "And you, how did you become intimate with Jacob?"

"Sir," was the answer, "if these three in their childhood and youth gave much trouble to Jacob, I caused him much more when my hair had already begun to whiten. I am a younger brother of old Elsbeth, who also was a trial to poor Jacob's patience. When yet an apprentice, I had contracted the fatal habit of drinking spirits, and when I returned to my native place, I spent every farthing I earned as a cartwright on drink. I soon threw away all I possessed; so that I was obliged to enter as a journeyman into the employment of another. Here, if I worked tolerably during the week, as soon as I drew my wages on the Saturday, I recurred to my bad propensities. I generally got entirely drunk; and as the people in whose house I lived would not let me in that state, and I was ashamed to show myself to them, I always used to go to the hospital, where poor Jacob and my sister lived, to sleep off my drunkenness. As soon as I was myself again, Jacob never failed to admonish me with Christian love, while my sister violently abused me; but neither his admonitions, nor her invectives, were of any use. Yet when, by means of Jacob, my sister by degrees became gentle and kind, and spoke to me as he did, it made more impression; and I became so uneasy in their society that, rather than go to the hospital, I preferred spending the night in the

open air, or under a hay stack. One day, after drinking to excess, I was seized with a violent bleeding, and was carried to the hospital, more dead than alive. Thanks to my sister's kind care, I soon came to myself. I felt extremely weak and ill, and the hour was come when the Lord opened my heart to receive with joy the good words of Jacob and of my sister. I returned, like the prodigal, to my heavenly Father.—He received me in grace, he has strengthened me and kept me from falling, and since my marriage with a worthy widow my temporal circumstances have been improving. And I assure you, sir," said the old man, "that all these that are now sitting at your table, regretting kind-hearted Jacob, have reasons, as well as myself and the schoolmaster, to thank God for the mercies which they have received from him by means of this poor cripple."

"And," added the young pastor, with tears in his eyes. "I shall not be last in adoring that grace of God. Poor Jacob has been to me also a preacher of the righteousness of God; and, with the help of the Lord, I shall now become myself more and more a preacher of that same righteousness."—*Extracted from "The Cripple of Rottenstein."*

CIVIL INTELLIGENCE.

PROVINCIAL PARLIAMENT.

SUMMARY.

The latest accounts from Kingston state that Sir Charles Metcalfe is quite at his ease, and seemingly confident of being able to carry on the affairs of the Colony without the assistance of his late "eminent" advisers. His Excellency is strongly supported by public opinion, and this will manifest itself more decidedly every day. For ourselves, we feel confident that Sir Charles Metcalfe must succeed. The French Canadian party themselves will see that it is their interest to support the Government. There is no fear either of Sir Charles Metcalfe committing the mistake of throwing himself into the hands of a political party, as Lord Sydenham did from necessity and Sir Charles Bagot from choice.

Meetings are being held in the Upper Province to support His Excellency in the present crisis. At Toronto nothing could exceed the enthusiasm and unanimity displayed,—not even a dissentient voice being raised. At Kingston, Monday evening, an enormous meeting was drawn together, and resolutions, approving of his Excellency's policy, carried by overwhelming majorities, notwithstanding an attempt at opposition. At Amherst Island, also, resolutions strongly condemnatory of the course pursued by the members of the late administration, were unanimously adopted. In fact, there seems to be a determination to carry His Excellency triumphantly through the present crisis.

The reports respecting the ill health of the Governor-General are, we are happy to say, totally unfounded. His Excellency was never better; and, freed from the incubus of his late Cabinet, experiences a degree of cheerfulness and moral satisfaction to which he has been too long a stranger.

Up to Friday last, the Parliament still continued in session, but without much prospect of the public being materially benefited by its labours.

The House has voted the supplies for the current year 1843, and for three months of the ensuing year; so that, as has been observed, "the wheels of the Government will have sufficient oil to ensure their smooth working for some time."

It has been stated in the public prints, that an attempt has been made to arrange the differences which at present exist, and that for this purpose His Excellency was waited on by a deputation and solicited to receive back certain members of his late administration. To this request, the report states Sir Charles Metcalfe gave an unqualified denial.

On Thursday, another attempt was made to embarrass His Excellency. Mr. Boulton moved an Address expressive of the deep anxiety of the House at the delay which has taken place in the formation of a Cabinet, and calling on the Governor to take such measures as are best calculated for the formation of a strong and efficient administration.

As an answer to this, Mr. Viger stated that he was authorised to inform the House that His Ex-

cellency was taking steps as rapidly as possible for the formation of a new Cabinet, and that he would take the earliest convenient opportunity of completing his arrangements.

On Saturday last, the Provincial Parliament was prorogued to the 15th January. In our next we shall give a list of the Bills passed during the session.

THE BRITISH PRESS ON CANADIAN AFFAIRS.

(From the London Morning Herald.)

Some eighteen months ago the late Sir Charles Bagot's transfer of the administration of Canada to a *clique* which had been closely connected with the rebellion which cost the mother country some two or three millions, made that province the theme of general discussion here. The policy of his proceeding was loudly applauded by the opposition, who claimed it as their "thunder"—was tolerated by Ministers—and was unwillingly censured or silently disapproved of, as being unnecessary as well as dangerous, by the great bulk of the Conservative party. The death of Sir Charles Bagot, and the appointment of so distinguished a statesman as Sir Charles Metcalfe to the government of Canada, however, silenced the home opposition to that policy; and even those most decidedly hostile to it agreed that it ought to be looked on as an accomplished fact and have a fair trial. Several months have now passed over, and though it would be premature to pass any decided opinion on the consequences of that policy, it must be quite obvious to every one who has paid attention to Canadian affairs during that period, that, although the Canadian Administration is not one whit more popular amongst that portion of the Canadian population which dignifies itself with the title of Loyal-British, the power of the Cabinet for evil has been considerably diminished by the stern impartiality and resolute self-reliance of Sir Charles Metcalfe. The Governor General is now felt to be the superior officer, and Messrs. Lafontaine, Hincks and Baldwin the inferior functionaries in the province.—The impression formerly was that the late Sir Charles Bagot was but the tool of his Council; the feeling now is that under Sir Charles Metcalfe his advisers are upon their good behaviour. Sir Charles Metcalfe's conduct has deprived the Queen's Representative in Canada of the character of partizanship. The opinions of the Attorneys General and the Accountant General are now thought to be distinct from the subordinate to the opinions of the Governor General. And constitutional reliance on the head of the province, and on the representative system, has superseded the despair and dread which formerly prevailed. The most violent opponents to the Provincial Administration admit that Sir Charles Metcalfe could have acted otherwise than he has done; they see that he is a restraint on the worst tendencies of his Ministers; they see that he has resources beyond their advice; and they are convinced that he will, if necessary, treat their resignation or ejection from office as an occurrence very easy repairable. They look beyond the Administration to the Governor; and repose in him that confidence they cannot bestow on it. The personal policy and independent and self-relying bearing of Sir Charles Metcalfe have reassured the Loyal British as they call themselves, and have mitigated the tone of insolent triumph indulged in by the supporters of the Wakefield-Lafontaine intrigue. Both parties appeared to feel that the Governor General's honesty and abilities are impregnable by their violence; and both, consequently, seek his favour and countenance by being more reasonable and moderate.

The course pursued by the late Sir Charles Bagot threw around him the appearance of weakness, vacillation, and want of personal resources; the tone taken by Sir Charles Metcalfe has associated ideas of independence, personal moral strength, a determinate scheme of useful policy, and reliance on his own fertile resources, with his name. He has given constitutional confidence to his Cabinet without connecting himself with the former opinions of his members; he has directed their abilities to projects of usefulness without making them nonentities; and he has conciliated the esteem and regard of all without disclosing a single private thought, or exhibiting the smallest bias. In the period he has already been in Ca-

nada he seems to us to have restored the equipoise of constitutional feeling. Not indeed that the bitterness of language on either side has ceased; and that the proper distinction is now generally taken between the Cabinet and the Government; but that the permanence or destruction of the latter is not now thought to be necessary to secure the continuance or the overthrow of the former. Above all, the connection with the mother country is no longer conceived to be at issue in the struggle between parties contending for office.

Such are the general impressions which an extensive correspondence from Canada, and a continuous perusal of the journals on either side of provincial politics, have left on our mind. The state of affairs in the province is, then, in our opinion, much improved since the late Sir Charles Bagot's resignation. This improvement does not spring from the Provincial Administration, but has been produced solely by the wise, cautious, and sagacious conduct of Sir Charles Metcalfe.—But arise whence it may, it gives hope of a new era of Canadian prosperity and tranquility; and if the United Parliament which His Excellency opened, on the 29th ultimo, with the speech given in yesterday's *Herald*, shall only honestly and sincerely endeavour to carry out the measures of substantial benefits recommended in that speech, a great crisis in Canadian history will be safely passed over. If that Parliament be worthy of its mission, Sir Charles Metcalfe has placed before it business enough to occupy its time. He has frankly and plainly, but impressively, instructed it in the importance of the task he has submitted to it:—

"The welfare of Canada depends on the result of your deliberations on the numerous and important questions which will come before you, and that great end will, I trust, be the sole object of your labours. It is the anxious desire of her Majesty's Government and will be the constant aim of my endeavours. I humbly hope that the blessing of ALMIGHTY GOD will crown our united efforts with success."

And the attention of England is again rivetted on her most important colony. God grant that its Legislature rival in patriotism, wisdom, and moderation its Governor General.

LATEST FROM ENGLAND.

By the arrival of the *Acadia*, at Boston, on the 6th instant, after a passage of seventeen days, encountering very rough weather, advices to the 19th ultimo, being fifteen days later than our last, have been received.

It is said that O'Connell's great fear now is for the preservation of the peace; the storm which he has raised appears even to himself too powerful for his direction. His health has failed him of late, and, for the first time in his life, he is the prey of sickness. It is doubtful whether his death is not more feared than his life.

It is expected that the next session of Parliament will see the introduction of some important measures for the benefit of Ireland.

The Corn-Law League proceeds with giant strides. In Manchester, after the delivery of an oration by Mr. Cobden, the enormous sum of £12,000 was subscribed in one day. The greatest confidence is felt by the Free Trade party in the success of the new movement.

In Egypt, Mehemet Ali is in trouble. The renegade, Ahmed, Pacha of Soudan, a commander of consummate courage and military abilities, had declared himself independent, and Mehemet was hastening his preparations to subdue him. Ahmed was a Circassian slave, purchased in his youth, by the Pacha, and owes his elevation to his distinguished prowess.

Two chiefs, four warriors, two squaws, and one child, a girl of nine or ten years, of the very numerous tribe of Ojebways, whose locality is to the north of Lake Huron, in the vicinity of Georgian Bay, and consequently horn subjects of Queen Victoria, arrived in Liverpool by the packet ship *England*, from New York, and are gone to London.

The mails from India, China, &c., due by the Great Liverpool, arrived at the Post Office on Monday afternoon, via Southampton. They were contained in 65 boxes, and the number of letters alone exceeded 50,000.

DREADFUL SHIPWRECK AND LOSS OF LIFE.—Accounts have been received at Lloyd's from the Cape of Good Hope, containing the most sad intelligence of a dreadful storm having occurred

on the night of the 26th August, in and off the coast of Algoa Bay, Cape of Good Hope, by which four valuable ships, valued at between £30,000 and £40,000, were lost, as also several lives.

PLYMOUTH, Nov. 14.—The *Caledonia*, of 120 guns, and a ship of this port, sailed last night for Dublin. She has on board, in addition to her complement of 140 marines, 160 supernumeraries of that corps, making together 300 men available for the reinforcement of Dublin garrison, if necessary. She has also a large quantity of ball-cartridge on board. The *Hyacinth*, 18, arrived yesterday from Sheerness and Portsmouth. The *Penguin* packet arrived this morning from Falmouth.

The riots in Wales, though not entirely suppressed, have assumed a far less formidable character.

IRELAND.—The latest accounts from Dublin state, that the State prosecutions will, in all probability, be abandoned. Mr. O'Connell's plea of abatement—grounded on an informality in the proceedings before the Grand Jury, where the evidence was not taken on oath, as it ought to have been—has been held good by the Court of King's Bench as respects the time when the plea was put in. The Attorney-General has demurred to the plea, and the Court has appointed Monday next for arguing the demurrer between the belligerent counsel. This decision in favour of O'Connell, and the rest of the traversers, is generally regarded as the "beginning of the end" of this indictment—and the Repealers are, consequently, in high spirits.

ATTACK ON THE MILITARY.—The Dublin correspondent of the London Standard states, that the inhabitants of the town of Belturbet, in the county of Cavan, having become alarmed at the display of simultaneous fires in the course of the evening of Wednesday last, a requisition from a large party of the respectable portion of the townspeople was presented to the inhabitants, requesting them to order out the military to patrol in the vicinity. Two companies of the Rifles, attended by a magistrate, went out to patrol; and, about an hour after midnight, they came up with a considerable body of men armed with pikes and guns. They were challenged, and the answer given was a volley poured in upon the soldiers. The latter did not return the fire, being actuated by motives of humanity, but fixed bayonets and rushed forward, when they arrested ten armed men; the rest fled in the obscurity of the night. We have not heard whether any of the soldiers were killed or wounded; but we may hope, in absence of information to the contrary, that no such casualty has occurred. Another account written from the town of Cavan, states that two men were taken prisoners by the soldiers, but in every other respect sustains the foregoing statement.

The Orangemen of the North of Ireland are reorganizing their society, but without secret passwords, tests, or other signs which have been pronounced illegal. The reorganization is said to be rapidly extending.

It is stated to be the intention of the Government to put down all the repeal bands in Ireland, cost what it may; and to institute a rigid surveillance over every other society, whether instituted under the name of temperance, religion, or otherwise.

STATE OF TRADE.—LEEDS.—Our cloth markets are very barely supplied with the articles most in request, viz. tweeds, fancy cloakings, and shawls, in fact, they are now generally disposed of direct by the manufacturers, without appearing at the cloth halls. Prices of those articles are rather dearer, but in other goods there is no change—business is tolerably brisk in the warehouses. Workmen are frequently employed until midnight, both in the mills and warehouses, and we anticipate a steady trade throughout the winter.

LIVERPOOL CORN MARKET, Nov. 18.

Wheat was decidedly firmer than some weeks past; the general qualities of English and duty paid Foreign, though not in lively request, fully maintaining our last quotations; and Irish, forming the principal object of attraction, moved off steadily at an advance of 1d to 2d per 70 lb.—Home made and Irish Flour met some inquiry, but former prices being fully required, very few sales were effected; whilst Canadian, commanding a preference over all other kinds, continued to meet a

fair demand at \$1a per barrel, on which terms several thousand bbls. were disposed of previously this week. A few hundred bbls. of States, in bond, also changed hands at 22s to 22s 6d per barrel. Oatmeal, in the face of a further liberal supply, was in fair request at a slight improvement in value.

MONTREAL MARKET PRICES.

WEDNESDAY, December 13, 1843.

	s.	d.	s.	d.
Oats, per minot	0	10	1	1
Wheat	5	0	5	6
Barley	2	0	2	4
Pease	2	0	2	3
Lint Seed	4	0	4	6
Buckwheat	2	0	2	3
Turkeys, per couple	2	6	6	0
Fowls	0	7	1	8
Geese	2	6	5	6
Ducks	1	3	2	6
Chickens	2	6	3	0
Partridges	2	6	3	0
Eggs, fresh, per dozen	0	6	0	9
Butter—Dairy, per lb.	0	8	0	9
“ Salt	0	6	0	6
Pork, per hund.	17	6	25	0
Beef	12	6	21	3
Flour, per cwt.	10	10	12	6
Beef, per lb.	0	2	0	5
Pork	0	3	0	5
Veal, per qr.	1	6	10	0
Mutton	1	6	4	0
Lamb, per qr.	1	3	2	0
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	3	1	6
Corn	2	0	2	6
Rye	2	5	2	10
Beans	4	6	6	0
Honey, per lb.	0	5	0	6
Hay, per 110 lbs.	25	0	30	0

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

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

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

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Believing these views to be scripturally correct, and with an ardent desire to be made instrumental, in some small degree, in promoting love and harmony between Christians of different names,—the conductor of the Christian Mirror commenced its publication—under a conviction that such a religious periodical was a desideratum in Canada; a publication in which the most fastidious Christian should find nothing to interfere, in the most remote manner, with his peculiar predilections, but much that might contribute to his edification and instruction. The fact that the Mirror is now patronized by nearly all denominations of Christians in this Province, is to the publisher a gratifying proof that he was not mistaken. The Christian Mirror has been published for upwards of two years; and it is pleasing to be able to say, that it now enjoys so large a share of patronage, as to induce the Proprietor, at the earnest solicitation of a large number of the subscribers and friends, to issue the present Prospectus—intending, should a sufficient number of names be obtained, to publish it WEEKLY, at the close of the present quarter, (say November next.)

For the information of such as may not be acquainted with the character of the Mirror, it has been thought proper to publish the following synopsis:—

Conceiving that Missionary efforts are among the most important and interesting movements of modern Christianity, a large space is devoted to the advocacy of Christian Missions, and the publication of the latest Missionary Intelligence. It may here be remarked, that an additional supply of Missionary and other religious Periodicals is about to be ordered.

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In consequence of the increasing circulation of the Mirror, it is strongly recommended to the commercial community as a good advertising medium.

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