

CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

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

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[THE following poetry is copied from an old newspaper. As descriptive of that imperishable form of human affection, "a mother's love," it is exceedingly beautiful.]

A MOTHER'S LOVE.

—He stood alone—a shunn'd and hated thing;
For he had been an outcast on the world,
And every villager had heard the tale
That stamped his brow with stain of infamy,
And knew the guilt that now, with keen remorse,
Knawed at his heart with ceaseless tooth of anguish.
Disease was preying on him; and he came
To lay his wearied and his worn-out frame
Beside his buried father. His glassy eye,
And pale and withered cheek and hollow voice,
Told that his days were numbered. And the pain
Of parting life—the torture of the mind—
Came in a sleepless night and feverish day,
Till wasted life just glimmered ere it died;
And yet none heeded these his racking pains.
The world "passed by upon the other side,"
And left him to his fate. All save one—
And she, in her old age, watched by his couch,
And wiped the clammy sweat from his cold brow.
She alone had watched his return, and now
She sat by her poor boy, to cheer the hours
When chilling darkness came upon his soul,
Nor thought of her own weakness, while she held
His aching brow upon her throbbing breast.
The lamp of life went out. And then she bore
The wasted form of him she once had
And laid him by his father.

There would she wander when the dewy eve
Had spread her sober mantle o'er the world,
And sit and weep alone. 'T was her only son
That lay beneath that mouldering pile of earth,
And she forgot the errors of his life,
And thought alone of what was lovely.
She thought of him, the infant in her lap,
And heard his artless prattle—and she saw
The sunny ringlets, as they sportive played
O'er his bright brow, in childhood's summer hours.
She thought how proudly she had loved to dwell
Upon the opening manhood of her child,
And of the hopes a mother only knows.
She thought of these and wept, and laid her head
On the cold earth that pressed upon her boy,
And wished her aged widowed heart was hushed
Within the quiet grave wherein he slept.
O! if there be within the human heart
A feeling holier than all else beside,
It is the love that warms a mother's breast,
E'en for a sinning child—the only tie
That death alone can sever, and is felt
Till the last throb of feeling is at rest.

GENERAL LITERATURE.

AMELIA V.—; OR, THE BALL.

THE period at length approached in which this young lady was to make her debut into society. It need scarcely be remarked, that not only the days, but the hours, seemed heavenly to move towards the period of her hopes. But it did at last arrive. Another week was to add the handsome Amelia to the already crowded list of candidates for the world's favour and fortune.

"A week, alas, 't was too much time to trust
The fashion of this cheerful world! 't was time
Enough to sicken and to die!"

Two days previous to the expected ball, she complained of a slight cold, and was advised to confine herself, if she expected to recover sufficiently to appear at Lady H——'s on the ensuing night. She did so—was apparently better—went to the party—fainted—and was carried home to her death-bed.

"It was very provoking, mamma, just as I was beginning to enter into the full enjoyment of all that was going forward. I never felt myself better; what could have been the cause of it?"

"Most likely, my dear, it was the agitation and excitement; but it will do you a great deal of good; it will make you less nervous the next time, and it has brought you into notice at once! There were some who would have gladly changed places with you, merely to have attracted attention!"

"Well, perhaps it was not so bad, after all. But I cried with vexation when I got home! I will soon be well, however, and I hope to do better next time, as you say. Whose will be the next party, mamma?"

"You shall go to it on tomorrow week—so make haste and get well!"

The following day, this young lady was evidently worse. Still the fears of her medical attendant were considered to be nothing, beyond the evidence of his great caution in pronouncing a favourable opinion. The ensuing day, she was worse still!

"She had better be made acquainted with her situation," he urged.

"No, no!" cried the mother, "I would not have her alarmed for the world! It is time enough! It would kill her at once! Do you want to destroy her, sir? She shall not be alarmed on any account. It is no reason, because you think fit to indulge unnecessary fears, that you should be allowed to torment the poor child with the idea that she is going to die!"

"It would not be for my advantage, madam, in any respect, that Miss V—— should die so suddenly as you seem to think she would if made aware of her situation; therefore I would not urge it, if I had the most remote apprehension of such a result," replied the doctor. "She *must* know it ere she dies, and the later it is, the greater will be the shock."

"Why do you say, before she *dies*? One would think that you had quite given her up; do you give up all hopes of her recovery, sir?"

"While God permits life to remain in the frail body, no man has a right to despair; but I would recommend her being informed of her situation."

"Certainly not, while it is possible that she may recover," said Mrs. V——.

On the succeeding day her danger was evident to all parties. On entering the room, however, the objects which first attracted attention were her ball dresses, laid before her view, in every attractive and deluding situation. Upon these her eyes were fixed with excited attention.

"Madam," said her physician, and addressing her mother, "this is most unkind to your

daughter, as well as injurious. Setting apart the unhappy tendency of such objects to lead her mind to what is least befitting a state like hers, the effect of such excitement is to increase her danger tenfold."

"I believe, doctor, that there are very few things which can add to her danger, now!" replied she, considerably agitated.

"If that be the case, madam, and you are convinced of it, there should be no time lost in informing her of the fact."

"Doctor, I told you before that I would not permit her to be alarmed by speaking of death to her at all. I am her mother, sir, and I will exercise my own judgment as to what is best for my child; you may think differently, but your opinion is no rule for my conduct! I request that there may be no more said on the subject."

While this conversation was going forward, a third person entered the room unobserved, and fixing his eyes intently on her, he said, with great solemnity, "And what wilt thou do in the end thereof?"

"Mr. W.!" screamed her mother, "what brought you here?"

"A message of life to the victim of death," he replied, still keeping his eyes fixed on the dying girl.

"I wish that you had waited until you were sent for; although you are a clergyman, you are not the person that I consider the best for her to see."

"Mamma—Mr. W.—what is all this?" said Amelia, faintly, "surely there is no danger!"

"No, my darling, no! Mr. W. has come to see you as a friend." Then turning to him—"not a word about death, Mr. W., I implore you, if you have any charity in you."

"Charity!" he replied—"charity, to permit your child to perish throughout eternity? Is that your charity, madam?"

"Mother! mother!" screamed the girl, as loud as her weak state would permit, "What is that? O mercy! mercy! Doctor, am I going to die? O, no, sure I am not!—won't you tell me that I am not? Can't you do anything for me?"

"Amelia," said the clergyman, "do not waste your precious time in seeking for the life of this world; but—"

"Why did you not tell me this before? Why do you let me die without one thought about any other life than this. Mother, do you hear me?" she cried, half frantic; "It was *you* who should have told me! Die!—I will not, I cannot die! I am not prepared to die! Mother, my curse, the curse of your lost child shall rest on your head." Why do you let me die? I won't—I won't—I won't!" she screamed louder and louder; then stretching out her hands, as if to shut out some object from her sight, she groaned—fell back—and died.—*Episcopal Recorder.*

* This may appear exaggerated, but the expressions as well as the scene were those of reality. Language much more repugnant to the feelings, was used towards her parent; but I consider what is here transcribed as enough to prove the awful responsibility which those parents assume, who act the part of such a mother.

From the Christian World.

AN ESTIMATE OF JAS. MONTGOMERY, ESQ.

IN A LETTER TO THE REV. T. H. STOCKTON.

REV. AND DEAR SIR,

In our interviews, we have occasionally spoken of the religious poets, and Montgomery is for the present at the head of this school. He was held up to ridicule by Lord Byron; but when the latter attempted sacred verse, he fell far short of the man he had satirised. He is supposed to resemble Cowper; but there are some points of discrepancy between the poet of Weston and the bard of Sheffield. Cowper's descriptions of domestic life are far more minute, and his superiority in piquant satire is very decided. There is a much stronger likeness between Montgomery and Grahame, the author of "The Sabbath."

The poet on whose writings it is my intention to make a few remarks, has risen from obscurity. His father was a Missionary of the Moravian Church, in the island of Tobago. But his adventures, from the time he left the Moravian Seminary at Fulnick, show conclusively that he was destined for literary life. He has conquered the frowns of poverty—the rigours of a prison—the asperity of politicians—and the bitterness of criticism. Jeffrey, who fell heir to the shoes of Johnson, has long stood at the *foot* of Parnassus, with full purpose to dispute the title of each pretender to the inspiration of the muses. But after a brief altercation with the critic, the poet was permitted to go on his way.

Montgomery has unreservedly devoted his talents to the cause of religion. In all his works, we may see the influence of a pious education. Though born in Scotland, he was early taken to Yorkshire, England, and secluded for years. We admire Moravian simplicity, but it may still be a question whether their modes of training youth, may not tend to limit the intellectual powers. Be this as it may, it is probable that the mind of Montgomery received its tone from the humble scenes of Fulnick. He was inquisitive of those islands, with which its inmates were familiar, and he was taught to revere the Missionary toiling in benighted lands. With such impressions, he escaped from what appeared to his impassioned fancy to be the trammels of seclusion; but happily these impressions were destined to revive, after his acquaintance with a cold unfeeling world. Such sentiments have been his consolation in adversity, and they are ornamental to him now that he is prosperous. How different from the education of Lord Byron! But the effort of Byron to cast the blame of his vices into the lap of his mother, was ignoble in the extreme. He should have dealt more tenderly by the ashes of the woman to whose heart he had sent many pointed arrows.

It is not my purpose, in a short letter, to give more than a compendious view of the writings of Montgomery, and it is probable that our critical remarks will be less numerous than our moral reflections. His writings consist, in part, of short pieces, and of poems on a more enlarged scale. Some of his productions have already disappeared, and among them his Prison Amusements. It is certain that good poetry has been made in the cells of prisons; but, generally speaking, outward comfort is the best for an individual invoking the muses. Let us hope, however, that the time has come when the iniquity of incarcerating such men as Tasso, Bunyan, Sir Walter Raleigh, and Montgomery, will be remembered only to provoke detestation. A persecutor of piety and genius united in the same individual, takes on himself a fearful office, and he generally feels the mortification of finding the object of his envy exalted to renown.

In the "Wanderer of Switzerland," there is a preponderance of pathos over its other qualities. It is written in an awkward measure, but the ruin of the Swiss Republics, and the miseries of war, are forcibly portrayed. In war, the fell passions which agitate our race are conspicuous. Men will dispassionately speak of the battle of Waterloo, when, if they should break an arm or dislocate a wrist, their martial spirit soon dwindles into puerile lamentation. This work derives the most of its interest from the associations which the mind must always indulge about the lakes and the glaciers of the Helvetic Republic. The mountains of that country are filled with a hardy peasantry, animated by the love of freedom, whilst, at the same time, literature has shed its softening

influence over the towns of Switzerland. Lavater, Bodmer, the Gessners, and Euler, are considerable names in the Republic of Letters, whilst few men have employed more eloquence in favour of infidelity than Rousseau. Montgomery has here touched a well-known chord in the sympathies of our nature. We feel interested in a family relinquishing objects with which they have been familiar, severing tender connexions, and pausing to catch, for the last time, the sound of their mountain rills, and the chime of the church-going bell. This subject seems to be a favourite one with the poets. Virgil has described the pains of expatriation. Mrs. Hemans, though her poetry is distinguished by sameness, has written a spirited song for the emigrant. Goldsmith, both in his Traveller and Deserted Village, has spoken, on this point, to our hearts. But the emigrant does nothing more than remove his person, for, generally, he leaves his affections on his native spot. Hence, there is one thing that operates like a talisman in gaining the confidence of foreigners, and that is to converse with them frequently about the objects they have left at a returnless distance. This remark is practical, in application to our country:

For here the exile meets from every clime,
And speaks in friendship every distant tongue.

"Greenland" is the next work of our poet which calls for a few remarks. In this production, he celebrates those good men, who acted as pioneers, in carrying Christianity to that bleak and misnamed country. Some have expressed surprise, that any poetical materials could be drawn from a part of the world in which man attains to but stunted materials. Poetry, however, is not always the result of climate, and it has been produced under rugged skies, as well as beneath the soft clouds of Italy. The Russian poets have excelled all others in sublime views of the Deity, and Burns has impressed a firmer footstep on the snow-drifts, than on the green sward of Scotland, and Montgomery has made good verse, with the icebergs and reindeer of Greenland for its basis. This work, however, will be destitute of interest, save to those whose tastes and habits are religious. A man of science might take an interest in the discoveries of Sir John Ross—but the Christian alone sees a meaning in the self-denial of men labouring in latitudes beyond the range of the sun. The Moravians have the true missionary tact. There is a promptness in their movements, and an astonishing neatness in the execution of their work. They are eminently imbued with the elements of religious taste. Hence, we associate with their stations a number of captivating subjects—such as the wild flower transplanted from the wilderness, the bee on its homeward flight, the burying-ground filled with the symbols of religious friendship, and the rustic church, with its bell to announce the hour of prayer. One reason of the efficiency of the Moravians, is the comparative smallness of their body. They prefer a small number of adherents, with purity, to a large number without it. This fact might give the denomination of which you are a minister, facilities in conducting missions, which ought not to be overlooked. We recollect having once officiated for a people of whom you were some time bishop. After retiring home, being much exhausted, sleep overtook me, and during that transient slumber, the following impression was made vividly on my mind. I thought, that during the discourse, a number of representatives from pagan lands, had entered the church, and requested me to pause. Their costume betrayed their distant abodes. Upon being asked what they wanted, they unfolded several maps, and showed the portions of the world assigned to their nations. Our countries, they said, are stocked with the bounties of heaven, but they are destitute of Christian knowledge; and being in darkness, we were sent to ask for light. From this incident a moral may be drawn.

(To be continued.)

HOPE.—It is by hope that we truly exist: our only true enjoyment is the expectation of something we do not possess: the recollection of the past serves but to direct and regulate these expectations; the present is employed in contemplating them; it is, therefore, only the future which we may properly be said to enjoy.

It is very easy to spread scandal, but hard to arrest it.

SUNDAY SCHOOL RECORD.

SABBATH SCHOOLS.

About sixty years have elapsed since Mr. Raikes opened his first Sabbath-school at Gloucester—the result of accident, as to himself, but of wise arrangement on the part of the Divine Being. He commenced the humane and Christian instruction of children in adversity and ignorance, with paid teachers; but it was not long before he met with the co-operation of persons whose services were bestowed gratuitously, and remarkable was their success. The report of an eye-witness in a neighbourhood where he commenced a school, was this:—

"That the behaviour of the children on the Sabbath was such as to convey to any serious mind the idea of hell, rather than any other place." Shortly after, he received another report: "That the place was quite a *heaven* upon Sundays, compared to what it used to be." Many a neighbourhood, since then, has been made heavenly by the same means. "The little one has become a thousand." In the thrilling words of Montgomery, we may exclaim:

"Through Albion's ocean isles,
In near and distant lands,
Where'er the Christian Sabbath smiles,
The Sabbath school house stands."

The most useful and inviting aspect under which we can view the Sabbath-school, is that of a nursery for the Christian Church. And thousands of such nurseries cheer our eyes! Watch the Christian missionary as he steps on a foreign shore, and the first proof he gives you of his arrival, is the little band of pagan children, called together by him, and taught on "Sabbath morn." It is an indispensable appendage to a missionary establishment—rather it is its corner-stone.

Every such assemblage is an oasis in the desert, where the simoom of sin, by its blast, has destroyed many. Every such assemblage is a Polynesian island in the ocean for beauty, on which life's voyager casts his joyous, lingering look. How many an ignorant or superstitious child has been taught by devoted persons on the Lord's day! How many have received the truth as it is in Jesus! How many have stepped from a Sunday School class into the Church of God! How many have lived members of that Church on earth, and become members of the Church of Heaven. Scholars have become teachers, and teachers ministers of Christ, and they have raised other schools, which, but for the instruction they had received in such religious seminaries, never would have been instituted. There is another consideration, more affecting to us than any other. Many children have become the spiritual instructors of their parents, who have been conducted by them to the cross of the Redeemer. We know no which to admire most, the child whose love for the soul of his parent overcomes his modesty, or the parent who has nobility enough to approve of the conquest, and crown the exhibition of such love with attention to entreaties, and submission to the Saviour. If rapturous interruptions are permitted when God is judging the world on the last day, it will be when redeemed parents bear testimony, in the presence of angels, to the means used by the Spirit in their salvation, and then it will be said by fathers and mothers, "We owe our heaven to our children."

"And ye INSTRUCTORS, in this humble sphere,
To deeds of saint-like charity inclined,
Who from your homes of meditation dear,
Come forth to guide the weak untutored mind—
Ye ask no payment, save one smile refined,
Of grateful love, one tear of contrite pain.
Meekly you forfeit, to your mission kind,
The rests of earthly Sabbaths. Be your gain
A Sabbath without end, 'mid yon celestial plain."
Christian Guardian.

DOMESTICS.—Children should be required to treat domestics with propriety. Those in whom the comfort of a family so essentially depends, are entitled to kindness and sympathy. The theory, that industry and good conduct are worthy of respect, in whatever rank they are found, cannot be too early illustrated and enforced on the members of the household.

THE TRAVELLER.

THE NESTORIANS.

JOURNAL OF DOCTOR WRIGHT AT OOROOONIAH.

Commemoration of Imaum Houssayn.

FEB. 23, 1841.—This is the first day of the Musliman month, Moharrum, the first ten days of which are spent, by all good Mussulmans of the Sheeah faith, in lamenting the unhappy fortune of the imaum Houssayn. According to our meerza, "All Mussulmans assemble in their mosques during these days, to listen to the preaching of the moolahs. All men are clad in black, and all spirits, men, and angels weep and mourn for poor Houssayn, whose misfortunes were greater than those of any man, who ever lived."

25.—At an early hour this morning, having first learned that my presence would not be unacceptable, I went to the house of the beglerbeg, the former governor of this province, and a very devout Mussulman, to witness the daily services of the Moharram, which are performed there as well as in the mosques. Although the sun had but just risen, a large congregation had assembled, and were seated on carpets, spread in the yard and in the adjoining rooms. An elevated platform was standing in the midst of the crowd, for the convenience of those who took the lead in the services. A company of moolahs opened the performances by singing in oriental style. Two boys, then, who had been trained by the moolahs, mounted the platform, and recited, with great effort, a piece, containing many touching strains relating to Houssayn. Another youth followed them, when three moolahs, one after the other, entered the pulpit, and related the incidents in the last days of the beloved imaum. Their discourses consisted principally of simple narrative, drawn from the life of the unfortunate man. The speakers often manifested the deepest emotion, rising from their seats, and throwing all their energies into their address. The crowd often cried aloud, sobbing like children.

March 4.—With Mr. Breath, I attended a representation of the closing scene of imaum Houssayn's life. Before the exhibition began, several moolahs addressed the assembled multitude. One of the principal moolahs took the opportunity to call upon the people to contribute to the support of the ecclesiastical order. As an inducement for them to give, the moolah assured them that he would offer up prayer in their behalf. One young man, whose brother was absent on a distant journey, pledged two tomans (five dollars) if the moolah would make prayer for his safe return. When ever a pledge was sent in, the moolah would at once invoke a thousand blessings upon the donor, and assure him of a place in paradise.

During these preparatory performances, many little boys were passing to and fro among the multitude, with a bag of water suspended on their shoulders, from which they presented a draught, in a small cup, to whomsoever wished, being assured, as I was told, that, in return, water would be given to them in paradise, and also to their mothers and friends. One is reminded by this custom, of our Saviour's words, "He that giveth a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward."

After a while, the trumpet sounded, and the representation began. The origin of the tragedy is briefly this:—

There was a mortal feud between the friends of Omar and the friends of Aly. The king of Damascus, a Soonce, took Houssayn prisoner, and condemned him to death. He was subjected to great indignity, and the sad story of his wrongs, as related by his friends, is not a little affecting. His wife and children are in chains, and come forward, rending the air with their shrieks, to move upon the hard heart of the king, who had determined that Houssayn should die. Their importunity was unavailing. The king's order was executed, and "the good imaum" was no more.

During the whole scene the multitude sobbed and wept, and at times broke forth into loud lamentation. Never did those affecting incidents in the history of the Jewish people, as related in the Scriptures, seem so full of reality, where it is said, "all the people lifted up their voices and wept." I question if it ever occurs in the West as in the East, that a whole congregation is convulsed with emotion, giving vent to their feelings in cries and tears. During most of the representation, the multitude were beating their breasts,

which are laid bare during the month of lamentation, and often with great violence.

We long to see this benighted population thus mourning on account of their sins, and turning away from them. They weep easily at the story of the wrongs of their imaum, but have no tears to shed on account of their alienation from God.

17.—A Koord, chief of a neighbouring tribe, called and spent two hours. He and a large number of his warriors are remaining in the city to be in attendance on the Ameer Nizam. Unlike most of his race, he is mild and polished in his manners, being quite equal in this respect to any Persian.

20.—Just after sunrise this morning, three women appeared at my door, sent by the prince-governor. One of them was quite ill, and she a negress, the prince's slave, brought from Africa. While she was waiting in the passage for the medicine which I was preparing for her, one of her attendants, wishing to gratify her curiosity, entered my room. When she saw all my books, arranged in view, she exclaimed, "How many Korans! I think, with so many, you can write a prayer which will restore the alienated affections of a husband to his wife." Probably most of the books which she ever saw were Korans, and she inferred that mine must be the same. There is a class of men in the country who profess to write prayers which act as charms in controlling conjugal affection.

In a former number, we noticed the arrival of Dr. GRANT at Mosul, in Mesopotamia, after a narrow escape from a band of predatory Arabs. The following is the Doctor's own account of the journey:—

I reached this city on the 25th ult., (Aug. 1841) after spending six weeks among the Nestorians of the mountains, from whom I met with the same cordial reception which I had experienced on my former visits. So interesting was the field, that I would fain have protracted my stay, and was on my return to the residence of the patriarch, when I received the afflictive intelligence of the death of Mr. and Mrs. Mitchell, and of the serious illness of myther and sister Hinsdale, which constrained me to alter my course, and hasten to the relief of my surviving associates as speedily as possible, notwithstanding the route was rendered dangerous by the hostile attitude of the neighbouring Koords. In consequence of this, the Nestorians were unwilling to accompany me beyond their own borders, and many of them remonstrated against my proceeding at all. But I regarded the indications of Providence as clear, and at length prevailed upon the malek of Lezan to send an escort with me to the borders of Amadiéh. To avoid the intervening Koords, they chose to make the journey in the night; and after a slow and toilsome ride and walk (for I was obliged to climb several of the most difficult passes on foot) of twelve hours, I found myself the next morning upon the summit of a mountain which overlooks the impregnable fortress of Amadiéh, and two or three miles distant. Here my Nestorian attendants, now nine in number, two having gone out on the way, returned with the single mule which conveyed myself and my effects, and left me to pursue my way down the mountain, attended by a single Koord, with whom I could exchange but a few simple phrases, as he knew neither Syriac nor Turkish, the two languages with which I have been conversant in these countries.

As we trudged along down the deep narrow defile, which led from the summit to the base of the mountain, we suddenly met two lawless Koords, who manifested some disposition to take possession of my property, which my Koordish attendant was carrying upon his back, and which they might easily have done, as neither myself nor attendant was armed. But with some parleying and inquiry who I was, they passed on; and after a tedious walk of nearly two hours, ascending to the fortress, I entered the walls of Amadiéh. Here I obtained another mule, and proceeded the same evening on my way to Mosul.

As I emerged from the mountains, I was met by other perils in a powerful tribe of Arabs, who, in the absence of the pasha, who had gone with his soldiery away to Mardin, were ravaging the country around Mosul, and had robbed or taken possession of several villages on my route, and driven away the flocks which fell in their way.

By diverging from the direct road, and making careful inquiries, I was enabled to avoid the Arabs; and, through the ever watchful care of Him who in faithful verity has said, "Lo I am with you always," I was brought in safety to my anxious, afflicted, and still suffering friends in Mosul, and at a time when my professional services were particularly important, as a means of restoring brother Hinsdale from a relapse of his fever, which seized him the day after he last wrote to you, and had brought him so low, that I had many anxious fears for the result for four or five days after my arrival. But, through the blessing of God, the means used have been so far blessed to his improvement, that I regard him in a convalescent state, and with a fair prospect of an entire recovery, though it will be long before he regains his strength.

RELIGIOUS LITERATURE.

HOW TO BEGIN THE DAY.

As soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no earthly thought may enter, before that God come in first; and let him, before all others, have the first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more savour of piety and godliness all the day after. But if thy heart be not at thy first awaking filled with some meditations of God and his Word, and dressed like the lamp in the tabernacle, every morning and evening, with the oil olive of God's Word, and perfumed with the sweet incense of prayer, Satan will attempt to fill it with worldly cares or fleshly desires, so that it will grow unfit for the service of God all the day after. Begin, therefore, every day's work with God's Word and prayer. Meditate how Almighty God can, in the resurrection, as easily raise up the body out of the grave, from the sleep of death, as he hath this morning awakened thee in thy bed, out of the sleep of nature. At the dawning of which resurrection day, Christ shall come to be glorified in his saints, and every one of the bodies of the thousands of his saints, being fashioned like unto his glorious body, shall shine as bright as the sun. All the angels shining, likewise, in their glory, the body of Christ surpassing them all in splendour and glory. If the rising of one sun make the morning sky so glorious, what a bright, shining, and glorious morning will that be, when so many thousand thousands of bodies far brighter than the sun shall appear, and accompany Christ as his glorious train? Let not any transitory profit, pleasure, or vain glory of this day cause thee to lose thy part and portion of the eternal bliss and glory of that day which is properly termed the Resurrection of the Just—but endeavour thou, with the eyes of faith, to foresee the glorious light of that day.—*Bayly*.

THE POWER OF SIN.

SIN, as Newton says, first deceives, and then hardens. In northern climes, travellers are so overcome by cold, as to sink into the arms of death without feeling the agonies of dissolution. So it is with sin. Read the context: "Who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness." Beware of trifling with little sins. Every sin themselves into stones. We are none of us safe from this, but in the mercy of God in Christ Jesus. "But ye have not so learned Christ." An eminent man seeing one suffer for a heinous crime: "I see myself," said he, "in that man, but by the grace of God." Jesus teaches us by the Spirit. Our frequent falls ought to lead us to the covenant office of the Spirit, by which he teaches his people.—*Rev. W. Howells*.

AFFLICTION MAKES "POLISHED SHAPTS."

BENYAN had not written the "Pilgrim's Progress" if he had not been shut up twelve years in Bedford jail; Baxter had not written the "Saint's Everlasting Rest," if sickness had not brought him to a near contemplation of heaven; Edwards' dismission from Northampton, gave him leisure at Stockbridge to compose his "Inquiry into the Freedom of the Will;" and if Balaam had not lived "on the shores of eternity," the untutored Indian had not dropped his tomahawk, and cried out, under his overwhelming preaching, "Gut-tumak-ah-um-meh, Gut-tumak-ah-um-meh!"—"Have mercy upon me, have mercy upon me."

CHRIST THE LIGHT AND COMFORT OF THE CHURCH.

WHEN the sun takes its course towards us in the season of the year, it drives away the sharp frost and the heavy fogs of winter—it clears the heavens, decks the earth with variety of plants and flowers, and awakes the birds to the pleasant strains of their natural music. When Christ, after a kind of winter absence, returns to visit a declining church, admirable is the change that he produces: all begins to flourish by his sweet influence—his house, his worship, his people, are all clothed with a new beauty; but it is spiritual, and, therefore, none but spiritual eyes can discern it. When he will thus return, all the power and policy of man can no more hinder him, than it could stay the course of the sun in its circle. In like manner, a deserted, forsaken soul, that can do nothing but languish and droop, while Christ withdraws himself, what inexpressible vigour and alacrity finds it at his returning. Then those graces which, while they lurked, seemed to have been lost and quite extinguished, bud forth anew with pleasant colour and fragrant smell. It is the light of his countenance that banisheth their false fears, that strengthens their faith, and cures their spiritual infirmities. The Sun is indeed the sovereign physician,—“Unto you that fear my name, shall the Sun of Righteousness arise with healing under his wings.” Mal. iv. 2.—*Leighton*:

THE BIBLE.

CASTING away the fear of being accounted superstitious, cultivate the habit of looking at a Bible with respect and reverence. Open it with a kind of solid pleasure—for God is there, in all his greatness, and holiness, and love. Read it with thankfulness—for it is a grant to you under the hand of God, and it is sealed to you by the blood of Christ; and the grant secures to you, if you be a humble believer, forgiveness and sanctification, and victory and heaven. It secures to you “all things,” for “you are Christ’s, and Christ is God’s.” When good old Bishop Latimer was led to the stake, he took the Bible with him. He clung to it with holy affection. It had pointed out to him a Saviour—it had taught him how to live with comfort—it was now to teach him how to die with triumph. There is scarcely a page in the Bible which does not show more of God than all the wonders of creation.—*Life of Rev. R. Housman.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 24, 1842.

OPPOSED as we have always been, in the conducting of this journal, to religious controversy, we have studiously avoided making any remarks calculated to lead to it; neither are we disposed to give pain to any individual, or individuals, by interfering, in the most remote manner, with the peculiar tenets of any body of professing Christians. But, nevertheless, we conceive it to be our duty to remark, that we have noticed, with mingled feelings of pain and astonishment, the attempts which have recently been made, on the part of a highly respected section of the Protestant Church, (or, to speak more correctly, a portion of it,) to assume to itself the exclusive right to the title of THE CHURCH—founding its pretensions upon a claim to apostolical succession, and insinuating, nay more, positively affirming, that all without her pale are in error, and, consequently, (as we conceive) beyond the reach of salvation. We had always supposed that but one opinion pervaded the whole Protestant Church respecting what constituted the Church of Christ, viz. that it is simply the “body of the faithful,” embracing every individual who loves the Lord Jesus Christ in sincerity, being “passed from death unto life,” to whatever section of the Church he may belong. But we are obliged to confess, however reluctantly, that the party already noticed forms an exception to the general rule.

Now, we would ask the supporters of this arrogant assumption, whether such reasoning

is likely to lead to increased spirituality and growth in grace?—or whether, on the contrary, it is not eminently calculated to produce the most destructive consequences in the minds of all who suffer themselves to be influenced by it? At the present crisis especially, when the necessity of united exertion amongst the professed disciples of the Saviour, is so generally apparent, it is much to be deprecated, that such uncharitable and unscriptural feelings should be indulged by those who profess to be the followers of Him who died for ALL, and who offers salvation upon the simple terms of “repentance toward God, and faith in the Lord Jesus Christ.”

We have derived much pleasure from the perusal of some extracts from a “Charge of the Bishop of Chester, (of the Established Church of England,) recently delivered, which is replete with sound evangelical instruction, and which we make no apology for presenting to our readers. It will be perceived that the views of this eminent Prelate are diametrically opposed to those of the party above alluded to. We regret that our limits prevent us from giving the whole of the extracts in this number, but they shall be continued in our next.

I. RESERVE IN COMMUNICATING RELIGIOUS KNOWLEDGE.—“The principle by which, in all ages and countries, the power of Satan has been most successfully assailed, and the human heart most strongly actuated, is that of simple reliance on Christ Jesus; simple acceptance of the truth, that He is ‘made unto us of God, wisdom, and righteousness, and sanctification, and redemption.’ Accordingly, this doctrine, that, living under God’s wrath and condemnation, we are justified by faith in Jesus Christ, has uniformly been assailed by every instrument which the enemy could bring to bear against it. From the time when certain men went down from Jerusalem, and troubled the Church at Antioch—from the time when Paul had to grieve over the disciples in Galatia, that they were ‘removed from the grace of Christ into another gospel, which was not another,’ for it was no gospel at all—from the earliest days until now, this has been the point of attack, because on this all depends. We are still experiencing the same, and from the same cause.

“Through the merciful Providence of God, the true principles of the Gospel were prevailing through the length and breadth of the land, and effects were following which they alone are capable of producing. Meanwhile the enemy is on the watch—knows well where his danger lies—and contrives to cast reproach upon the doctrine which is the hinge of Christian truth and Christian practice; to confound things which ought to keep distinct—things inherent in man with things extraneous to man—individual duties with vicarious merits—and to reduce religion to that doubt and uncertainty which never has led, and never will lead, to a consistent course of action.

“This attempt, frequently made, and too often successful, has been renewed in the present day. The Author of our salvation, ‘not willing that any should perish, but that all should come to repentance and the knowledge of the truth,’ has commanded that the Gospel should be preached to every creature. Those have now risen up who affirm that the doctrine of the Gospel, the propitiation made for sin, is a doctrine too dangerous to be openly disclosed, too mysterious to be generally exhibited; and would thus deprive the sinner at once of his motive to repent, and his comfort in repenting. It has been another part of the same system to involve the article of our justification in obscurity; what has been done for us, and what is to be wrought in us, are confused together; and, practically, man is induced to look to himself, and not to his Redeemer, for acceptance with God.

“In all this, there is nothing that was unforeseen. The Apostle has plainly warned us to ‘beware of philosophy and vain conceit,’ lest they turn us aside from the simplicity of the Gospel—that very simplicity which fits it for the reception and benefit of all, but of which some men profess to be afraid, lest mercy should be too free, and the way of return to God too open. It is, in truth, the offence of the cross renewed under a fresh disguise—the objection which corrupt na-

ture has always opposed, under various forms, to the apostolical doctrine, ‘By grace are ye saved, through faith—not of works, lest any man should boast.’

“The scriptural truth is as clear as it is simple. ‘When all were dead, Christ died for all; so that ‘he that hath the Son hath life, and he that hath not the Son, hath not life.’ By one way alone can man possess the Son—that is, by believing in him. And, therefore, faith alone can justify—faith alone can appropriate to us that remedy, which God has appointed for the healing of our plague—faith alone can give us an interest in that sacrifice, which God has accepted as the satisfaction for sin. Thus, ‘being justified by faith, we have peace with God through Jesus Christ.’

“It is true, that, being thus accepted with God, and endued with his Spirit, man becomes a new creature. But he is not accepted with God, because he is a new creature, but because Christ has made atonement for the wrath which, in his old nature, he had incurred. His faith in that atonement which led to his acceptance, leads also to his doing works meet for one who is accepted; but the works which follow his being justified, and are its effect, can never also be the cause of his justification. If a remedy were proposed to a man lying under a mortal disease, and by applying it he were restored to life—it would be sophistry to affirm, that, after all, it was not the remedy which saved, but that the constitution, strengthened by the remedy, resisted the disease. It would be injustice to the remedy, and ingratitude to the physician. And so it is injustice and ingratitude to depreciate the virtue of Christ’s propitiation, by mixing up with it the righteousness of his redeemed people. Let no misrepresentation pervert, let no false philosophy corrupt the wholesome truth, that man is ‘delivered from the wrath to come,’ ‘not by works of righteousness which he has done,’ or may do, but by Him alone who ‘died for our sins, and rose again for our justification.’ The statement which came fresh from the Reformer’s age, is the statement to which we must still recur: that we are accounted righteous before God through the merits of Christ alone, and not ‘for our own works or deservings;’ that a lively faith is known by its works, as a sound tree by its fruits; but that they do not bear the root, but the root them. And we are at no loss for the reason why the Reformers were so diligent in laying this foundation. They had seen the consequence of departing from it. If works are to contribute to justification, ‘then grace is no more grace.’ If man can assist in expiating his own sin, he is not the corrupt being which needs redemption. And such was, in fact, the process through which human error superseded scriptural truth. Our Reformers knew how the corruption of man had been lost sight of, and then the atonement made for it virtually neglected; they knew how the satisfaction of Christ had been set aside, and human works substituted in its stead—often such works as were neither acceptable to God, nor profitable to man—till at length a system overspread the world, under the name of Christianity, which had neither God for its author, nor the welfare of mankind for its end—who were debased by what was sent to purify them, and deceived by what was ordained to deliver them from error.

“If these facts have been forgotten by the tendency of certain writings which have been lately pressed upon our attention, it is high time that they be brought back to our remembrance. Experience proves that the only doctrine which conveys real comfort to the soul, is the only doctrine which produces the genuine spirit of Christian piety. Experience proves, that the more we labour to establish ourselves in the practice of holiness, the more need we find of clothing ourselves in the righteousness of our Redeemer. And the more firmly we trust to that righteousness which is not our own, the nearer we advance towards the personal righteousness which we are giving to attain, and cannot be satisfied without attaining.”

THE Rev. Mr. Bridgman writes from Canton, that he believes God is about to open a part, at least, of China to the influence of the Gospel. God seems to be saying to that proud empire: “Who art thou, great mountain? Before Zerubabel thou shalt become a plain.”

The narrative which follows is extracted from the life of Mr. Campbell, the African Missionary Traveller. It contains a fact probably unknown to most of our readers; and will be as delightful to the Christian, and especially the Theologian, as it is important and edifying:—

“SEARCH THE SCRIPTURES.”—“I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad, by his title of Lord Hailes, a Scotch Judge. I had it from late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such interest in it, that though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan's own words:—

“I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

“About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast next morning. He had been of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the three first centuries? ‘I remember it well, and have thought of it often without being able to form any opinion or conjecture on the subject.’

“Well,” said Lord Hailes, “that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.” Pointing to a table covered with papers, he said, “There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses, which satisfies me that I could discover them also. Now,” said he, “here was a way in which God concealed, or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of, and though they had, they never could have effected their destruction.””

MENTAL SELF-CULTURE—a Lecture delivered in St. Maurice Street Chapel, February 7, 1842. By the Rev. J. J. Carruthers. Montreal.

This neatly-printed pamphlet, of 45 pages, from the press of Messrs. Campbell & Becket, is dedicated to the Christian youth of Montreal, and especially to the Superintendants and Teachers of Sabbath Schools, at whose request the Lecture was delivered and published. Its main design is to exhibit and illustrate the motives, means, and methods of securing Mental Culture on Christian principles; and without entering into details, we cordially recommend it to the attention of the public, and especially to the youth, for whose benefit it is principally intended. The author, as we are informed, arrived last autumn in Montreal from Liverpool, where he formerly resided, and must be well known to many of our readers, as well from his stated services, and his addresses at the late meetings, as from his having occasionally preached in various churches in the city during the winter. Those who have heard him in the pulpit, will be prepared to find that this Lecture, like his public discourses, is forcible, direct, and well applied, and written in a style at once earnest, simple, and unadorned, and yet striking and beautiful.—*Transcript.*

In the Commons, Sir Robert Peel intimated that a bill would be brought in to establish the validity of marriages by dissenting Ministers between Dissenters and members of the Established Church in Ireland. He also stated that it was not the intention of Government to bring in a bill regarding church-rates.

[FOR THE CHRISTIAN MIRROR.]
ON THE CHRISTIAN RELIGION.

“The kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost.”
Rom. xiv. 17.

It may be easily understood, that by the kingdom of God, the Apostle here means *true religion*,—that religion which the Gospel was intended to promote in the world, and which it actually promotes, wherever it is received, in proportion as it is seriously and practicably attended to. Wherever men are governed by regard to the will and authority of God, there is the kingdom of God—such men are his subjects. This kingdom or government of God over the hearts and actions of men, our Saviour and his Apostles laboured to establish, by publishing the doctrines and precepts of true religion; and he will at last fully and universally establish it, by exertions of his regal and judicial power, when the Gospel shall universally prevail, and he shall put down all opposite power and authority, and subdue all things unto himself.

It may be asked, where is the kingdom of God to be found, and by what marks is it to be discovered? By the effects it produces,—righteousness, peace, and spiritual joy! by which it is distinguished from all false and deceitful pretensions. These are the fruits by which the tree is to be known—fruits so noble and excellent, that nothing in nature can equal them. Wherever we see men conscientiously practising what they apprehend to be right, under the influence of divine principles formed in the heart—cultivating a spirit of peace and goodwill to their neighbours, and taking a pleasure in religious exercises, and good works; these possess the kingdom of God. Such persons, how much soever they may differ from us in words, or modes, or opinions, are his true and faithful subjects: because they are governed by the will of God; and he governs them, not only as he rules over mankind at large, and the material creation, (by his irresistible power,) but by his free goodness; by his holy precepts; by the motives of his grace; by the hopes of his favour, and of the rewards of his heavenly kingdom.

The kingdom of God, or true religion and Christianity, is not confined to any particular territory, or attached to any human constitution, whether civil or ecclesiastical; but is entirely distinct from all human power, and may subsist in any part of the world without it: because it is the government of God over men, not of men over one another; and the essential properties and marks of it, are “righteousness, peace, and joy in the Holy Ghost.” Therefore, wherever these are, there is the kingdom of God.

That Christianity is not of a local or external nature, our Saviour plainly declares to the Pharisees,—“the kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” Its rise and progress is not like that of an earthly conqueror, or worldly empire, with the noise of victory, and a shew of pomp and triumph. It knows no sect or party. Christ is not confined here or there; but all who believe in him, and love him in sincerity, are subjects of his happy government. We must look into our hearts, whether Christ be formed in us. All true religion is internal and experimental—and without this, the form and show of godliness avail nothing.

Whatever professions, therefore, men may make of religion; whatever works of devotion they may exhibit; whatever signs or evidences they may fancy to themselves of their being in a state of salvation; yet, if they take no pleasure in the practice of Christianity, but rather have an aversion to it; if they are sober, peaceable and honest, only by compulsion; if they have no love of goodness; if, instead of delighting in acts of piety, and charity, their devotion is attended with uneasiness, and their charity with reluctance; if they cannot rejoice in the testimony of a good conscience; if they are entire strangers to that holy and spiritual joy, which springs from the kingdom of God revealed in the soul; from benevolent affections, and from Gospel hopes of divine favour, and a blessed immortality; such persons, whatever other kingdom, constitution, or church, they may belong to, are stran-

gers to true religion: for the kingdom of God is “righteousness, peace, and joy in the Holy Ghost.”

Let us, then, adore and praise the Father Almighty, the Supreme Governor of the Universe, for his great goodness in sending his Son Jesus Christ our Lord, to set up a kingdom of righteousness, peace, and joy upon earth; and in bringing us to partake of the privileges of this divine constitution. Let us seek, in the first place, the kingdom of God, and the righteousness thereof, and endeavour to become faithful subjects of it, by obeying and submitting to the will of God, according to the precepts and example of our blessed Saviour. Let us bear in our hearts a true allegiance to the invisible head and ruler of it, by trusting in his protection, and by hoping for his gracious acceptance of our sincere affection and faithful service. Let us banish from our minds all hurtful delusions, superstitious fears, and vain cares and sorrows; and, as becomes the happy subjects of such a sovereign, let us endeavour to practise righteousness, live in peace, and reap the comfort and delight of true religion, of a good conscience, a holy temper, and a virtuous life; that so we may also attain to the blessed and joyful hope, that an inheritance shall be administered to us abundantly, into the everlasting kingdom of our Lord and Saviour—where *perfect righteousness, uninterrupted peace, and fulness of joy*, are established for evermore!

March, 1842.

L. Z.

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSION IN CEYLON.

THE Rev. Mr. Stott, in his journal of the 5th August, writes:—

In the morning we started for Kittool, a distance of six miles. We crossed the beds of two rivers. The name of the second is Mundaniaru. It is evidently a very large stream in the wet season. At Kittool we saw six families of Veddahs. I conversed with them at some length, and found them extremely ignorant. They have no knowledge of God; nay, they have never heard of such a being. They have some idea of evil spirits, or devils, and suppose that these afflict them. They, therefore, make devil-dances for afflicted persons, except in cases of cholera. Upon those occasions they procure from the moor-men, cocoa-nuts, rice, fruit, &c., which they offer as a sacrifice to these devils. Having placed this sacrifice on a kind of frame, they dance round it, until, as they suppose, they become possessed with the devil, and are able to give answers, as from him, respecting the removal of the affliction, &c. They also use charms, made by tying eight small knots, and loosing one every day; and during the eight days take no liquid. They have no doctors among them, and use no medicine. When any of their number dies, they bury him, and leave the place.

A man only marries one wife at a time, from whom he seldom separates. The marriage is contracted by the parents, when the children are infants; and they are both taken by the parents of one, and brought up together. When they are capable of taking care of themselves, the parents of the girl give them a bow, three arrows, and an axe, and a tract of jungle-land, with a mountain to live on, and send them away. They never interfere with each other's jungle. They eat deer, elks, pigs, monkeys, hzards, and various other animals; but their principal food consists of honey, yams dug up in the jungle, wild mangoes, and other fruits. We saw them roast a monkey and eat it. I hear that they eat the bones also. They do not shave, but cut their beards with their arrows. They wear scarcely any covering, and have no houses. In the dry weather they range in the jungle, and often sleep under the trees; and in the wet season they creep into the caves, or under overhanging rocks in the mountain. As they are never far from home, their wives and children go along with them when they hunt. Those with whom I spoke had no knowledge of hours, no names for days, and knew nothing of weeks, months, years, &c. There were six men, but none of them could tell me their number. If they are told to do any thing in six or seven days' time, as many knots must be made on something, one of which they loose each day; and when the last is loosed, they do the thing.

I talked to them about their souls, and I trust that some light was communicated to their dark minds. I afterwards gave to each of the women a portion of cloth. In the evening we ascended Kittool mountain, and had a fine view of the surrounding country.

7.—I had long conversations with the people in the evening. All were attentive and seemed very much interested. One man, a tom-tom beater, came to take his leave, to go to his own village; and with great earnestness and sincerity said, "I am an old man and cannot expect to live long: what must I do to be saved? I shall, most likely, never see you again, and I want to know what I must do to get to heaven." I explained as simply as possible the character of the true God, and the plan of salvation through Christ.

10.—In the morning I left for Umany, twelve and a half miles. We passed by several mountains. In one of them, called Kadupari Mali, we met with seven families of Veddahs, and saw their dwellings in the mountains, which are nothing more than overhanging rocks. They sit and lie on the ground—their beds are a few leaves—they eat with their fingers, with leaves for their dishes; they have nothing more than their neighbours, the beasts, except a small piece of cloth, and that is a very small piece indeed.

13.—In the morning I reached home in health and safety.

My principal object in this journey was, for once at least, to preach Christ to the Veddahs, and to see if schools could be established among them, and if means could be adopted for at least occasionally preaching the gospel to them. As they are now situated, little can be done for them. In the estimation of some persons, it would not be worth the while for a missionary to take a ten days' journey of more than a hundred miles, for the sake of preaching to a hundred or a hundred and fifty people, scattered in the jungle, when he might, during the same time, find ten thousand people within a few miles of his own house; yet it is a pity that these woodmen should be left without a knowledge of Christ, and especially when they are so willing to be taught the plan of salvation through him, and, apparently, to embrace the Gospel.

On the 7th of January, 1841, Mr. Stott writes that he had baptized twenty-six persons since September, twenty-two of whom were converts from heathenism. And again on the 8th of April, 1841, he writes—

I am thankful to say, the Lord is still mercifully "working with us," and bringing heathens to a knowledge of the truth as it is in Jesus.

Since the date of my last letter I baptized ninety-two persons, all heathens, except three or four. Sixty-four of these are men and are from Bintenue, (Veddahs,) the place I visited last year. Most of these have wives and children who also wish to embrace and profess Christianity. I intend to go in a few days to baptize them.

Several other parties of these wild men are inquiring about Christianity, so that I hope in a few months we shall have several hundreds of baptisms among them. Indeed, according to present appearances, all the Veddahs and Singalese of this district will embrace the religion of Christ.

The work among the Tamul people also is in a very prosperous state. The Roman Catholics are likewise in a state of agitation. Even the Mohammedans are anxious to discuss the subject of Christianity, and some of them seriously doubt whether Mohammed was a true prophet or not.

I have challenged their priests and also the Catholic and heathen priests, to a public discussion of the merits of their respective religions; but none of them have come forward as yet. They do not like to bring their system to the light. This shakes the confidence of the people, and disposes them to hear the gospel of Christ.

Our members are doing exceedingly well. Several who nine months ago were in heathen darkness can now testify of the pardoning love of God, and are going about from village to village, and from house to house, warning sinners to flee from the wrath to come. This they do of their own accord. And their humility and zeal are worthy of Christianity in its purest form. This gives me great confidence, that the time is not far distant when the whole of this people shall be brought to God.

Mr. Winslow writes from Madras, under date Sept. 20th, that 15 native converts have been received into the church at one time.

RELATION OF THE CHURCH MISSIONARY SOCIETY TO THE ESTABLISHED CHURCH.

THE Church Missionary Society is supported by the evangelical portion of the English national Church, and has been in existence about forty years. It has ever been strictly a voluntary association—using the word *voluntary* to distinguish it from those societies that depend for their existence directly upon ecclesiastical bodies, and are directly controlled by them. It is interesting to observe how, within the present year, the ecclesiastical relations of this society have been adjusted. It is offered the full and public sanction and support of the Archbishop of Canterbury, primate of the Church of England, and of the Bishop of London, and virtually of the Archbishops and Bishops of the church generally, if it will agree to refer all matters of an ecclesiastical nature to a council of Bishops. In this there is no sacrifice of principle or of independence required, and none yielded. The society remains, as much as ever, a voluntary association, and expressly asserts and maintains its unimpaired right and duty to determine the condition of its own membership, to collect and administer its funds, and to appoint and direct its missionaries; and the state of opinion among its numerous patrons, appears to require this. Its receipts the past year were four hundred and thirty-nine thousand dollars. This advance on the part of the authorities of the national church, appears to have been owing, in part at least, to the late popish developments in that church in the form of Puseyism, rendering union and co-operation in all those who are opposed to it, of the utmost importance to the general safety. Indeed, what better expedient could be adopted for throwing off that superincumbent mass of error, than by identifying with the church the great, spiritual, evangelical agencies and influences of the day!—*Missionary Herald*.

The sword has had a commission to execute on Mount Lebanon. There is much misunderstanding respecting the civil war which is waging in Syria. The Druses, not able to bear the oppressions of the Popish Maronite patriarch, in the matter of their schools, &c., determined to rid themselves of his power, and have driven the Maronites out of their territory, burning their convents and villages. They still desire the establishment of Christian institutions among them.

Dr. Grant writes from Mosul, under date of Oct. 9th, that the Turks and Koordis have invaded the territory of the Independent Nestorians, but it is doubtful whether they have been able to subdue them.

MISCELLANEOUS.

MODERN INFIDELITY.

I HAVE extracted (says a correspondent of the New York Intelligencer) the convincing narrative that follows, from a Boston paper—for the purpose of extending its usefulness, which will illustrate the ignorance as well as the presumption of the pupils of Modern Infidelity:—

THOMAS PAINE.

"One warm evening, about twenty years ago, passing the house where Mr. Paine boarded, the lower window was open; seeing him sit close by, and being on speakable terms, I stepped in for a half hour's chat; seven or eight of his friends were also present, whose doubts and his own, he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c.; and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed—and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing his tumbler with his favorite brandy and water, a person, who I afterwards found was an intruder, like myself, asked Mr. Paine if ever he was in Scotland? The answer was, 'Yes.'

"So have I been," continued the speaker, "and the Scotch are the greatest bigots with the Bible I ever met—it is their school book—their houses and their churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet," con-

tinued the speaker, "in no country where I have travelled, have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries; by their bigoted custom of going to church on Sundays, they save the wages which they earn through the week, which in other countries that I have visited, is generally spent by mechanics and other young men, in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch; you rarely find them in taverns, the watch-house, alms house, bridewell, or state prison. Now," said he, "if the Bible is so bad a book, those who use it most would be the worst of people—but the reverse is the case."

"This was a sort of an argument Paine was not prepared to answer, and a historical fact which could not be denied—so without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and myself to enjoy the scene."

From the Christian World.

ORIGINAL GERMAN TRANSLATIONS OF KRUMMACHER.

THE OLD MAN AND THE YOUTH.

GRONN, an aged sire of eighty years, sat before the door of his country-seat, and enjoyed himself in the serene autumnal morning. Soon his eyes rested on the blue mountains in the distance, from the summits of which, the mist rose as clouds from sacrificial offerings; soon on the blooming grandson, who played before him. There came, at that moment, a youth from the city to the old man, and wondered at his happy and robust age, and fresh countenance. The stranger acknowledged to him his surprise that he should enjoy such strength and serenity; and asked him the reason. Then he raised himself up and led the stranger into an orchard; he pointed him to the high and stately trees, so full of delightful fruit, charming to the heart. Whereupon the sire said: "Wonderest thou, that I now enjoy the fruit of these trees? Behold, my son, I planted them in my youth. Thou hast here the secret of my calm, fruitful old age."

The youth bowed to the sire; for he comprehended his words and took them to his heart.

THE POOR'S BOX.

There was once an opulent, illustrious man, whose name was Benedict, which signifies *blissful*. Such a name he bore properly, when God had blessed him richly with good things, and all the world had likewise blessed him. It was on this account that he sought to gladden every one—the stranger as well as the neighbour—particularly the poor and distressed. He did it in the following way.

When he had had a joyous day with his friends, he went into his chamber and thought, There are many, who have no such glad days for themselves, and why should I only load the guests so much! As much as the banquet had cost him, he took from his wealth, and deposited in the chest, which was called *the poor's box*. In like manner, when he heard, that a conflagration had raged in some place, he gave a rich donation for the support of the unfortunate. Whenever he saw his house, he went into his chamber and thought; all stands fast and firm by me, and for that, he contributed to the poor's box. Again, if he heard of hail-storms, inundations, and other disasters, he laid away for them in the poor's box. Also even when costly wine and beautiful furniture were offered to him for sale, as he bought of them, notwithstanding his frugality, so that it might gladden his friends and adorn his house, he went into his chamber and said: such hast thou been able to buy for thyself and promote thy comfort;—and he added to the poor's box. For the same reason, he cheerfully sent away his costly wine, whenever the sick needed it. So he did through a long life.

As he was about to die, the poor, the widowed, and the orphans, mourned and wept, saying: *Who will pity us, when Benedict has departed!*

But he said; a good father takes care, that when he is not at home, nothing shall be wanting to the little children. So he took the poor's box, with all that was in it. He heard the poor, the widowed, and the orphan; he divided it, and

managed it well and wisely. Afterwards, he died, and it happened as he said.

For a hundred years, the poor's box has continued for the comfort of the indigent; and the memory of the man remains in blessings.

THE IMPUDENT.

A Mussulman came to a convent at the foot of Sinai, and asked alms of a Monk. He gave what he had, and then threw down his carpet to him from the wall above. The Mussulman let the carpet lay, and abused him for not having given him something more and better. Immediately the monk lowered a cord with a hook, and drew up the carpet. "I have given," said he, "what I had, as Jesus commanded; as thou art dissatisfied with it, I will obey the precept of Mohammed, who commands us to correct the impudent."

TIME.—Our toil, our business, our pleasures, our dress, our way of living, are all forced to accommodate themselves to the changes of the year. We cannot help ourselves. Time is a law of God, and therefore it is too strong for us. We should often be glad to change a season; but it may not be.

THE birth of an insect and the creation of a world are alike the effects of God's power. He extends that great central law which binds a planet in its sphere, to the dew-drop that trembles on the leaf of the rose. He heaves the ocean, and curls the surface of the sleeping lake. He plunges the cataract down its depth of thunder, and leads the gentle rivulet through the quiet vale. He unbinds the earthquake that is to overthrow cities, and lends music to the lay of the morning lark.

THE PERILS OF AMBITION.—The road on which ambition travels has this disadvantage, the higher it ascends, the more difficult it becomes, till at last it terminates on some elevation too narrow for friendship, too steep for safety, too sharp for repose; and where the occupants, above the sympathy of men, and below the friendship of angels, resembles, in the solitude, if not in the depth, of his sufferings, a Prometheus chained to the Caucasian rock.

THE JUST.—When Aristides, so remarkable for his inviolable attachment to justice, was tried by the people at Athens, and condemned to banishment, a peasant, who was unacquainted with the person of Aristides, applied to him to vote against Aristides. "Has he done you any wrong," said he, "that you are for punishing him in this manner?" "No," replied the countryman; "I don't even know him; but I am tired and angry with hearing every one call him—The Just."

THE PLANETS INHABITED.—We cannot discover any reason why all the planets should be provided with atmospheres, unless it was that they might all be habitable; but those planets claim our attention on another account. The axis of every planet as far as we can discover, is inclined to the plain of its orbit. The effect of such inclination, like that of the earth, is change of seasons, a change that seems to be calculated to increase the fruits of the soil, for the benefit of man and beast. From the proofs already stated, and this additional circumstance, we infer, without hesitation, that the plants are all inhabited.

SUMMARY OF NEWS.

LATER FROM ENGLAND.

By the arrival of the steamer *Acadia*, at Halifax, we are furnished with news to the 18th ult. It appears that the *Caledonia*, respecting which serious fears had been entertained, is safe. After being out seven days, she damaged her rudder in a gale, and was compelled to put back to Cork, where she was partially repaired, and returned to Liverpool. The most interesting items of the news brought by this arrival will be found below.

OPENING OF PARLIAMENT.

EXTRACTS FROM HER MAJESTY'S SPEECH.

"My Lords and Gentlemen,
"I cannot meet you in Parliament assembled without making a public acknowledgment of my gratitude to the Almighty God, on account of the Birth of the Prince my son—an event which has completed the

measure of my domestic happiness, and has been hailed with demonstrations of affectionate attachment to my person and government, by my faithful and loyal people.

"I am confident that you will participate in the satisfaction which I have derived from the presence in this country of my good father and Ally the King of Prussia, who, at my request, undertook in person the office of sponsor at the Christening of the Prince of Wales.

"I receive from all Princes and States the continued assurances of their earnest desire to maintain the most friendly relations with this country.

"It is with great satisfaction I inform you that I have concluded with the Emperor of Austria, the King of the French, the King of Prussia, and the Emperor of Russia, a treaty for the actual suppression of the Slave Trade, which, when the ratifications shall have been exchanged, will be communicated to Parliament.

"There shall also be laid before you a treaty which I have concluded with the same powers, together with the Sultan, having for its object the security of the Turkish empire, and the maintenance of the general tranquillity.

"The restoration of my diplomatic and friendly intercourse with the Court of Tcheran has been followed by the completion of a commercial treaty with the King of Persia, which I have directed to be laid before you.

"I am engaged in negotiations with several powers, which, I trust, by leading to conventions founded on the just principle of mutual advantage, may extend the trade and commerce of the country.

"I regret that I am not able to announce to you the re-establishment of peaceful relations with the government of China.

"The uniform success which has attended the hostile operations directed against that Power; and my confidence in the skill and gallantry of my Naval and Military Forces, encourage the hope on my part that our differences with the Government of China will be brought to an early termination, and our commercial relations with that country placed on a satisfactory basis.

"My Lords and Gentlemen,
"I recommend to your immediate attention the state of the Finances and of the Expenditure of the country.

"I recommend also to your consideration the state of the laws which affect the importation of corn and of other articles, the produce of foreign countries.

"I have observed with deep regret the continued distress in the manufacturing districts of the country. The sufferings and privations which have resulted from it have been borne with exemplary patience and fortitude.

"I feel assured that your deliberation on the various important matters which will occupy your attention, will be directed by a comprehensive regard for the interests and permanent welfare of all classes of my subjects, and I fervently pray that they may tend in their result to improve the national resources, and to encourage the industry and promote the happiness of my people."

At the conclusion of the speech, Her Majesty withdrew from the House, and retired amidst the cheers of the assembled thousands to Buckingham Palace.

THE ROYAL CHRISTENING.

His Royal Highness the Prince of Wales and Heir Apparent of the British throne, was publicly admitted a member of the Christian Church, in St. George's Chapel, Windsor, on the 28th of January.

The ceremony was conducted with great pomp and splendour. The name given the Infant Prince was ALBERT EDWARD, after his father, and his illustrious grandfather, the Duke of Kent. The old English name of Edward is thus retained, and the future monarch will, if he ascend the throne at some far distant day, without doubt cherish it for its antiquity, ascend the throne as Edward VII., and it is hoped will emulate the virtues of the most renowned of his name.

The most gratifying feature in the proceedings was the unabated and increased attachment manifested towards Her Majesty by all classes of her subjects. In comparison with this, the splendour with which she was surrounded was of poor account. Princes are born to pomp, and used to obsequiousness, but the affectionate loyalty of a free and gallant people can only be obtained and secured by the exemplary discharge of high and important functions. Her Majesty's past career has been marked by a solicitous union of dignity, propriety, and gentleness. She has on more than one occasion manifested her sympathy with the people, and the people, in return, regard her with feelings of genuine loyalty and attachment.

Prince Albert, and the young Prince, too, were also loudly cheered, and a hearty and gratifying reception was given to the King of Prussia, who was installed by Her Majesty as a Knight of the order of the Garter.

France has refused to ratify the proposed treaty between the Five Great Powers, for the suppression of the Slave Trade.

A new coinage of sovereigns and half sovereigns will be issued shortly.

Mr. Gregory has been returned Member of Parliament for the City of Dublin, by a majority of 403 against Lord Morpeth.

The Countess of Dalhousie has been appointed Lady in Waiting to Her Majesty the Queen, in the room of the Countess of Sandwich, resigned.

The Very Rev. Dr. O'Brien, Dean of Cork, is to be the new Bishop of Ossory. He is succeeded in the Deanery by the Rev. Horace Newman, of London.

The Niger expedition had proved a total failure, a great number of the officers and crew having been carried off by the prevailing pestilence.

The Bishop of Salisbury has withdrawn from all connection with the Bible Society.

After three nights' debate in the House of Commons, on a motion brought forward by Sir Robert Peel, for an alteration in the Corn Laws, the motion was carried, in opposition to an amendment of Lord John Russell's, by a majority of 123.

THE EAST.—INDIA.

The predictions we have so often uttered, of the ultimate failure of the British operations in this part of Central Asia, are at length completely verified. A succession of disasters has attended the progress of the Anglo-Indian attempt to subjugate the country; almost the whole population finally rose up in arms; a new sovereign has been proclaimed by the people, in the room of the profligate and feeble Shah Soojah; and the utmost efforts of the Anglo-Indian troops to quell the insurrection have proved unavailing.—*N. Y. Com. Adv.*

RUSSIA AND CIRCASSIA.—GREAT BATTLE.

A great battle was in reality fought between the mountaineers and the Russians in the middle of October. It commenced in the pass of Hamish, only about six miles from the castle of Scotcha. The Russians had about 8,000 Georgian and Mingrelian cavalry, with 10,000 or 12,000 of their infantry. The former led the van, and were attacked in the pass so vigorously that they were put completely to rout. They fell back upon the infantry, to whom their own panic was communicated, and the whole fled en masse to the coast hotly pursued by the victors. The slaughter was dreadful, no less than 3,000 of the Russian party being left dead upon the field. Some escaped to the ships, which, forty-nine in number, were lying within gun-shot of the shore; others were drowned in an attempt to swim off, and the survivors made good their retreat in dreadful confusion to Scotcha, where they collected and entrenched themselves.

LATE AND IMPORTANT FROM CHINA.

The ship *Venice*, Captain Perit, arrived on the 13th, at New York, from Canton, whence she sailed on the 21st of November; she brings accounts some days later than those we had received in the English papers. Files of the *Canton Press* to the 20th, and of the *Register* to the 16th of November, inclusive, have been received. These papers being published at Macao, the accounts they contain from Canton are to the 17th only.—*Mes.*

The intelligence from the expedition is the same that we had on Saturday—of the capture of Ningpo and Chinhæ, and the retaking of Chusan. It was reported that Sir Henry Pottinger had demanded eight millions of dollars as the ransom of Ningpo, and as a bribe for letting alone Hang-chow-foo, the capital, and other towns in that province. No reply has yet been received to this demand.

The officer commanding on the Canton station had received orders to seize all junks laden with valuable cargoes—the appetite for plunder grows by what it feeds on—and to harass the coasting trade as much as possible.

Fifteen hundred of the unhappy Chinese are said to have been slaughtered at Chusan. They fought with courage, but their poor skill could do little or nothing against the murderous science of the assailants. At Chinhæ, the slaughter is reported to have been "immense."

A medical committee summoned by brigadier general Burrell, on the arrival of the detachment of the regiments now in China, has declared the island of Hong-kong to be a place utterly unfit for the residence of the English troops.

The authorities at Canton were making every possible effort to stop the navigation of the river, and appeared to act altogether on the defensive. Of the people on board the transport *Nerbudda*, which was wrecked, there were about one half murdered when they reached the shore. The remainder were taken by the Chinese, and it is supposed, have already met the same fate. The officers and crew of the British steamer *Madagascar*, which was wrecked, were taken by the Chinese, and nothing has since been heard of them. It is supposed they were murdered. On ac-

count of the cold weather, which had commenced, the British forces will not be able to march to Peking until the ensuing spring. There has been much sickness and many casualties among the British, a great many of whom had died.

The amount of booty which has fallen into the hands of the Expedition is variously stated, some of the accounts estimating it at several millions of dollars in cash. Notwithstanding the rude lesson taught him, however, no overtures had been made by the Emperor.

Another attack upon Canton, and its occupation by the British forces, was expected to take place in December. The hong merchants were terribly drained of money to keep up the defence, as well as assist in paying ransoms.

Prices of teas are ranging very high, and freights are difficult to be obtained. Ten American vessels were still wanting cargoes, when the *Venice* left.—*Mess.*

MONTREAL MARKETS.

TUESDAY, March 22, 1842.

	s.	d.	s.	d.
Oats, per minot,	1	3	a	1 8
Barley, "	2	6	-	2 9
Pease, "	2	5	-	3 2
Buckwheat, "	2	3	-	2 9
Turkeys, per couple,	5	0	-	10 0
Geese, "	4	0	-	6 0
Ducks, "	2	6	-	3 4
Chickens, "	1	3	-	2 6
Partridges, "	1	6	-	2 0
Eggs, fresh, per doz.	0	7	-	0 9
Do. old, "	0	6	-	0 7
Butter—dairy, per lb.	0	10	-	1 0
Do. salt, "	0	7	-	0 8
Pork, per hundred,	20	0	-	25 0
Beef, "	27	6	-	0 0
Flour, per cwt.	12	6	-	15 0
Beef, per lb.	0	2	-	0 6
Pork, "	0	2	-	0 5
Veal, per quarter,	1	4	-	10 0
Mutton, "	1	3	-	10 0
Lard, per lb.	0	6	-	0 6
Potatoes, per bushel,	1	0	-	1 6

SEIGNIORY OF MONTREAL.

THE SEMINARY OF SAINT SULPICE of MONTREAL being under the necessity, in compliance with the requirements of the Ordinance, to REGISTER THEIR CLAIMS to the ARREARS of SEIGNIORIAL RIGHTS, request all TENANTS in the TOWN AND SUBURBS OF THE CITY OF MONTREAL to call and settle immediately their accounts for LODS ET VENTES; and also to bring with them their Title Deeds.

Office hours, from 9, A.M. to 4, P.M. every day, (Sundays and holidays excepted.)

JPH. COMTE, P^{TR}E.

March 24, 1842. 17-h

JOHN HOLLAND & Co.,

SUCCESSORS TO C. CARLTON & CO. St. Paul Street.

HAVE constantly on hand, an assortment of ENGLISH, FRENCH, GERMAN, and INDIA FANCY GOODS, COMBS, RIBBONS, &c. &c. suitable for Town and Country Trade.

WHOLESALE AND RETAIL,—TERMS LIBERAL. August 12, 1841.

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 Half Register Grates; Fenders, of various sizes and sorts; Fire Irons, in pairs and sets; Patent Imperial Dish Covers, Rogers' superior Cutlery; Brass Window Poles, &c. &c.

—ALSO,—

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

JOHN KELLER.

Montreal, August 12, 1841.

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 GOODS.
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.

JOHN LOVELL,
BOOK AND JOB PRINTER,
St. Nicholas Street.
MONTREAL.
All orders punctually attended to.

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, 1841.

FOR SALE BY THE SUBSCRIBERS:
WALKER'S IMPROVED HAND PRINTING PRESSES, of all kinds, (including the Washington and Smith Presses.) They have been noticed in the Canada papers, as an efficient, durable and excellent article, and quite equal to those made in New York.

—ALSO,—
TIN SMITH'S MACHINERY AND TOOLS, in complete sets, or single pieces—same maker.
Terms Liberal.
SCOTT & SHAW.
Montreal, December 16, 1841.

BRITISH NORTH AMERICAN BOOT AND SHOE MART,
NOTRE DAME STREET, MONTREAL.

EDWIN ATKINSON, in tendering to his Patrons, the Gentry and inhabitants of Montreal generally, his thanks for the distinguished encouragement he has received, begs to assure them that the advantages that have hitherto signalized this Establishment, and gained him a preference for a good article at a moderate price, will ever be adhered to; and as it is his intention to sell ONLY FOR CASH, he will be enabled to offer a further Reduction of from FIVE to TEN PER CENT.

This Establishment is constantly receiving from England BOOTS and SHOES, of the first make and quality.
Montreal, August 12, 1841.

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

ROBERT MILLER,
STATIONER, AND
GENERAL BOOK-BINDER,
Entrance of the Main Street, St. Lawrence Suburbs.

HAS on hand, and offers for Sale, very low for CASH, a general assortment of SCHOOL BOOKS, PRAYER BOOKS, PSALMS OF DAVID; WESLEY'S, WATTS', and other HYMN BOOKS; Writing Paper, Steel Pens, Quills, Wafers, Sealing Wax, Slates, Fank Books, Children's TOYS in great variety, &c. &c.

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.

FANCY & STAPLE DRY GOODS STORE,
Wholesale and Retail,
MUIR'S BUILDINGS, PLACE D'ARMES.

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.
E. THOMPSON.
Montreal, August 12, 1841.

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.

EDWARD HOWELL,
GROCER,
OPPOSITE MESSRS. GIBB & CO.
Notre Dame Street.
August 12, 1841.

JOSEPH HORNER,
SILK-DYER,
William Street.
OPPOSITE THE RECOLLECT CHURCH.
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.

SCHOOL-BOOKS, BOOK-BINDING &c.
THE SUBSCRIBER has constantly on hand an extensive assortment of ENGLISH and FRENCH SCHOOL-BOOKS, which he will sell by Wholesale and Retail, at the Lowest Prices, for CASH, or short approved Credit.
BOOK-BINDING in all its branches; Blank Books made to any pattern; Paper Ruling, &c.
CAMPBELL BRYSON,
St. Francois Xavier Street, facing St. Sacrament Street.

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