

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

JUVENILE MISSIONARY HYMN.

Lord ! while the little heathens bend,
And call some wooden god their friend ;
Or stand and see, with bitter cries,
Their mothers burnt before their eyes ;

While many a dear and tender child
Is thrown to bears and tigers wild,
Or left upon the river's brink,
To suffer more than heart can think ;

Behold, what mercies we possess !
How far beyond our thankfulness !
By happy thousands here we stand,
To serve thee in a Christian land.

Oh ! when that awful day shall rise,
When Christ shall come in yonder skies,
And we must answer, one by one,
For every deed our hands have done ;

Lord, let it not be said of us,
That heathens could not have been worse,
But may we now that pardon crave,
Which can the guiltiest sinner save.

With all the bright and happy crowd,
We then would praise thee long and loud ;
And O ! to little heathens send
The news of Christ the sinner's friend.

EPITAPH.

BY THE LATE REV. R. ROBINSON, OF CAMBRIDGE.

BOLD Inidelity, turn pale and die !
Beneath this stone four infants' ashes lie ;
Say, are they lost or sav'd ?
If death 's by sin, they sinn'd : for they ere here ;
If heaven 's by works, in heaven they can't appear.
Reason, ah, how deprav'd !
Reverse the Bible's sacred page ; the knot 's untied :
They died, for ADAM sinn'd ; they live, for JESUS
died.

GENERAL LITERATURE.

THE VALLEY OF TEARS—A VISION :

OR,

"BEAR YE ONE ANOTHER'S BURDENS."

BY HANNAH MORE.

Once upon a time methought I set out upon a long journey, and the place through which I travelled, appeared to be a dark valley, which was called the Valley of Tears. It had obtained this name, not only on account of the many sorrowful adventures which poor passengers commonly meet with in their journey through it ; but also because most of these travellers entered into it weeping and crying, and left it in very great pain and anguish. This vast valley was full of people of all colors, ages, sizes, and descriptions. —But whether white or black, or tawney, all were travelling the same road ; or rather, they were taking different little paths, which all led to the same common end.

Now it was remarkable, that notwithstanding the different complexions, ages and tempers of this vast variety of people, yet all resembled each other in this one respect, that each had a burthen on his back which he was destined to carry through the toil and heat of the day, until he should arrive, by a longer or shorter course, at

his journey's end. These burthens would, in general, have made the pilgrimage quite intolerable, had not the lord of the valley, out of his great compassion for these poor pilgrims, provided among other things, the following means for their relief :

In their full view, over the entrance of the valley, there were written in letters of gold the following words :—

"BEAR YE ONE ANOTHER'S BURDENS."

Now I saw, in my vision, that many of the travellers hurried on without stopping to read this inscription, and others, though they had seen read it, yet paid little or no attention to it. A third sort thought it very good advice for other people, but very seldom applied it to themselves. They uniformly desired to avail themselves of the assistance which by this inscription others were bound to offer them, but seldom considered that the obligation was mutual, and that reciprocal want and reciprocal services formed the strong cord in the bond of charity. In short, I saw that too many of these people were of opinion that they had burthens enough of their own, and there was, therefore, no occasion to take upon them those of others ; so each tried to make his own load as light, and his own journey as pleasant as he could, without so much as once casting a thought on a poor overloaded neighbor. Here, however, I have to make a rather singular remark, by which I shall plainly show the folly of these selfish people. It was so ordered and contrived by the lord of the valley, that if any one stretched out his hand to lighten a neighbour's burthen, in fact he never failed to find that he at that moment also lightened his own. Besides, the benefit of helping each other was mutual, as was the obligation. If a man helped his neighbor it commonly happened that some other neighbor, came by and helped him in his turn ; for there was no such thing as what we called independence in the whole valley. Not one of all these travellers, however stout and strong, could move on comfortably without assistance ; for so the lord of the valley, whose laws were, all of them, kind and good, had expressly ordained.

I stood still to watch the progress of these poor wayfaring people, who moved slowly on, like so many tick-porters, with burthens of various kinds on their backs ; of which some were heavier, and some were lighter, but from a burthen of one kind or other not one traveller was entirely free. There might be some difference in the degree, and some distinction in the nature, but exemption there was none.

THE WIDOW.

A sorrowful widow, oppressed with the burthen of grief for the loss of an affectionate husband, moved heavily on ; and would have been bowed down by her heavy load, had not the surviving children, with great alacrity, stepped forward and supported her. Their kindness, after a while, so much lightened the load, which threatened at first to be insupportable, that she even went on her way with cheerfulness, and more than repaid their help, by applying the strength she derived from it to their future assistance.

THE HUSBAND.

I next saw a poor old man tottering under a burthen so heavy, that I expected him every moment to sink under it. I peeped into his pack, and saw it was made up of many sad articles, there was poverty, oppression, sickness, debt, and, what made by far the heaviest part, undutiful children. I was wondering how it was that he got on even so well as he did, till I spied his wife, a kind, meek, christian woman, who was doing her utmost to assist him. She quietly got behind, gently laid her shoulder to the burthen,

and carried a much larger portion of it than appeared to me, when I was at a distance. It was not the smallest part of the benefit, that she was anxious to conceal it. She not only sustained him by her strength, but cheered him by her counsels. She told him that, "through much tribulation we must enter into rest ;" that "he who overcome shall inherit all things." In short, she supported his fainting spirit, that he was enabled to "run with patience the race which was set before him."

THE KIND NEIGHBOR.

An Indian, blind woman was creeping forward with a very heavy burthen, in which were packed sickness and want, with numberless other of those evil materials, out of which human misery is worked up. She was so weak that she could not have got on at all, had it not been for the kind assistance of another woman almost as poor as herself ; who, though she had no light burthen of her own, cheerfully lent an helping hand to a fellow traveller who was still more heavily laden. This friend had indeed little or nothing to give, but the very voice of kindness is soothing to the weary. And I remarked in many other cases, that it was not so much the degree of the help afforded, as the manner of helping that lightened the burthens. Some had a coarse, rough, clumsy way of assisting a neighbour, which, though in fact it might be of real use, yet seemed, by galling the traveller, to add to the load it was intended to lighten ; while I observed in others, that so cheap a kindness as a mild word, or even an affectionate look, made a poor burthened wretch move on cheerily. The bare feeling that some human being cared for him, seemed to lighten the load. A female approached. She had a little old book in her hand, the covers of which were torn out by much use. When she saw the blind woman ready to faint, she would read her a few words out of this book, such as the following : "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted." "I will never leave thee nor forsake thee." "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." These quickened the pace, and sustained the spirits of the blind traveller ; and the kind neighbor, by thus directing the attention of the poor sufferer to the blessings of a better world, helped to enable her to sustain the afflictions of this, more effectually than if she had had gold and silver to bestow on her.

THE CLERGYMAN.

A pious minister, sinking under the weight of a distressed parish, whose worldly wants he was totally unable to bear, was suddenly relieved by a charitable widow, who came up and took all the sick and hungry on her own shoulders as her part of the load. The burthen of the parish, thus divided, became tolerable. The minister being no longer bowed down by the temporal distresses of his people, applied himself cheerfully to his own part of the weight. And it was pleasant to see how these two persons, neither of them very strong, or rich, or healthy, by thus kindly uniting together, were enabled to bear the weight of a whole parish, though singly, either of them must sink under the attempt. And I remember one great grief I felt during my whole journey was, that I did not see more of this union and concurring kindness, more of this acting in concert, by which all the burthens might have been so easily divided. It troubled me to observe, that of all the laws of the valley, there was not one more frequently broken than the law of kindness.

CURIOSITY.

Curiosity is a propensity or disposition of the soul which inclines it to inquire after new objects, and to delight in viewing them. Curiosity is proper, when it springs from a desire to know our duty, to mature our judgments, to enlarge our minds, and to regulate our conduct; but improper when it wishes to know more of God, of the decrees; the origin of evil; the state of men, or the nature of things; than it is designed for us to know. The evil of this is evident. It reproaches God's goodness; it is a violation of Scripture, Deut. xxii. 29; it robs us of our time; it often makes us unhappy; lessens our usefulness, and produces mischief. To cure this disposition let us consider the divine command, Phil. iv. 6, that every thing essential is revealed: that God cannot err; that we shall be satisfied in a future state, John xiii. 7. Curiosity concerning the affairs of others is exceedingly reprehensible. "It interrupts," says an elegant writer, "the order, and breaks the peace of society. Persons of this disposition are dangerous troublers of the world. Crossing the line in which others move, they create confusion, and awaken resentment. Hence, many a friendship has been broken; the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated through society. Such a disposition is entirely the reverse of that amiable spirit of charity our Lord inculcates. Charity, like the sun, brightens every object on which it shines: a censorious disposition casts every character into the darkest shade it will bear. It is to be further observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation. They who are so officiously occupied about their neighbours, have little leisure, and less inclination to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behaviour of others, an apology for their own failings; and the favourite result of their inquiries generally is, to rest satisfied with themselves. We should consider, also, that every excursion of vain curiosity about others is a subtraction from that time and thought which are due to ourselves and to God. In the great circle of human affairs, there is room for every one to be busy, and well employed in his own province, without encroaching upon that of others. It is the province of superiors to direct—of inferiors to obey—of the learned to be instructive—of the ignorant to be docile; of the old to be communicative—of the young to be advisable and diligent. In all the various relations which subsist among us in life, as husband and wife, master and servant, parents and children, relations and friends, rulers and subjects, innumerable duties stand ready to be performed; innumerable calls to activity present themselves on every hand, sufficient to fill up with advantage and honour the whole time of man." *Blair's Sermon*, vol. iv. ser. 8.; *Clarke's Sermon*, ser. on Deut. xxix. 29; *Scott's Posth. Sermon*, ser. 7.

RELIGIOUS LITERATURE.

THE NECESSITY OF CHRISTIAN WATCHFULNESS.

"Watch and pray, that ye enter not into temptation;" that is, that ye may be quickly alarmed at the indications that a thing is becoming temptation. "Here a questionable effect is beginning upon me; say, but it is a bad effect." "Certain principles of truth and duty are beginning to slacken their hold upon me." Beware of becoming so partial to a thing, that this circumstance shall appear a trifling matter. You may have seen such examples; uneasiness has been felt for a while; there may have been a questioning whether to relinquish the object; but the heart grew faster to it. Be cautious of pursuing an evident good in a way in which there must be temptation. Be specially fearful of that where, if there be good to be obtained, the good is to come afterward, but the temptation first. If the temptation coming first shall blind my perception of the good, cool my zeal, or destroy my relish of it,—if I should stop with the temptation and abandon the good! And be fearful of that where the temptation is certain, and the good only possible, or, at best, only probable. A dangerous problem it is,—how much good possible, is worth how much temptation certain? Beware

of being beguiled in this manner; namely, that a positive, unquestionable good can be alleged; but, in truth, it is not this that is the real inducement, but that something connected with that good offers a pleasing temptation which can be entertained under the plea of the good. Be peculiarly suspicious in any case where all appears pleasing and attractive, and there is nothing for mortification and self-denial. Let suspicion and alarm be awakened, when we find our minds at work to make out any thing to be innocent against doubt, and an uneasy conscience. Be careful that when unquestionable duty leads into the way of temptation, we stay not longer near the temptation than we are honestly about the duty. Beware of the kind of companionship that directly leads into temptation; but let no man be beguiled to think he is safe against temptation at the times when his only companion is himself: the whole tempting world may then come to him through the medium of the imagination—the great deep of his own heart may then be broken up. In this solitude may come that tempter that came to our Lord in the desert. In truth, unhappily, there is no situation or employment in which temptation is not to be apprehended.

We may add, what vigilance and prayer are necessary against the sudden violent surprises of temptation! These may come with as little warning almost as the dreadful accidents that befall men's persons. A sudden flash of infernal fire kindles the passions and prostrates the judgment and conscience. Divine aid can come as suddenly as these assaults; but who may confidently rely that it shall?

Now, think of all this; and then of a heedless, self-trusting, and prayerless state of mind. What must be the consequences? Serious persons, amidst their self-reproachful reflections, may be amazed at the preventing goodness of God, that still worse has not befallen them. To think how many days and weeks they have begun, how many seasons and occupations passed through, with little of real earnest prayer, little of solicitous, conscientious vigilance! How grateful should they be, to think how many temptations they have been mercifully kept out of the way of, which they probably would not have resisted! But let them consider whether the proper testimony of that gratitude will be, that henceforward they little care for, or apply to, his heavenly protection. They would have cause to dread that, even if they should not be at length fully and finally given up to evil, they will be suffered to fall into some great iniquity, in order to rouse them by the horrors of guilt. Think solemnly of the frightful extent of the possibilities of falling into sin; and that it is an insult to God to calculate on escaping without the means he has enjoined—Watch and pray." These must be combined; for watching, without prayer, were but an impious homage to ourselves.—Prayer, without watching, were but an impious, and also absurd, homage to God.—*Lectures, by the late Rev. John Foster.*

LOST IN THE CHURCH.

It is a fearful thing to be lost amid the darkness of heathenism, far away from Sabbaths, and Sanctuaries, and Bibles, and the sound of the church-going bell; so far beyond the farthest outskirts of Christendom, that rumor hath not carried there even the name of Jesus or the word of salvation; but a deeper, darker, woe is his who is lost in the church, and sits dead before minister and altar, on the seat hollowed by the late presence of the glorified pious, the Bible leaves beside him marked with texts and tears. There are such in all our churches,—dead souls at the altar of the living God—lost souls at the Redeemer's feast and table. It was an Egyptian custom at festal banquets to introduce a corpse, and seat it at the table, to remind the guests of their mortality. Its fleshless, skinny hand rested on the board, but moved not to the viands; the glassy eyeballs fixed their dead stare upon the guests, but the light of life in which those orbs once swam, was extinguished forever. In such a presence the festivities proceeded. I have seen the corpse at the sacramental supper, stone-dead amid the guests of Jesus. Not a tear on the cheek nor a quiver of the lip, when Jesus showed his wounds. The dull, dead, unlightened eye never sparkled, the brown beard did not, the contorted tongue clave to the roof of its mouth, amid all the outbreak of a Saviour's love and tenderness? Do I speak in

figures? I only give to a Bible figure a Bible application, and alas, figures are inadequate to set for the entire melancholy of the case;

And oh, my fallen brother, that readest these thoughts, thou art that dead among the living, the corpse at the feet of the gospel. Thou sittest like the living, with a lamp in thy hand and a name on thy forehead—but the lamp has no oil, and the name upon thee is leprosy. Yet Christ can raise the dead. What is every conversion, every recovered apostate from the faith, but resurrection? There are worse than thou. I was worse. I renounced the form as well as the power of godliness. I was dead, almost out of the mind of Christians, but not out of the mind of Christ. And when they despaired and I despaired, he spake, and I came forth alive, as I do humbly trust and believe. The lost in the church awaken in me peculiar yearnings, for I have been the same.—Perhaps, too, they interest me more because they are little cared for. There is a great deal of zeal at times to get men into the church, but after that they are uncared for in too many places. We greatly need in all our churches a new awakening of concern for the "lost in the church," and a mighty effort to seek and to save them. At present few seem qualified for such a work. It demands peculiar qualifications, peculiar experience, and peculiar love and patience. The hardest thing to save is a dead christian, but when saved, he may be worth at this crisis of the church a dozen others.

THE FOUND ONE.

—*Mother's Magazine.*

THE FIRST RAINBOW,

AN EMBLEM OF THE CHRISTIAN HOPE.

ON one fine morning in spring might have been seen a little group standing on an eminence, apparently taking a survey of the surrounding scenery. Their countenances wore a solemn expression, yet were not sad; for there was a serenity visible in their features which spoke of the happy resignation that reigned within. All around were to be seen marks of desolation. Where, a few days before, stood the population city with its magnificent edifices and lofty towers, could now be seen only a remnant of its former greatness: while, scattered over the plain, or thrown together in promiscuous heaps, lay the bones of men and animals. The din of business is hushed, and naught is heard save the notes of some solitary bird pouring forth his matin song, or the wind playing mournfully among the withered herbage. The story has been told in few words. A deluge had swept over the earth, and of all its numerous inhabitants, these alone had survived the general wreck; and, while they felt the loneliness of their situation, their hearts beat high with emotions of gratitude towards Him who had thus mercifully preserved them from the fate of their contemporaries.

But the scene is changed. The flushed cheek is turned to that of death-like paleness, and, trembling with anxiety, they look upon each other in silence, for fear has deprived them of power of utterance. Their eyes are directed towards the heavens, where appears a cloud of portentous import; and they expect, in a few moments more, to see the earth again overflowed with water, and they fear lest they themselves should become the victims of the destroying element. At this fearful crisis the heavens appear spanned with a bow of exceeding beauty, composed of all the varied colors of nature. Then was heard the voice of Him, who holds the winds and waves in the hollow of his hand, saying, "Behold I set my bow in the cloud, and it shall be for a token of a covenant between me and the earth, that I will no more destroy it with a flood." These words had power to remove their fears; and, casting themselves anew upon Divine protection, they went on their way rejoicing.

Thus it is in life; each cloud which rises in our sky is to us ominous of evil; and as it casts its darkened shadow across our pathway, we are filled with the most fearful apprehensions; yet even in the darkest moments, if we will but cast our eyes upward we may discover the bright bow of hope, and listening, catch the voice of Inspiration, saying "All things shall work together for good to them who love God."—Then may we dismiss our fears, and, though the clouds of adversity hang dark above us—though afflictions press hard on every side, we may still re-

voice, having our eyes fixed on the bright bow of hope and promise.

FAMILY CIRCLE.

THE ALARM WATCH.

A lady who found it difficult to awake so early as she wished in the morning, purchased an alarm watch. The watches are so contrived as to strike with a very loud whirling noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and, at the appointed time, she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons, and felt better all the day for her early rising.—This continued for several weeks. The alarm watch faithfully performed its office, and was distinctly heard, so long as it was promptly obeyed. But after a time the lady grew tired of early rising, and when she was awakened by the noisy monitor, she mearily turned herself and slept again.—In a few days the watch ceased to arouse her from her slumber. It spoke just as loudly as ever, but she did not hear it, because she had acquired the habit of disobeying it.—Finding that she might just as well be without an alarm watch, she formed the wise resolution, that if she ever heard the sound again, she never more would allow herself to disobey the friendly warning.

Just so it is with conscience. If we disobey its dictates, even in the most trifling particulars, or allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy until the voice of conscience has no longer any power to awaken us.—*The Child's Gen.*

THE BIBLE SAYS SO."

We cannot begin too soon to communicate principles to the young, which shall govern their minds for life. Lasting impressions are made on them at a much earlier age than many persons suppose. It is remarkable, that the most important and sublime truths are, at the same time, the simplest. For instance, a very young child may be taught that there is a God; that we are made to do his will; that we are all sinners; that there is to be a judgment; that Christ died for sinners; and that those who love God shall be for ever happy in heaven.

Children should early be taught that the Bible is the great authority; and that when it speaks on any point, the question is settled for ever. They should be taught to get directly to the Scriptures, to find what is good and what is bad, what is true and what is false. Thus with the blessing of God, they will acquire the habits of constantly given up their own notions and inclinations, when they find a plain declaration of Scripture. I therefore think it a good sign, to hear a child often use the expression, *the Bible says so.*

TEMPERANCE.

AN ODD REMEDY.

The following is from the *New York Organ*. It illustrates the terrible power of appetite, and the salutary influence of fear. It may serve as an additional warning to him who is in danger from the intoxicating cup, and lead him to adopt that safe rule, Touch not, taste not, handle not.

We remember an individual that resided in this city not many years ago, who owned a considerable amount of property, but who was so much addicted to the use of strong drink, that his friends ranged matters in such a way as to prevent its being squandered, by removing it from his reach; and after taking care that he was well provided with the necessities of life, allowed him a certain sum each day for spending money. As he grew older his appetite grew stronger, and his daily allowance was not sufficient to gratify his increasing thirst. He would go to his friends and plead for an hour at a time for a little more of the ready; but they were inexorable. At length they told him to go to a certain physician, (who was intimately acquainted with the family,) and probably he would lone him what he so much desired. The poor fellow went to the doctor and asked him for the favour.

"I'll tell you what I will do," said the medical man, "I will buy your carcass at a fair price—come, what will you take for it?"

"Let me feel your pulse," said the physician, grasping the poor fellow by the wrist and looking him steadfastly in the eyes. "Ah! that will do—here's the money," continued he, handing the sot a five dollar bank note. "And now, go to the rum-shop immediately—drink as much as you want, and at the expiration of a week your body will be at my disposal."

"You don't mean to say that I am going to die so soon?" exclaimed the frightened victim of alcohol.

"I do mean to say, that if you continue to drink as you have for the last six months, in one week you will be a dead man, and of course as I have purchased your body in a fair business-like way, I shall be at liberty to operate upon it."

The cool serious manner of the doctor puzzled our hero, and he already began to feel the death rattles in his throat!

"Here!" roared he, "take back your money—I have no notion of being made mince-meat of in so short a time!"

"But," said the knight of the lance, "it is a regular business transaction."

"I don't care, here's your money!"—and away he dashed out of the office, to the no little amusement of his tormentor, who stood for several minutes convulsed with laughter.

The toper that was, never drank liquor from that day, and in a very little while became a sober upright citizen.

MISSIONARY INTELLIGENCE.

WESLEYAN METHODISM.

In our last number, we presented our readers with an interesting account of the state of religion in the West Indies, by the Rev. R. Youss. We have now much pleasure in copying from, the *Christian Guardian* the following extracts from speeches delivered at the late Anniversary of the Wesleyan Missionary Society, in London.

The Rev. Thomas Waugh in his speech used a figure which our readers will understand better than the actual hearers of the excellent speeches. He spoke of the Methodistic work,—

It has been said, and truly, that our work is a Missionary work, it has been such from the beginning. It has been peculiarly so in Ireland. I believe there is one character that belongs chiefly to America, that some of us in Ireland can lay claim to; and that is the character of "squatters." Some gentleman here know what that means. We have looked round to the places that have been unoccupied, that have been unpossessed, that have been overlooked by others; and there the Wesleyan Missionary has placed himself, he has built his hut, he has made his judgment good, and commenced his description of farming in a way that best suits his circumstances. He soon attracts notice; and others think there is something fertile in the soil he has chosen, and thus he obtains neighbours. There are many religious colonies, who have grown up to maturity, by our "squattling;" and the fact is, that our efforts produce emulation. I will mention one spot particularly, (and there are very many such,) which, for generations, was neglected. A Wesleyan chapel sprung up there, and now five places of worship have been erected, a church, a Presbyterian meeting-house, a Roman Catholic chapel, and a Dissenting meeting-house belonging to some others class. I do not regret this, Sir George, as to the multiplication of Protestant places of worship. I rejoice in it. I was once rather puzzled to know what the Apostle meant by rejoicing that the Gospel was preached even through contention. But now I begin to see, that wherever the Gospel is preached, some persons are reached who might not otherwise have heard the truth; and all we require is, that those who come after us will treat the "squatters" kind.

The Rev. James Macdonald thus concluded his speech,—

We ought to have Missionary libraries in all our Circuits. Mr. Waugh has referred to the want of more Christian clarity. I believe the limited reading of many of us, on Missionary questions, is one great cause of the want of that clarity. We profess, on occasions like the present, to be connected with others for the accomplishment of the subjecting the world to its rightful owner,—the Lord Jesus Christ; and yet how

little do some of us know of the movements of other sections of the Church of Christ! To do justice to the question, we ought to read up to the times on each subject. Gentlemen in the army are familiar with the movements of other regiments than those with which they are immediately connected. They are able to say which regiments are on foreign service, how long they have been there, and when they are to return. Give them a few moments for recollection, and they will tell you the most heroic achievements of such and such regiments, and when such and such records were placed on their flags. They identify themselves with the movements of other regiments. What would have been thought of any officer in Her Majesty's service throwing down the despatches from China, in disgust, and saying, "These victories were obtained by the 5th or the 95th regiments; but as none of my regiment were there, the brave 72nd, I will have nothing to do with it?" Why, such a man would deserve to have his coat turned, and be drummed out of the service. He has everything to do with it, if the British arms have triumphed. If the regiment with which I am connected may not have proved victorious, what has that to do with the matter? The British power has triumphed, and as a soldier, I ought to rejoice in it. Now, Sir, the application is this. If we have only a slight acquaintance with the movements of other Christian Churches, we shall be exposed to two dangers. One will be an undue complacency with regard to our own movement, and a wrong view as to some ultimate triumph, because we have been moving on uninterruptedly for a series of years; or, on the other hand, we shall feel some surprise, or hang our harps upon the willows, and become faint in our spirits, as though nothing more was to be accomplished. What took place on the plains of Waterloo? One regiment was almost cut to pieces by the French; but just then our noble cavalry were driving the main force in another direction, and we obtained the victory. It is in this way that we ought to look at the subject; and when we understand what each other are doing, we shall be saved from some things which objectionable, and at all events we shall have more charity towards one another's movements.

The Rev. Fred. Johnson, of Leeds, in the course of his speech, spoke of the high Missionary feeling in the Leeds district:

It is to be observed that my Resolution abounds with the pleasing sentiments of thankfulness to the subscribers and contributors to our cause; and such sentiments are becoming on this occasion. The Financial Report most appropriately acknowledged this. A people who, without a single titled man associated with them in church membership, have raised £108,000 in one year, for men they never saw, are not to be despised nor condemned. Having now my abode in another part of the kingdom, I rejoice to be able to say that I dwell among a people high in Missionary feeling. The Leeds Districts, including thirteen or fourteen Circuits, and which measures not more than twenty miles in diameter, has I believe, within the last twelve months, taking into account all its contributions, sent to your Missionary Treasurer not less than one-tenth of the whole income of the Missionary Society for the year. God is with us, and is blessing us; and he will bless all who faithfully support his cause. I am glad also to have to state that, in Leeds, men are trying themselves by the principles of Christian liberality set forth in the word of God, and inquiring of their Ministers what is the extent of their duty in this respect. That is what must be, and what I trust soon will be, not only in connexion with every society in Wesleyan-Methodism, but also with every section of the Church of Christ.

George R. Chappell, Esq., of Manchester, among other things, said:—

Here then is the work before us; and what are your means? that is the question. I am going on the financial part of the business, and I leave the rest to those gentlemen who are better qualified than I can be, and whose business it is to preach the Gospel and to practise it, so that, by their precept and by their example, we may follow them. In the first place, to begin with the smallest, we have our Missionary Baskets. They are very well in their way. Ladies are always well employed so long as they are doing anything in the cause of God. The next is the

Juvenile Christmas Offering,—perfectly right: "Train up a child in the way he should go, and when he is old he will not depart from it." But what are these things? Are they sufficient for a committee to rely upon, in such a work as we have before us? I trow not. Then we have *Dearest ones*; and now and then some kind departed friend leaves us something in his will. That is all very proper; but I think it better to give when you are alive, and when you can see the beneficial results of your gift. However, I am not finding fault with any one who has left a thousand or two at the bottom of his will. Nothing of the sort. Then we come to these Public Meetings; these are vitally important to our Society, and to the Missionary cause. . . . But even this does not satisfy my mind: this alone would not, I think, justify the Committee in attempting to carry out so mighty a work as that which the Lord has intrusted to their care—No, Sir; on *Annual Subscribers* it is that I rest; here I take my stand, and here perhaps you will permit me to indulge for five minutes. I have looked over and perused the General Report, and I have re-perused it, and I find there two or three out of 25,000, that subscribe annually £100; two or three subscribe £50; two or three subscribe £10; a few £5; a good many £2, and some £1. Now we see the same name with the same amount of subscriptions. Then comes the Missionary cause,—a guinea! So that the salvation of the soul is put down only for this a right estimate? If one pound is wanted for a dispensary, give it. But is the body or the soul of more value? Now, I cannot conceive that our people want principle, and from what you have stated, I am perfectly satisfied that we have not only a people of the soundest and purest principles under heaven, but we have a willing people; and I have only mentioned what I have just stated, because I believe it is done for want of thought. The Centenary I shall never forget, if I live a thousand years. Nothing, in comparison, of Methodism did I ever know until then; and I don't think one-half of our Ministers knew what the energy of Methodism was; nothing but principle would ever have brought those subscriptions to the amount at which they arrived, and caused them to be paid up as fully as they have been. Now, Mr. Chairman, you have your tenants, and they are honest tenants. You must "raise the rent." That is the point. The land is good. The more it is cultivated the more it will produce. We are now getting on to a different system of farming. I see, lands are now producing double the quantity, because there has been a little outlay and a little exertion. Here it will be the same. But ours will be a harvest of souls. O, my dear friends, I did not intend to have told it you, but as it may be a warning to some of you, I will now disclose what has happened to myself. Three years ago, or rather better, I had realized what I thought was amply sufficient for my own wants, and for my children. I had six; God has taken one to heaven. I invested upwards of £30,000, which I thought was perfectly safe; and I said to myself, "Now, by the blessing of God, what I gain in my business I will give to Him." He tried me in another way. At one fell swoop, upwards of £30,000 made itself wings and flew away; and I am here to protest to you, to the honour and glory of God, that I thank him for it. There is enough left with his blessing; and without his blessing there is nothing that is worth anything. I trust that I shall be myself better for it. I am satisfied he can bless my children doubly to what the paltry sum I should have left them would have done. They have enough, and with His blessing it will be sufficient. Now, my friends, let this be a warning. Do not think of laying up too much for your children; use it for God. I trust I shall, as I said before, be much better for it myself. I not only bow to his chastisement, but I can kiss the rod, and praise him for it.

The Rev. Dr. Newton said,—

Then as to the giving. I am one of those who think there is an intimate connexion between praying and giving; and who think, that if you can only get a man interested in a cause, to pray a great deal for its success, you have what you want. He will become not only an occasional donor, but a regular subscriber. And while I am grateful to those friends who have contributed to increase the funds by their money baskets, and their sales of articles of in-

dustry, and their bazaars; and while I am especially grateful to my young friends, who have redeemed, in some sort, the pledge which I ventured to give, on their behalf, in Hull, twelve months ago;—and I will dare venture to give another pledge for another year; come forward with an increased amount, and you will have a brighter report next year than you have had even this;—I say, while I am grateful for all this, there is nothing like the regular subscriptions. That is the point. Now some of us have been recommending this again and again; and I hope we may say, with humility, we have been trying, in some sort, according to ability, to set the example, for we would not say to you, "Go," but we would say, "Come." "Come and see—we are determined to make some sacrifice in order to maintain the cause; follow us."

And concluded thus;

I dare not entertain the thought of abandoning any,—I must leave off praying if I do: I must no longer pray, "Thy kingdom come, thy will be done on earth as it is in heaven," unless I contemplate the realization of that for which I pray,—that this kingdom may be extended, and that the will of God may be known throughout the world. Then, if we pray, we must give. If we pray, we must increase our giving; and we shall have many more labourers coming forward, ready and willing to do the bidding of their great Master, and who will proceed through the length and breadth of the land with the lighted torch of the Gospel, that the people who are in darkness may see this great light,—the light of the knowledge of the glory of God in the face of Jesus Christ,—and this benighted world of ours shall become bright with the glory of the Lord.

AFRICA.

Extract from a letter addressed by Mr. Clark to Mr. Sherring of Bristol, on the 25th of March:—

I have to-day arrived from a journey to a native town, and finding the *Peruvian* about to sail in a few hours, I hasten to give you a few lines. You may have heard that myself, Mrs. Clarke, and nearly all the mission family here, have had fever; and that some of us have been nigh to death; but God still has mercy upon us all, and all yet live and hope to do some good, before death comes, to Africa. I left last Thursday (21st) Bassipi, in a weak state, accompanied by my friend Christian and two Congoes.—The road was up hill and bad; yet I bore the journey well, and in about three hours reached the place. I found much more done than I had expected to see. A large school-room has been erected; another house is in progress. Two tents are erected, and two small huts; and often Dr. Prince, and other friends, pay a visit to Dibelakko, the name of the place we bought in the town of Bassipi. The air is cooler than at Clarence, and about two miles further up the mountains, where Mr. Sturgeon has built a hut, the climate is very delightful.

We have no palanquin bearers, here, and only one poor mule, belonging to Dr. Prince; and the roads are only fit for natives with naked feet to walk on; so that to travel is indeed a task of no light nature for a poor, sickly European. After my arrival at Dibelakko, the poor natives gathered around. Some recognized me, and seemed highly pleased, and a few of the young reminded me that they had been my scholars before, and that I had put their names in my book. After having taught them for a time, I opened my treasure of clothes, and every heart seemed to leap for joy. Brethren Prince and Merrick had already dressed a few, and these kept company together—had the consent of the king to wear blue, (clothes, sounded loon) and were not prevented from doing so by their parents.

As I dressed one after another, the little creatures began to sing their song of joy. The purport of which was, that the white man was good, who had bought such nice clothes for them to wear. The same little chant was kept up, as each said his *sahissapootoo* (thank you, thank you,) and marched off in gladness to show to others the prize. Some mothers came for lace for their naked infants, and several accepted of aprons and wrappers for themselves. An old man, with a long grey beard, I should think seventy years of age, unable to our interpreter walks, regardless of the laugh of the companions of his

youth; in his close cotton shirt. His nephew promises me that in a few days he will cut off his clotted hair, wash his body, put on clothes, get married to one of his three wives "in English fashion," and go with me, in the steamer, to North-West Bay, or to any other place to which I may like to take him, in order to tell his countrymen the wonderful news which have now reached his ears. His name is Bokotalli; he understands English pretty well, and has diligently learned to read, and to understand the second class book. He stopped yesterday, while reading, "Thou God seest me," &c., and said, "This book me love much. It make me feel. Me want to say more of dis word. Me cannot do now as me once do." Then, as if conscious that his naked body and clotted hair gave a sort of negative to his words, he made to me the promise I have given above. It is three years since he took his last wife, but the ceremony of getting her fully out of the hands of her father is but just now near its completion. This alone, he says, keeps him from instantly taking a decided step. One of his other wives had been sent away by a former husband before Bokotalli took her; and on the death of this man, a short time ago, she made great lamentation, which was not pleasing to Bokotalli. The other has offended him; and both these, he thinks, he can easily put away. The last of the three he says he loves, and will keep for life. Fearful, fearful indeed, is the state of the poor heathen! Can we bless God enough? have we ever attempted to thank him as we ought, that we were not born heathens?

EXTENSIVE RENUNCIATION OF IDOLATRY IN INDIA.—From the latest intelligence received at the Missionary Rooms, the population of Southern India seems rapidly advancing to a point where the renunciation of the foolish, degrading, and unsatisfying rites of idolatry will be very frequent. Under date of March 14, 1844, the Bishop of Madras says that ninety-six villages, in the province of Tinnevelly, have recently come forward, unsolicited, and utterly abolished their idols, requesting to be taken under Christian instruction. One of the English Missionaries, at an earlier date, says that he had, within the two preceding months, received seven hundred natives under his care. And from a very recent letter of one of the Missionaries of the American Board, it appears that although there has been no movement of so decided a character in the territory embraced within the plans of the Madras mission, many things are exceedingly hopeful: and that, could labourers now enter this field, in requisite numbers, there would be no doubt of soon gathering an abundant harvest.—*Journal of Commerce.*

PRIMITIVE METHODIST CONFERENCE.—*Lynn Regis, Norfolk.*—This Conference commenced its sittings on Thursday, June 6th, and closed the same on Thursday the 13th. Delegates were present from various parts of the kingdom. Reports of the various circuits were read and examined, from which it appeared that there were 160 circuits and 52 mission stations in our own country. The connexion has mission stations in Ireland, the Norman Isles, British North America, and the United States. Three missionaries, with their families, are on their passage to eastern stations, one to New Zealand, the others to South Australia. During the sittings of the Conference, there were preaching services at five o'clock in the morning, in the chapel, London-road; and preaching and other services each evening in the chapel, and in the open air. On Saturday evening the Sacrament of the Lord's supper was administered to the delegates and friends. On Sunday, the 9th, a camp-meeting was held in the vicinity of the town, when many thousands of people attended. In the evening, two love-feasts were held, one in the chapel and one in the Temperance Hall; both places were crowded to excess, and hundreds who were unable to gain admittance held a meeting in the open air. On Monday evening two missionary meetings were held, one in the aforesaid chapel, and the other in the Temperance Hall, when interesting details were given by the preachers and delegates of the progress of the connexion in their various circuits at home and the missionary stations abroad. A temperance meeting was held on Tuesday evening in the hall, when several very stir-

ring and excellent addresses were delivered in favour of total abstinence, by the confessional delegates from different parts of the connexion. Throughout the sittings of the conference, the utmost harmony prevailed, and the statistics of the connexion were found to be as follows:—33,405 members, being an increase for the past year of 2,840 members.—*London Patriot*.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, AUG. 23, 1844.

THE MIRACLES OF CHRIST.

The miracles performed by the blessed Jesus were at once exhibitions of Almighty power, and acts of infinite condescension and love. He went about continually doing good. He penetrated the prison-house of the slave and the dungeon of the captive. He walked through the midst of infection and disease, and traversed the valley of the shadow of death. He offered the privileges and blessings of the gospel covenant without money and without price; and that extraordinary mission which he commenced in the bleak recesses of the manger, he closed in the torture and infamy of the cross. Touched with compassion on beholding the diseases and maladies which sin had entailed upon mankind, he employed the resources of omnipotence to gratify the yearnings of his sympathy.

Jesus spoke, and the sightless eyeballs of the blind were enlightened. He touched the leper, and that touch made him clean. To save his disciples in a time of imminent danger, he said, "Peace, Be still;" and the tempest was hushed. His benediction augmented a few loaves and fishes into a more than superabundant meal for starving thousands. To furnish the apostles with a motive for their confidence, he walked upon the liquid pavement of the sea. To bind up the breaking heart of a widowed and childless mother, he said "Young man arise;" and that instant, the mother and the son embraced each other, and wept thanksgiving and praise. That the Sisters of Bethany might see "the glory of God," he went to the tomb of their departed brother, and said, "Lazarus come forth"—and in an instant the sceptre dropt from the palsied hand of "The King of terrors;" and the man that had been four days in the grave, came forth in the bloom and vigour of renewed existence. Oh! well might this renowned TRAUMATURGUS appeal to the wonders he performed, and say—"Go tell John the things which you both see and hear; the blind receive their sight; the lame walk; the deaf hear; the dumb speak; the lepers are cleansed; the dead are raised to life; and the poor have the gospel preached unto them."

DEPARTING FROM CHRIST.

The biography of princes and mighty men, and great men who have enjoyed power, and distributed the gifts of extensive patronage—the biography of these illustrious individuals, contain ample and melancholy proof, that political attachment is but the phantom of the virtues it endeavours to personify—that the inconstancy of statesmen and courtiers is "like the waves of the sea, driven by the winds and tossed;" and that the friendship which derives its existence from worldly motives is apparent, fictitious and deceitful. The principles publicly avowed today are publicly repudiated tomorrow: the most solemn promises and pledges are violated without either scruple or remorse; and the master whom they flattered while his star was in the ascendant, is deserted and abjured the moment that star begins to decline.

That any should think of departing from Christ, or of turning their back upon him, after they had been enrolled among his followers, is of one of those strange anomalies, that cannot, by ordinary rules, be either investigated or understood. One would suppose that the attractions which met in the person of our Lord; the virtues and charms that shone forth in his conduct; and the kindness, and goodness, and love that perpetually swelled from his heart—one would suppose that these circumstances, stronger than ten thousand ties, would have bound his followers to him. But they did not. The human heart is not only deceitful above all things, but it is also wayward—capricious—and ungrateful. Jesus had drawn the hearts of the disciples to him by the power of divine attraction—he had united them to him by the bonds of love—but self-esteem and preconceived notions—the force of education—and the reaction of dormant prejudices—these working mightily repelled the attraction—and severed the bonds—and involved some of our Lord's former adherents in the condemnation that elicited this tender reproach, "My people have committed two evils—they have forsaken me the fountain of living waters, and have hewn out unto themselves cisterns, broken cisterns, that could hold no water." These desertions, however, though frequent—though they have been in too many instances followed by a total shipwreck of faith and a good conscience—though they have ended in final apostasy and perdition, have neither produced in the Lord either variability or shadow of turning—No, the conditions of pardon and ultimate bliss continue unmodified and unchanged, and to those who remain faithful, Jesus still says, "Will ye also go away?"

PORTFOLIO PICTURES FROM THE PULPIT.

NO. VI.

We feel totally inadequate to the task of describing the Rev. Mr. ——. His excellencies are so far above our feeble powers of delineation, that we had almost thrown down our pen in despair.

In order to produce any thing like a fair likeness, we shall be more minute than we have been in any of our former pictures.

Although his stature is below the ordinary size, yet there is in his deportment an air of grace and dignity that makes one feel in his presence as though he were no ordinary man.

In his countenance is depicted penetration, intelligence, affability and condescension; and upon an intimate acquaintance with him, his character will be found remarkably to coincide with such a face.

While within his bosom there is evidently "great peace," arising from an assurance of his own security; it is equally evident, that he feels the weight and responsibility of the work in which he is engaged.

In his pastoral visits, his steps are directed to the abodes of the poor more frequently than to the mansions of the wealthy. He sympathises with the mourners, and those on whom the cares of life press heavily; and rejoices with them that enjoy the comforts arising from temporal and spiritual blessings. He studies to alleviate the cares and to temper the pleasures of his people.

Affable and accommodating in his demeanour, he thus secures the esteem and confidence of all, and appears among his beloved flock more in the character of a father and leader, than as the stern executor of ecclesiastical discipline.

His knowledge of men, and of the world, is as comprehensive as if he had himself passed thro' all the grades and situations of life.

His learning is deep and varied; and yet so entirely free from pedantry is this minister of the gospel, that it would be difficult to discover his attainments, were it not for the use he makes of them in the pulpit. In illustrating truth, every department of literature and science subserves his purpose; and nature, in all her diversified beauties, contributes her share, while he elucidates and enforces the sublime doctrines of our holy religion.

His great mind shrinks not from the investigation of any theological subject presented to it. Discarding the sentiment, that "whatever is new in theology must be false," he believes that in revelation, as in nature, there are mines yet to be discovered, regions yet to be explored; that in the Bible, that storehouse of divine wisdom, there are treasures yet to be possessed—things new as well as old. He is willing to believe that the branch of Christ's Church with which he is connected has not monopolized all the truth; and laying aside all prejudice, he applies the rule of the Divine oracles—weighs every doctrine in the balance of the sanctuary—proves all things, and holds fast that which is good.

A peculiarunction—a holy power—attends his preaching. Before his demonstrations, infidelity sinks into its own absurdity; heterodoxy and error, deprived of their feeble props, helplessly fall to the ground. While his lips utter the sanctions of the divine law, vice and crime, pale and aghast, stand trembling in his presence. Under his preaching, the penitent is inspired with hope, and lifts his tearful eyes to the Saviour of the world; and the believer is more firmly built on the rock of his salvation—while to the vision a vista is opened, discovering in the distance to the delighted soul that "better land" where sorrow and death are unknown.

Imperfections are inseparable from humanity, and the subject of this picture has his own; but

"E'en his failings lean to virtue's side."

To the indigent he not unfrequently gives his last shilling; and although discriminating in other matters, he is liable to be imposed on by the worthless and profligate.

To pecuniary matters he pays little attention, and it never entered into his ideas to lay up treasures upon the earth: a firm reliance on the promises of God is all he calculates on with respect to the future.

On the platform he addresses himself to the judgment, the reason, and the conscience of his hearers; and his appeals are seldom in vain.

On such occasions, he holds the attention by the powers of the most persuasive eloquence; the congregation become so absorbed in the subject of his address, that they forget the man—nay more, they so far forget themselves, that they omit in his case all popular and noisy applause.

In the counsels of the church, he keeps back rather than pushes forth his own opinions; and a peculiar deference is paid to the most lowly. On such occasions, he appears to manifest a most teachable spirit; leaves an impression on the minds of the brethren that they are doing all the business, while to himself may be attributed the wisest and most useful measures that may be adopted. He manages this by a tact which many desire to imitate, and but few can attain.

The great business of his life is to extend the Redeemer's kingdom by the conversion of sinners. To this he applies all his energies—all the resources of a great intellect—all the means which Providence and grace have supplied him with; and it is pleasing to say, his labours are blessed with extraordinary success. On this he rests his claims to apostolical succession;

"And as a bird each fond endearment tries,
To tempt her new fledged offspring to the skies;
He tries each art, reproves each dull delay!
Lures on to brighter worlds, and leads the way."

TO THE EDITOR OF THE CHRISTIAN MIRROR.
THE JOURNEY TO EMMANUS.

SURELY it was a sad and melancholy evening when the two disciples journeyed to Emmaus. The rich colouring and golden glories of an evening sky tinting the varied landscape, to their hearts was but the mockery of woe: for nothing adds so much to our grief as to see all joyous around us, and ourselves the only melancholy beings in the group—the contrast is too painful to be borne.

There was a cause—a very great cause—for their dismay; and let us, in imagination, walk with them, and sympathise with them in their sorrow, as they travel to the distant village. Jerusalem, with its splendid towers and lofty pinnacles glittering in the setting sun, the scene of all their miseries, gradually recedes from their view, and the dark waving cedars of Olivet throw their giant shadows in idle pomp—the whispering zephyr breathes from the green fields, and the fragrance of a thousand flowers scatter delightful perfume around.

“Behold,” says Cleopas, “how rich the declining glories of evening appear—fair, but transient, like the hopes we entertained of our great Teacher: which were once bright like them, and as soon sild themselves into the shades of night.”

Benoni replies: “Like you, my beloved companion, I was ardent, and sweetly listened to the lessons of virtue and benevolence our Master gave us; and triumphantly hoped, that by his power he would deliver our nation from Roman bondage and degradation.”

Cleopas.—It is this credulity that will make us now the scoff and spectacle of our friends. We have abandoned all earthly good for his sake, willingly despised all worldly seductions, and we were confident it was not in vain; but appearances now cloud our prospects. To face our rejoicing persecutors this is to me a bitter pang.

Benoni.—These things are heavy to be borne. One misplaced confidence has betrayed us into misfortunes, we in our zeal little thought of; however, do not let us forget the powerful lessons of fortitude and patience he constantly gave us. For nothing will render us more contemptible in the eyes of others than a pusillanimous regret and a doubtful behaviour. After so many past instances of self-denial and courage, we should not now desert our post. Remember his great power,—not far from hence, when, on the sea of Tiberias, the frail bark of the brethren was nearly lost among the billows, his omnipotent voice hushed them into a calm. Behold around us these simple flowers that now are about to close their petals, tired with gazing upon the sun,—when morning breaks forth, they will joyfully rise from their torpor, and expand themselves to the light. Perhaps this unexpected blow to our hopes may, after all, be the forerunner of good. The report of the women at the sepulchre at early dawn may not be unfounded, but our grief was so overwhelming we did not listen to what they wished to relate.

Cleopas.—Thou wouldst have me to hope against hope and to expect more miracles, when the author of miracles lies a prisoner in the tomb. His power we did not doubt: great and many were the proofs of it; and it was this which inspired our confidence; but never again will the morning of peace dawn on us. How base was the conduct of Judas, that masked hypocrite, whose secret selfishness I had long ago observed, and doubted his sincerity; but little suspected he would have become so daring a rebel in wickedness as to betray our dear Master.

Benoni.—Yes Cleopas; at the last supper—that most memorable night, when the fires of hell seemed to be mingled with the gloom of night—methought a grin of horrible infatuation curled his mouth, and that his features assumed a fiendish aspect of triumph, as he passed and repassed among the brethren: that a dark and frightful shade was upon his brow, the reflection of the awful guilt that rankled in his heart. Yet did he participate in the sympathies of that affectionate and tender hour, when the consecrated bread and chalice passed round; but this he did to render his crime unsuspected.

Cleopas.—That night was truly a night of anguish. Surely some malignant vapour was diffused through the air; for even the most faithful of us could not watch one hour. But when our Lord was prostrate in the garden, agonizing for our sins in prayer to heaven, we slept, heedless of his sorrows! Oh! have we not in this much to reproach ourselves for?

Benoni.—And Peter too, the boldest of the brethren, when the turbulent mob surrounded him, and led the majestic sufferer to Pilate's judgment hall; how basely he denied him before his most insignificant enemies; how wickedly did he disown his discipleship whose professions of attachment were loudest, and who boasted of a courage superior to us all. Surely no other result could be expected from such base dissimulation and treachery, than this just judgment of heaven. Nor can we here forget our own share in the guilt; for when expiring upon the cross, when we ought more closely to have hung upon his dying words, we also forsook him, and hid ourselves from our enemies. We are unworthy of consolation, and deserve the worst of disappointments. Heaven is just in depriving beings so unworthy, of its favours.

While thus bemoaning their common calamity, they passed along where many a graceful olive waved its fibrous branches, and purpling rivulet gurgled among the grassy savannahs.

“and where its pool
Lay, half asleep in grass and rushes cool;
Quick waterflies, and gnats were sporting still,
And fish were dimpling, as if good nor ill
Had fallen out that hour.”—*Endymion*.

Here and there the white cottage of the herdman pressed among the dark trees, and the shepherd going before his sheep leading them bleating to the fold. The sheep knew his voice and followed him; which like the two disciples, would know not who to follow, or where to go, if he were taken from them. Mute silence would now at intervals steal upon them; each tumbling upon his own sorrows, they heeded not the travellers' passing salutation. Until, at length, one appeared to them, of dignity and carriage most captivating; it was their risen Saviour!—“But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the Chief Priests and our fathers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

1. Thus it is often in the season of the deepest adversity; when the heart is overcharged with grief, and all hope shut out; then the messenger of joy appears to confound our unbelief and shame our distrust. Providence often throws darkness, clouds and shadows thick around us, ere the morning of peace and joy breaks upon our vision, and discovers our weakness and unworthiness.

2. “Do not our hearts burn within us?” with shame when we consider how much suffering and love the Redeemer has exhibited for us, and how cold and indifferent our conduct is towards him. We have not to struggle in doubt as to the certainty of his resurrection, like the two disciples. We have sufficient

testimony of the fact; yet, we seem often as if we never read the scriptures or believed them.

3. The certainty of Christ's resurrection. Jesus rose, and was about to enter into his glory. We too, if real followers of Christ, shall share likewise in his triumph over death. As pilgrims, then, and strangers in this world, let us press forward, until the heavenly messenger shall meet us by the way—and instead of finding our hearts sorrowful with doubts and unbelief, let us rejoice that we are counted worthy to share in the reproach of the cross, for his sake, who despised its indignities, and is for ever set down at the right hand of God. JUNIUS.

St. Sylvester, Aug. 10, 1844.

NATURAL HISTORY.

THE OSTRICH.

Concluded.

The ostrich constructs its nest in the bare ground, excavating the sand with its feet. It is hollow in the middle, and fortified on all sides by a circular mound of some height, to prevent the rain from flowing into the nest and wetting her young. From the most accurate accounts which Dr. Shaw could obtain from his conductors, as well as from Arabs of different places, it appears that the ostrich lays from thirty to fifty eggs.—The first is deposited in the centre; the rest are placed as conveniently as possible round about it. In this manner it is said to lay, to deposit, or trust “her eggs in earth, and to warm them in the sand, and forgetteth (as they are not placed, like those of some other birds, upon trees, or in the clefts of rocks, &c.) that the foot of the traveller may crush them, or that the wild beast may break them.”

Ostrich eggs are of considerable size, often measuring fifteen inches in circumference, and weighing from twelve to fifteen pounds. Dr. Shaw adds—“We are not to consider this large collection of eggs as if they were all intended for a brood: the greatest part of them is reserved for food. The dam breaks them and disposes of them according to the cravings of her young ones.” As the ostrich is polygamous, this numerous deposit of eggs in one nest is the produce of several females, ten or twelve bring the continuation of each. It is a vulgar error that the eggs of the ostrich are hatched by the heat of the sun. The original word, rendered “warm,” is used in an active sense, implying that she hatches her eggs by incubation like other birds; but through fear or want of food, often leaves them.

“Upon the least distant noise or trivial occasion,” says Dr. Shaw, “the ostrich forsakes her eggs or her young ones; to which, perhaps, she never returns; or, if she does, it may be too late either to restore life to the one or to preserve the lives of the other. The Arabs sometimes meet with nests of these eggs undisturbed; some of which are sweet, others addled, others again, have their young ones of different growths: they often meet a few of the little ones half starved.—And, in this manner, the ostrich may be said, as in verse 16, to be “hardened against her young ones, as though they were not hers; her labour” (in hatching and attending them so far) being “in vain without fear,” or the least concern of whatever becomes of them afterwards. This want of affection is also recorded by Jeremiah: “The daughter of my people is cruel, like the ostriches in the wilderness.”

The ostrich is no less inconsiderate in the choice of food, which is often pernicious to it: it swallows every thing greedily—pieces of rags, leather, wool, stone or iron, and even her own ordure. When Dr. Shaw was at Oran, he saw one of them swallow, without apparent uneasiness, several leaden bullets, scorching hot from the mould; the inward coats of the oesophagus and stomach being, in his opinion, probably better stocked with glands and juices than in other animals with shorter necks; divine Providence in this, no less than in other respects, “having deprived them of wisdom, neither hath it imparted to them understanding.” “The gastric glands of birds,” says Dr. ROBERT (Bridgewater Treatise, vol. ii, p. 185) “are larger and more conspicuous than those of quadrupeds; but, independently of those which are situated in the stomach, there is likewise found, in almost all birds, at the lower

termination of the oesophagus, a large glandular organ, which has been termed the *bubulus glandulosus*. In the ostrich this organ is of so great a size as to give the appearance of a separate stomach.

The ostrich was aptly called by the ancients a lover of the deserts. Timorous, it retires from the cultivated field, where it is disturbed by the Arabian shepherds, into the deepest recesses of the Sahara. In those dreary wastes, scarcely ever refreshed with a shower, it is compelled to subsist on a few tufts of coarse grass, or a few other solitary plants. To this parched food may be added the great variety of land snails which occasionally cover the leaves and stocks of these herbs, and which may afford her some refreshment.— Still, however, considering its voracity and size, it is wonderful how the little ones should be brought up; and, especially, how those of fuller growth are able to subsist.

The attachment of the ostrich to the solitudes of the Sahara is frequently alluded to in the holy scripture; particularly in Isaiah, where *yaanah*, in our translation "the owl," ought to be rendered, "the ostrich." In the palaces of Babylon the prophet foretold that the ostrich should fix its abode: "And houses should be full of doleful creatures; and ostriches shall dwell there. . . . And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for ostriches" (Isaiah xliii. 21; xxxiv. 13.)

When the ostrich is provoked, it makes a fierce, angry, and hissing noise, with throat inflated, and open mouth. When met by a timorous adversary, it cackles like a hen; but in the night it makes a very doleful and hideous noise. It frequently groans, as if it were in the greatest agonies; to which the prophet beautifully alludes: "I will make a mourning like the *yaanah*, or ostrich" (Micah i. 8). The Hebrew term is derived from the verb *anah*, to cry with a loud voice; and may therefore be attributed with sufficient propriety to the ostrich, the voice of which is loud; especially as the word does not seem to denote any determined mode of voice or sound peculiar to any one particular species of animals, but one that may be applicable to all.

Not more alarming is the cry of the ostrich to the traveller in the desert than were the speeches of Job's friends. "I am a brother to dragons, and a companion to (ostriches) owls" (Job xxx. 29.) Like these creatures, that love the solitary place, the bereaved patriarch loved to dwell alone, that he might be free from the interruption of his associates. But he made a wailing also like the dragons, and a mourning like the ostriches: his condition was as destitute, and his lamentations as loud and incessant as theirs. The ostrich, even in a domestic state, is a fierce animal, and is said to point its hostility against the destitute stranger that happens to come its way.—*Church of England Magazine*.

MISCELLANEOUS.

SENSATIONS IN A TRANCE.

The sensations of a seemingly dead person while confined in the coffin, are mentioned in the following case of trance:—"A young lady, an attendant on the Princess —, after having been confined to her bed for a great length of time with a violent disorder, was at last, to all appearance, deprived of life.—Her lips were quite pale, her face resembled the countenance of a dead person, and the body grew cold. She was removed from the room in which she died, was laid in a coffin, and the day of her funeral fixed on. The day arrived, and, according to the customs of the country, funeral songs and hymns were sung before the door. Just as the people were about to nail down the lid of the coffin, a kind of perspiration was observed to appear on the surface of her body. It grew greater every moment, and, at last, a kind of convulsive motion was observed in the hands and feet of the corpse. A few minutes after, during which time fresh signs of returning life appeared, she at once opened her eyes and uttered a most pitiable shriek. Physicians were quickly procured, and in the course of a few days she was considerably restored, and is probably alive at this day. The description which she gave of her situation is extremely remarkable, and forms a curious and authentic addition to psychology. She said it seem

her that she was really dead: yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friend's speaking and lamenting her death at the side of her coffin. She felt them pull off the death cloths and lay her in them. This feeling produced a mental anxiety which is indescribable. She tried to cry, but her soul was without power, and could not act in her body. She had the contradictory feeling as if she were in the body, and yet not in it; at one and the same time. It was equally impossible to her to stretch out her arm, or to open her eyes to cry, although she continually endeavoured to do so. The internal anguish of her mind was, however, at its utmost height when the funeral hymns were begun to be sung, and when the lid of the coffin was about to be nailed down. The thought that she was to be buried alive was the one that gave activity to her mind, and caused it to operate on her corporeal frame."—*Annals on Sleep*.

SOMNAMBULISM.

A Smyrna journal gives the following extraordinary account of a somnambulist: "In the capital of the island of Syra, there is a young man from its town on the border of the Black Sea, aged about eighteen years, tall in stature, and of robust constitution, who went to Syra to follow his studies at the Gymnasium. It frequently happens that almost immediately after falling asleep, he gets up, and makes remarkable declamations. Sometimes he recites very long speeches from Xenophon with perfect correctness, although when awake he cannot remember more than a few lines. One night he wrote the theme he had to deliver the next day. In the morning, having overslept himself, he was vexed at not having time to prepare himself for his tutors, but great was his astonishment at finding on his table his stipulated composition, written with his own hand, folded, and ready to be given in. The professor was surprised at finding it so well done, and still more so when the young scholar became embarrassed, and unable to answer certain questions put to him on the subject.

Doubts were entertained as to its being his own work; but a companion who slept in the same room with him came voluntarily forward and declared, that in the night he saw his fellow student seated at the writing table writing, and calling upon his father to assist him in composing his theme. When in a state of somnambulism, he plays at cards, and uniformly wins. This is attributed to his having the faculty at that time of knowing what cards are in the hands of the rest of the party. When in this state, also, he has been taken by his companions to a tavern, and when, after eating and drinking with them, he awoke, he was greatly astonished at finding himself where he was. It appears that, in his somnolent state, his sense of feeling is entirely suspended, while all the other senses are alive and active. At first, the slightest touch would wake him; but now he is totally insensible to any violence, even that which would in others, or in himself, when awake, produce acute pain. In general, on coming out of his state of somnambulism, he is so weak and languid as to faint away. One fact is more extraordinary than the rest: One day, when in his dormant state, he announced that three persons, whose he named, were coming to see him. In an hour after, these three persons entered his room."

MADNESS AND ITS REMEDIES.

JOHN WESLEY'S REMEDY FOR THE BITE OF MAD DOGS.

1st. Plunge into cold water daily for 20 days, — keep under as long as possible. This has cured, even after the Hydrophobia was begun.

2d. Or mix the ashes of trefail, or oak ashes, with hog's lard, and anoint the part bitten as soon as possible; repeat twice or thrice, at six hours' intermission. This has cured many in England, and in one instance particularly, a dog bitten on the nose by a mad dog.

3d. Or mix a pound of salt with a quart of water; squeeze, bathe and wash the wound with this brine for one hour; then bind some fine salt on the wound for 12 hours.

And yet another valuable remedy for Hydrophobia, the bite of Rattlesnakes, Chink-beak or Pilot snake, Spider, &c: Take a white onion, cut it across the grain into four equal parts; sprinkle fine salt on the onion, and apply it by

bandages to the wound as soon as possible after being bitten, by dog, snake or spider, and the poison will run up into the onion; repeat every half hour with a new piece, or until there is no discoloring of poison in the onion, and the poison extracted. Turn a healing plaster may be used and the wound healed.

There are accounts in almost every paper of persons coming to an untimely grave from the bite of mad dogs or poisonous serpents. Hence all tried antidotes for these evils ought to be made as public as possible. Accordingly the writer of these articles feels in duty bound to do something to alleviate, if possible, the sufferings of his fellow men.

T. H. WREED.

Let each printer of a public Journal or religious Periodical, give these recipes an insertion in his paper, and he may do something to prolong the lives of useful persons in the world, and be none the poorer years hence.—*Tribune*.

TO BRING THE DROWNED TO LIFE.

Immediately, as soon as the body is removed from the water, press the chest suddenly and forcibly downward and backward, and instantly discontinue the pressure. Repeat this without interruption, until a pair of common bellows can be procured. When obtained, introduce the muzzle well upon the base of the tongue. Surround the mouth with a towel or handkerchief, and close it. Direct a bystander to press firmly upon the projecting part of the neck (called Adam's apple), and use the bellows actively. Then press upon the chest to expel the air from the lungs, to imitate natural breathing. Continue this at least an hour, unless signs of natural breathing come on.

Wrap the body in blankets, place it near a fire, and do every thing to preserve the natural warmth, as well as to impart an artificial heat, if possible. Every thing, however, is secondary to inflating the lungs. Send for a medical man immediately.

Avoid all frictions until respiration shall be in some degree restored.

VALENTINE MOTT,

Surg. Gen. of Am. Shipwreck Soc'y.

TO MAKE WATER COLD IN THE SUMMER.

The following is a simple mode of rendering water almost as cold as ice:— Let the jar, pitcher or vessel used for water, be surrounded with one or more folds of coarse cotton, kept constantly wet. The evaporation of the water will carry off the heat from the inside, and reduce it to a freezing point. In India, and other tropical regions, where ice cannot be procured, this is common. Let every mechanic or laborer have at his place of employment, two pitchers thus provided, with lids and covers, the one to contain water for drinking, the other for evaporation; and he can always have a supply of cold water in warm weather. Any person can test this by dipping a finger in water, and holding it in the air of a warm day: after doing this three or four times, he will find his finger uncomfortably cold.

FEMALE INFLUENCE AND ENERGY.—Nothing can be more touching than to behold a soft and tender female who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous path of life, suddenly rising in mental force, to be the comforter and supporter of her husband under misfortune, abiding with unshinking firmness the bitterness of adversity. As the vine which has long twined its graceful foliage about the oak, and had been lifted by it in sunshine, will, when the hardy plant is rified by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs; so, too, it is beautifully ordered by Providence that woman, who is the ornament and dependant of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.—*Washington Irving*.

INTERESTING—OF A LOST CHILD.—We learn that a little boy, the child of Washington Hurt, near the Broad ford, in Smythe country, Va., aged two years last February, wandered from home on the 27th of last month, and was not found for five days. Diligent search was made by a large

number of people, sometimes reaching near two hundred. The child was at length found in the head of a hollow running from Walker's Mountain, and about one mile from home. It had sought a shelter under the side of a log, where, from appearances, it must have been the whole time—it had a bed of leaves; near it was a spring, where it had gone for water, which was the only sustenance the child could have had in all this time. The child knew its parents and exhibited no signs of fear, and we learn is doing well. How strangely has this child been preserved and kept in life? But for the supply of water it must have perished.—Wytheville Republican.

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Barley, "	2	0	2	4
Pease, "	2	6	3	9
Lint Seed, "	5	0	5	6
Buckwheat, "	1	8	2	1
Turkeys, per couple	5	0	6	0
Fowls, "	1	3	2	0
Geese, "	2	4	3	4
Ducks, "	1	6	2	0
Chickens, "	1	0	1	6
Patridges, "	1	0	1	3
Eggs, fresh, per dozen	0	5	0	6
Butter—Dairy, per lb.	0	7	0	9
" Salt, "	0	0	0	6
Pork, per hund.	25	0	30	0
Beef, "	25	9	30	0
Flour, per cwt.	12	0	14	0
Beef, per lb. (1d. to 2d. per qr.)	0	2	0	5
Pork, "	0	2	0	5
Veal, per qr.	2	6	10	0
Mutton, "	1	3	5	0
Lamb, per qr.	1	3	2	6
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	3	1	6
" " new, "	2	0	2	6
Corn, "	2	0	2	9
Rye, "	2	6	3	0
Beans, "	4	6	6	8
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