

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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VOL. III.

MONTREAL, THURSDAY, MAY 2, 1844.

No. 33.—N. S. No. 27.

## POETRY.

### THE BOWER OF PRAYER.

To leave my dear friends, and with neighbours to part,  
And go from my home, it affects not my heart  
Like the thought of absenting myself for a day  
From that blessed retreat where I've chosen to pray.

Sweet bower, where the pine and the poplar have  
spread,  
And wove their branches a roof o'er my head,—  
How oft have I knelt on the evergreen there,  
And pour'd out my soul to my Saviour in pray'r!

The early shrill notes of the sweet nightingale  
That dwelt in my bower, I observ'd as my bell,  
To wake me to duty,—while birds of the air  
Sang anthems of praises as I went to pray'r.

How sweet are the zephyrs, perfum'd by the pine,  
The ivy, the balsam, and wild eglantine;  
But sweeter, oh! sweeter, superlative were  
The joys that I tasted in answer to pray'r.

For Jesus, my Saviour, oft deigned to meet,  
And bless'd with His presence my humble retreat;—  
Oft fill'd me with rapture and blessedness there,  
Inditing in heaven's own language my pray'r.

Sweet bow'r, I must leave you, and bid you adieu,  
And pay my devotions in parts that are new,—  
Well knowing my Saviour resides everywhere,  
And will, in all places, give answer to pray'r.

## CHOICE EXTRACTS.

### SABBATH MORNING.

THERE is no season more welcome to the Christian than the dawning of the day of rest. None that is ushered in with more reviving associations. The sun drawing up the soft vapors of morning, seems to shine with a more cheering light on the day that saw the rising of the Sun of Righteousness. The moist green turf, spread as a carpet over hill and dale, catches the bright reflection, and returns a grateful smile, while the clustering wild flowers that spring from its shelter show forth the beneficence that did not scorn to fashion their short-lived beauty. The breezy airs seem to breathe messages of gentleness and mercy from forgiving Heaven, and the earth, once smitten with a curse for the sin of man seems to partake in the reconciliation that was completed on the Saviour's resurrection morn. The fields and the woods send up their sweetest incense, and the trees rustle, and the waters murmur praise. Spring, the season of nature's hope, brings not so bright a day as this, the time of peculiar and more enduring hope to the Christian. As his eye rests on each feature of the scene, his heart becomes filled with its serenity, and he exults in the service of so gracious a Master. If he sees love in the coloring of the landscape and the arching of the sky, how unspeakably greater does that appear which rescued him from destruction, and adorned his fallen and polluted soul with the spotless robe of Christ's righteousness. Corrupted and at enmity with God, it was gently drawn back from the brink of ruin, and purified and formed anew, while it wondered, and gave thanks at the mighty work of the divine Spirit.

Of the same love the institution of the sacred day is a rich token. Like the gourd that sprang up to shelter Jonah from the scorching heat, the services of the sanctuary have been prepared for the refreshment of the heaven-bound pilgrim. But not like it, to perish in a night, for ever; as the first day of the week returns, are those solemnities renewed, and their hallowed influence is felt to extend over each intervening day. The prospect of a day spent in the courts of God, sheds a tranquil joy through the soul, and calls forth the fervent exclamation, "How amiable are thy tabernacles, O Lord of Hosts!"

Shall the morning contemplation here cease? Shall the Christian, absorbed in his own joyous prospects, forget the multitudes to whom the Sabbath brings no joy? Never does their wretched state come with more energy to his mind, than in that hour of thankful peace. In proportion to the vividness of his own hope, is his conviction of the awful helplessness of the unconverted. He mourns for the many who live like him in the shadow of the cross, but cling not to it; the many who are led to the streams of gospel privilege, but will not drink and live. To them the Sabbath is a weariness; they go up to the sanctuary with indifference, and leave it without profit. Years are rolling on, and soon their places will be vacant; and soon again they will be filled by another generation. Where will they be who have despised the offers of pardon, and refused to hearken to the reiterated calls of mercy? As the Christian muses on these things, he is stimulated to arise, and be doing, while yet it is his privilege to sojourn where work so vast and so important lies before him. Is it time to rest in his own happiness, or to seek his own honor, when souls are perishing? It would be greater joy to him to win one rebel back to his allegiance, than to attract the admiring gaze of nations, or to be boud with the freshest laurels that ever bound the brow of Caesar.

Those too he remembers, more ignorant, but less guilty than the former, who dwell far off on the islands of the sea, or in regions of unexplored darkness; in the burning deserts of Africa, or among the tangled forests of the west. On them the morning sun may arise in his glory, but it is only to light them onward in a course of sin. Spring may spread her most luxuriant wreaths around their rude dwellings, but the desolation of unbroken winter broods on their immortal souls. The trees of the forest, or the caverns that shelter the beasts of the earth furnish them with nutritious food. It was provided by no skill of the re, but they know not the hand that maintains the ready supply, they see not the traces of Him whose paths drop fatness. In their ignorance they give thanks to dumb idols; and in the deep groves, or by the silvery streams, to them present their offerings; but these cannot hear their cry in the hour of their anguish, or illumine for them the gloom of a dark, unknown eternity. The Sabbath passes and returns, but brings no rest to them. There is no bell to call them to "the house of prayer," no faithful shepherd to collect the flock, who are scattered through the wilderness, an easy prey to the devouring Lion. It is the hour of his exultation, and he deems the empire all his own. Ages have mingled with eternity, and yet, mysterious dispensation! his terrible sway has not been broken down. But the day approaches; for those benighted ones are precious in the sight of Him who feeds the ravens when they cry, and he will come in his might, to make the crooked places straight before them. The Christian has been furnished with a powerful engine to accelerate that day; and he whose bosom glows with heavenly zeal, will never cease to use it. He will offer many prayers on the altar of the covenant, and in due time all shall receive an answer even ten fold more than was sought. Taught by a Saviour's love to pity the perishing, he will intreat the Father for them, and strive to excite in others a corresponding fervor, that all uniting under the banner of the cross, may spread the glad tidings of salvation over the length and breadth of a ransomed, but still unfettered world.

True religion is unselfish. It expands the heart to love, and nerves the frame to action; and the Christian goes forth from the hour of Sabbath meditation, humbled under a sense of undeserved mercies; and while he clings to them more closely than ever, resolves resolve in the divine strength, to spare neither time nor exertion to diffuse them among his furnishing brethren, that the sons of Adam in every land may rejoice at the coming day of rest, and may attain to the animating, the imperishable hope of "rest from their labors," in that "city which has no need of the sun and of the moon to enlighten it."—*Duncan's Sacred Philosophy of the Seasons.*

Dress.—There is not in the world a surer sign of a little soul, than the striving to gain respect by such despicable means as dress and rich clothes; none will depend on these ornaments but they who have no other.—*Charron.*

## GENERAL LITERATURE.

### THE YOUNG SHOWN WHERE TO FIND HAPPINESS.

"Deceived; they, fondly thinking to allay  
Their appetite with dust, instead of fruit  
Chew'd bitter ashes."

THERE is something interesting and attractive in the ingenuous frankness of youth; and when amiable and estimable qualities also appear in the young, the interest is enhanced, and, "Oh! that they were the Lord's!" is the fervent desire of the believer in Jesus. But how affecting is it to see these young persons in the families of the worldly, and to know, that these in whom they naturally confide, who are the guardians of their early years, are the most ready to warn them against the way of life, and to lead them in the path that separates from God. We speak not of the pernicious example of the openly wicked, which, it is too evident, must be prejudicial to youth; but we allude to the conduct of worldly minded parents, whose desire it is to warn their offspring against extremes in religion, (of all evils what they most dread) and to initiate them in scenes of vanity and folly, which ensnare and contaminate.

It is possible these pages may be perused by some young persons whose situations are similar to what has been stated, but who have not yet become the slaves of the world. Oh! that they could induce them to reflect ere they enlist themselves among its votaries, who are solely intent on human applause; desirous of decoration and splendour; caring for nothing but their temporal interest; and making self-indulgence, ease, and pleasure their chief concern.

Were there no hereafter, the attempt might warrantably be made, to derive satisfaction from what, notwithstanding, never afforded it. Still, were it our all, it were reasonable to strive to attain something, even where others had failed. But to cast aside the certainty of blessedness for that which, on trial, has ever proved fallacious, is surely madness. We are not aware that a single instance is on record of the worldly having acknowledged that they had found what they had sought,—happiness. But many times has "vanity of vanities, all is vanity," been, at the last hour, the exclamation of men of the world; and having seen, and known, the most this earth can give, they have confessed that its joys are illusive, and its possessions unsatisfying.

The testimony of one individual to the vanity of the world, after having enjoyed its favours in the highest degree, and to whom it was every thing, is so valuable, that, although well known, we make no apology for transcribing it. So devoted was he to his idol, that outside varnish, good breeding, and good manners, constituted his model of perfection! And he enforced to his own son, that the principal objects to which he wished him to devote his attention, were his appearance, his elocution, and his style; to promote which worldly advantages, he cared not to

what vices this near relative was degraded! To gloss over this part of his history, his memorialist charitably wishes that he had lived to publish his letters to his son himself, which would have given him the opportunity of expunging some obnoxious passages. But he who so unreservedly recommended the world, with its follies, its principles, and practices; in his latter days, to that son, thus avows that it had failed him:—

"I have seen," said Lord Chesterfield, "the silly rounds of business and pleasures, and have done with them all. I have enjoyed all the pleasures of the world, and, consequently, know their futility, and I do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those who have not experienced, over-rate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaily machines; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had any reality; but I look upon all that has past as one of those romantic dreams which opium commonly occasions; and I by no means desire to repeat the nauseous dose, for the sake of the fugitive dream.— Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that he is mine enemy. It is my resolution to sleep in the carriage the remainder of the journey." Poor worldling! is this all that you have gained, even in time?

But it may, moreover, be useful to know, that this noble personage was deemed peculiarly fortunate among the worldly. We therefore quote a passage from a letter addressed to Lord Chesterfield, by a still more celebrated worldling and infidel, Voltaire, and which likewise proves that he also thought but meanly of all the world can give.

"Tully," says he, "wrote a fine treatise on Old Age, but he did not realize his assertions, and his latter years were far from being happy. You have lived longer and more happily than he did. Your lot has been, and is still, one of the most desirable in that great lottery where the prizes are so few, and where the great prize of constant happiness has never yet been drawn by any one. Your philosophy has never been decomposed by those phantoms which have sometimes overtaken pretty good heads, nor have you ever been, in any respect, a pretender, or the dupe of pretenders, which, in my estimation, is an uncommon degree of merit, and contributes to that shadow of felicity which may be enjoyed in this short life."

Here we have the testimony of one who likewise enjoyed the world's highest favours and distinctions, that its felicity is but a shadow,—that its prizes are few, and the greatest prize unattainable,—and that the man who could write a fine treatise on Old Age, was, nevertheless, (being devoid of the consolations of religion) not happy in his latter years. And we have this shadow of felicity attributed to him who himself tells us, he did not possess it. In similar language, he who is told that his lot is so favoured, compares worldly pleasures to a dream, which has no existence but in fancy. Yet, if it were real, it is not enviable; for it is not durable. It withers as

certainly as the opening leaf is nipped by the frost of winter. Its tendency is to decay.— Place a man on the highest pinnacle of worldly prosperity, and there let him remain while in the body; he may feel enjoyment, but it ceases necessarily, and of itself. To suppose an impossible case, as we are constituted, that some one were continued on earth with youth, health, and all the gifts of time, for a thousand years, satiety and disgust would arise from the repetition of pleasures so unsubstantial as those the world affords.— In the possession of such, an immortal spirit cannot solace itself. They neither ennoble nor elevate. They are trifling, they are degrading, they are vain!

And is it for these that the worldly so anxiously seek; for which they, with so much eagerness, toil; and for which they lose heaven? Are these a fair exchange for everlasting life? "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

But possibly the young may imagine, or may be told, that religion is gloomy, and that the only satisfaction that can be derived from it, is in the hope to which it gives rise in the view of another state of existence. Ah! think not so. How many testimonies might be adduced, to give the lie to a representation so false! How many among the gay and the prosperous, have confessed, when changed by grace, that they knew not joy until they tasted it pure and unmingled from its fountain—godliness.

Perhaps we may be permitted, in proof of this assertion, to quote the language of a young and beautiful woman, living among the most distinguished inhabitants, and in the gayest circles of the French capital. Here, everything to allure was present, and the world, in all its splendour, held out its most attractive fascinations. She was the daughter of Baron Cuvier, and the name of her eminent sire ensured her the note and regard of the world.

[To be continued.]

From the Episcopal Protestant.  
M'NEILE, STOWELL, MELVILLE.

"As I heard, on three successive Sundays, three of the best Preachers in England, I will copy from my Journal such extracts as will give my impression of them.

"Sunday, June 25th. Went to St. Jude's Church, (Liverpool,) and obtained a seat with difficulty, as the pews and aisles were both filled, (as they are every Sunday.) Mr. M'Neile performed the whole service, and preached on Matt. vi. 33. He expressed the meaning of the text in a single sentence,— 'that it involved a question of *degree of priority*, not of prohibition,' delivered altogether extemporaneously, without manuscript or notes, holding a small bill in his hand, which is very common in the English pulpits. Mr. M'Neile is the most self-possessed extemporaneous speaker I ever heard. His mind is exceedingly logical, vigorous, and acute; his command of language very great; his thoughts clear, striking, and well-digested; and his whole argument simple and beautifully perspicuous. His manner, however, both in the desk and pulpit, is too slow and formal for my taste. Not only his language, but every gesture and intonation, seem to be the result of elaborate study. A more natural and inartificial manner would have rendered his preaching more effective to me.

"He is the greatest opponent of Rome, and hates Popery with a holy hatred, and seldom omits an opportunity of dealing it a hearty blow. His next abomination is Tractarianism, which he regards as a modification, or rather, an undeveloped germ of Romanism, and with

which he wages an unsparing warfare. I heard him three times, and was struck each time with his constitutional antipathy to Popery.

"Sunday, July 2nd Manchester. Went to the church of the Rev. Hugh Stowell,—it was communion Sunday. The manner of conducting the services was very *American*, and therefore very pleasing. Mr. Stowell preached on the text, 'Wilt thou be clean?' He was not as striking as Mr. M'Neile, but had more warmth and Gospel simplicity. He also preaches extemporaneously with great ease and fluency. His sermon was very evangelical and practical. He is an excellent preacher and pastor, and a very spiritually-minded man, both in and out of the pulpit. He is likewise a strong opponent of Rome and Oxfordshire, and a thorough Church-of-England man. I had the pleasure of joining a clerical meeting, which assembles every Saturday evening at his house, to seek the Lord's blessings on the labours of the Sabbath; some portions of the Scriptures were read, and two or three extemporaneous prayers offered. I thought such a mode of spending an hour on Saturday evening well calculated to stir up the faith and zeal of God's ministers."

"Sunday, July 9th. London. Directed my steps on my first Sunday in London, to Camden, Camberwell, one of the Southern Suburbs of the city. I found the Church (which is neither large nor handsome,) crowded to excess before service begun. Could neither get a seat, or a place to stand in the aisles, and at length obtained a position on the staircase to the galleries, where I stood during the whole service. Mr. Melville preached on the death of Eli, and fully equalled my expectations, which had been raised very high by reading his admirable sermons. He is the most interesting preacher I ever heard on either side of the Atlantic; and his audience is habitually the most breathless I ever witnessed. The peculiarity noticed by Bishop M'Ilvaine, in his preface to M'Ilvaine's Sermons, strikes a stranger very forcibly. While Mr. M. is speaking, there is unbroken silence over the Church; but at certain pauses, as if by previous concert between preacher and hearer, there is a general movement among the dense mass, the congregation seizing the opportunity to do all their coughing, scraping, &c. The moment he resumes, there is universal silence, and all seem absorbed in the subject before them.

It is difficult to account for Mr. Melville's power over his audience. His manner is peculiar and bad. He reads closely, and uses little gesture. His voice is guttural, and rather harsh. His appearance neither intellectual nor prepossessing. Yet he is the most attractive preacher I ever listened to. His power I attribute chiefly to his luxuriant imagination, by which he is enabled to illustrate so richly and strikingly the truths which lie hidden in the mine of revelation. I know of no preacher, no writer, who penetrates deeper into the meaning of his text, or impresses it more strongly on the mind, or illustrates it more beautifully, than Mr. Melville.

Mr. M., I was glad to learn, is also considered the opponent of the Oxford theology, though I believe he says little on the subject in the pulpit. Still, I was pleased to think that his influence was thrown against what I consider erroneous doctrines; for his strength, united to the powerful influence of Stowell and M'Neil, must form a barrier around the Reformation principles of the Church of England which Romanism or Oxfordism will find it difficult to scale.

"My impressions as to the diffusion of Tractarianism in England, I will reserve for another communication. VIATOR."

From the Newark Sentinel.

## MR. WEBSTER'S DEFENCE OF CHRISTIAN MORALITY.

We hope to see Mr. Webster's Defence of Christian Morality and of its professed Teachers, as a body, as contained in his argument before the U. S. Supreme Court, in the Girard Will case, published in full in some popular form for distribution through the country. Of all the distinguished services which this great man has rendered to his country, this free expression of his views, on a topic of paramount interest, is by no means the least. His manly vindication of the honourable profession, treated with such vulgar contempt by Mr. Girard, is the more to be prized, because public sentiment, though stopping short of the miserable extreme, is yet extremely illiberal and unjust in the censorship which it exercises over it—a censorship to which no profession ought to submit, or can submit, with proper self-respect.

On Monday, Mr. Webster said he had shown that the Christian religion and its general principles must ever be regarded as the foundation of civil society. He then proceeded in an effort to prove that the tendencies and effects of Mr. Girard's plan of education as embodied in his will, were opposed to all religions of every kind. He said:

"Now, we'll suppose the case of a youth of eighteen, who has just left this school, and has gone through an education of philosophical morality, precisely in accordance with the views and expressed wishes of the donor. He comes then into the world to choose his religious tenets. The very next day, perhaps, after leaving this school, he comes into a court of law to give testimony as a witness. Sir, I protest that by such a system he would be disfranchised. He is asked, 'What is your religion?' His reply is, 'Oh I have not chosen any; I am going to look round, and see which suits me best.' He is asked, 'Are you a Christian?' He replies, 'That involves religious tenets, and as yet I have not been allowed to entertain any.' Again, 'Do you believe in a future state of rewards and punishments?' and he answers, 'That involves sectarian controversies, which have carefully been kept from me.' 'Do you believe in the existence of a God?' He answers that there are clashing doctrines involved in these things, which he has been taught to have nothing to do with; that the belief in the existence of a God, being one of the first questions in religion, he is shortly about to think of that proposition. Why, sir, it is vain to tell about the destructive tendency of such a system—to argue upon it is to insult the understanding of the humblest Christian—it is mere sheer, low, ribald, vulgar Deism and infidelity! (Here the effect was almost electric, and some one broke out with applause, which was stopped.) It opposes all that is in heaven and on earth, that is worth being on earth! It destroys the connecting link between the creature and the Creator—it opposes that great system of universal benevolence and goodness that binds man to his Maker. *No religion till he is eighteen!* What would be the condition of all your families—of all your children—if religious fathers and religious mothers were to teach their sons and daughters no religious tenets till they were eighteen! What would become of their morals—their excellence—their purity of heart and life—their chastity—their hope for time and eternity? What would become of all those thousand ties of sweetness, benevolence, love and Christian feeling that now render our young men and young maidens like comely plants growing up by a streamlet's side—the grace of opening manhood—and the graces of blossoming womanhood? What would become of all that now renders the social circle lovely and beloved? what would become of society itself? How could it exist? And is that to be considered a charity which strikes at the root of all this—which subverts all the excellence of social life—which tends to destroy the very foundation and frame-work of society, both in its practices and in its opinions?—that subverts the whole decency, the whole morality, as well as the whole Christianity and government of Society? No, sir! No, sir!"

The dissenters of Birmingham are bestirring themselves in the education movement. Schools will ere long be formed in connexion with every dissenting church in the town.

## "THE MYSTERIES OF PARIS."

Some time ago we did not hesitate to express fully our decided disapprobation of the Novel bearing this name, believing it to be one of Satan's polished shafts against the morality and religion of the community; and we have the satisfaction of knowing that only one friend of fiction has employed his pen in opposition to what we wrote. All productions of the same class ought to cease to be read—ought to be held in abhorrence by the public—ought to be prohibited by men in power—ought to be declaimed against by parents and teachers, and by ministers and members of Christian Churches,—and then a cheap and corrupt press, which cares not for the purity of the age, would be abashed. There is, in the present day, an itching for fancy, and too little desire for sober truth. Some persons seem to live on air. We are happy to see that other contributors of periodicals think with us, and we commend the following extract from the *American Messenger* to the attention of the reader.—

"MYSTERIES OF PARIS" AND OTHER TRASH.—As was to be expected, the rapid sale of this infamous book has stimulated the publishers to the production of other works of the same licentious character. Another of Eugene Sue's choice effusions, entitled "*The Chain of Crime—a Tale of passion*," is thrown into the furnace of guilty excitement; and the depraved appetite still cries "Give! give!" Translations are in full blast; in a twelvemonth the lava of German, French, and Italian corruption may all be poured forth on our defenceless households.

It is stated, that while the "Mysteries" were in progress of publication in Paris, the police arrested the author on the ground that its scenes were too licentious even for that corrupt capital. A book, then, that cannot be tolerated in infidel and licentious Paris, may be thrown head-cast upon our land, and there is no remedy. Why is it not time for virtuous people to assemble and speak out the feelings of indignation, at this wholesale traffic in mental and moral poison?—*Chr. Guard.*

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 2, 1844.

THE REV. DR. BURNS arrived in our city on Friday last, and preached an admirable discourse on that evening in the American Presbyterian Church. On Sunday last he delivered three very able and impressive sermons in St. Gabriel Street Church, the Wesleyan Chapel, and the American Presbyterian Church. Immense crowds flocked to hear him, and his addresses appear to have excited a very lively interest throughout the religious community. The Rev. Doctor is calculated to give a very high impression of the practical style and massive power of the Evangelical preachers of Scotland. He addressed a large public meeting in the American Presbyterian Church on Monday night, and a second meeting on Tuesday evening in the same place. Dr. Burns also delivered a missionary address on Tuesday afternoon in St. Gabriel Street Church, to a large assemblage of ladies from different congregations of the city.

Should we be favoured, with a detailed account of the proceedings of the deputation in this city, we shall gladly insert it in our next.

## FREE CHURCH OF SCOTLAND.

THE success of the Free Church Deputation, in England, forms a very important feature in the news received by the *Acadia*. The intrepid champions of that noble cause have carried their incursion into the very heart of the English Universities. Deputations have

visited the seats of these far famed institutions, and been warmly received. The astonished Gownsmen of Cambridge have heard for the first time the cause of the Headship of Christ pleaded at their very gates, from the lips of Dr. Candlish. A spirit of enquiry which has been lulled asleep within the walls of that venerable institution has been awakened. A large meeting has also been held in Exeter Hall, London, which was distinguished by a speech of great power from the Hon and Rev. Baptist Noel.—*Christian Guardian.*

TO OUR COUNTRY READERS.—The very low price at which our paper is published, obliges us earnestly to request, that all our friends at a distance will make an effort, as speedily as possible, to remit us, through our agents, (or by post, in bills,) the amount of their respective subscriptions—the expense of sending round a collector (20 per cent.) being more than the charge for the paper will warrant our incurring.

Six months have now elapsed since the commencement of the New Series of the MIRROR; and the large additional outlay consequent upon a weekly issue, renders it extremely desirable that all our friends should attend strictly to our terms, viz: payment half-yearly in advance. Those who have not yet paid for the last half-year, are respectfully requested to do so without delay.

THE ABORIGINES OF AMERICA.—A Committee have been appointed in New-York—consisting of Messrs. Schoolcraft, Hoffman, Terplanck, W. L. Stone, Butler, Robinson, and Campbell—who have published a circular, dated "Room of the New Historical Society, University of New-York, March, 1841," the object of which is the collection of maps, deeds, and papers, &c., to enable the Committee to prepare a "Map of the State, with all the original Indian names." This is an interesting and important matter.

We see that the Rev. Benjamin Slight has issued the prospectus of a work, to be published when a sufficient number of subscribers can be obtained—entitled, "*Indian Researches; or facts concerning the North American Indians: including Notices of their present State of Improvement, in their Social, Civil, and Religious Condition; and Hints for their future advancement.*" He may send us a dozen copies.—*Christian Guardian.*

"INDIAN RESEARCHES."—Last week we just announced a publication bearing this title, by the Rev. Benjamin Slight, and wished to have a number of copies sent us on our own account. Since then the Book Steward has received a letter from Mr. S., by which we learn more particularly what the work is; and judging from his statements, we think it will prove to be interesting, and acceptable to persons who may order it as directed in the advertisement inserted by us elsewhere to-day.—*Id.*

Subscribers' names for the above work will be received at the office of the *Christian Mirror*; also, by Mr. R. MILLER, Nuns' Buildings; by Mr. R. D. WADSWORTH, Temperance Depot; and by the Wesleyan Ministers throughout the Province. (See advertisement on last page.)

Cassius M. Clay has announced his determination to emancipate all his slaves in the course of the present year. Mr. Clay is a very large slaveholder, and is said to be the richest man in Kentucky.

WESLEYAN METHODISM.—We have much pleasure in directing attention to the following very excellent Pastoral Address of the South Carolina Conference of the Methodist Episcopal Church, delivered by its President, Bishop SOULE, on 12th February last. It breathes an admirable spirit, and is without valuable, for the information it affords respecting the present state and prospects of Wesleyan Methodism in that part of the world, as well as for the valuable advice and instruction therein contained on the subject of personal piety and usefulness. It will doubtless be read with interest.

“In the lapse of little more than half a century, our numbers have increased from a handful to a mighty host. Our doctrines, discipline, usages, and ecclesiastical government, have been subjected to the test of a broad experiment, and sustained the stress of a fiery ordeal; and have found unparalleled favour in a country of free discussion, and in the face of heaven and earth. Every day has multiplied the tokens of the divine favour, and added seals to our ministry. Do any challenge us for the “signs of our apostleship”? We triumphantly point to the multitudes of our societies, “walking in the fear of the Lord, and in the comfort of the Holy Ghost,” as our letters of commendation, “the epistles of Christ, ministered by us, written not with ink but with the Spirit of the living God, not in the tables of stone, but in the fleshy tables of the heart.”

“As it hath pleased God, through our unworthy instrumentality to raise up and extend throughout these lands a Christian communion, embracing heartily the doctrines and principles of primitive Christianity, so is it our anxious care and earnest desire and prayer, that they may ever “walk by the same things.” Having been brought from darkness into marvellous light, from the dominion of sin into the liberty of the sons of God, what remains but that you be exhorted to stand fast in this liberty, and improve this light. What is your calling, brethren beloved, but progress in inward holiness, advancement in active, expansive usefulness. The teachings, motives, encouragements of the gospel all look to the growth of the soul in holiness. The standard of feeling and character which it proposes, is as high as a constant aim to please God, and secure his approbation; it is as broad as the scale which measures eternity, and takes in the everlasting salvation of the soul in heaven: it is as catholic and comprehensive as the most strenuous efforts of the whole man, soul and body, in all the circumstances, relations and objects of life. It demands that we love God with the full strength of our affections, up to the entire possibility of our nature.—Nothing less, nothing lower will meet its requirements, than the making the glory of God the governing purpose, the guiding star of life. For this are we “be often again unto a lively hope by the resurrection of Christ from the dead.” To this are we bound to live, whatever our circumstances. The flame of personal holiness must rise, pure and bright and high in our hearts, kindling their intensest, noblest sympathies, and changing into the same expansive element our principles, and tastes, and desires. The gospel thus provides that the bringing in of these great elements of character by the power and grace of the Holy Ghost, should drive out of our hearts, the base affections, the low cares, the trifling thoughts, which fill the bosoms of worldly men. No room is left for the little vanities of life in the presence of the all-engrossing thought of pleasing God, and living for eternity.

“We affectionately exhort our brethren, that you ever look to the attainment of this state of exalted privilege in the faith of Jesus Christ. As his blood purchased these blessings for us, so his Spirit communicates their rich enjoyment to the soul. Without him, we can do nothing. Without him we can attain nothing. He is the way to the Father. Through him, we have access to God, by the eternal Spirit. Faith takes hold on him for “wisdom, righteousness, sanctification and redemption.” Faith brings us nigh to the cross, without the intervention of priestly rites, or formal ceremonies. In that cross we find a sacrifice, regeneration for the depraved. At a time in the history of religion, marked by a revival of all that has at any former period, most

corrupted the gospel; when “prescription is the only prophet, sacramentarianism the only priest, catholicity, falsely so called, the only king;” when ritual grace is claimed as the only regenerator, and an outward ecclesiastical frame work and succession are fondly looked to as the only safe foundation for eternity;—at such a time it is fitting that our testimony should be raised with emphasis against all such “lying vanities.” The sufficient antidote is found in the spread of vital godliness through all the land. Let the sun arise and shine forth in his strength, and before the beams of his light, the lunar rainbow, — pale progeny of night and mists, rayless, and warmthless,—is scattered and lost.

“We are led to insist, beloved brethren, with greater earnestness, upon the necessity of a genuine inward religion, from our settled persuasion, that from this source alone can proceed that active usefulness which true Christianity always proposes for its votaries, and which the sublime enterprises of the church emphatically demand. What besides the true spirit of self-denial and self-sacrifice which belongs to vital inward religion, can carry out the plans of the divine charity which proposes the moral conquest of the world, and which longs to fill the earth with the sound of a Saviour’s name? No other sufficient antagonist but inward religion can be found for the deep-logged selfishness which coils around the human heart. The Bible is to be printed in all languages, and sent to all people. Christian Missions are to be sustained, and stations are to be enlarged; new stations are to be formed. The state of the world; the facilities of intercourse with the ends of the earth; the imploring call from perishing millions; the means under the control of our great and growing communion, all imperatively demand that by the Methodist Church alone, half a million of dollars should be annually raised. Every member of the communion needs to be brought under the impulse of a steady, systematic agency for the spread of that religion by which alone the want and the woe of the world can be met and remedied. A livelier sense of the vast responsibility which Heaven has devolved upon us in reference to the world’s conversion, should be cultivated. Like “the morning spread upon the mountains,” we need a general enlightenment, a universal waking up. When God converts the Church, then the Church shall set in good earnest about converting the world.

“Finally, brethren, “we beseech you, by all the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God.” Carry about with you continually a sense of the shortness and vanity of life, that you may press into its fleeting hours the greatest possible amount of duty to God, and usefulness to man. Amidst all the vexations and petty cares of daily business;—amidst all that is evanescent in earthly hopes and joys; all that is fluctuating in outward circumstances,—bend your steps with tireless constancy towards the gates of the New Jerusalem.—A cloud of witnesses hang over your pathway, and the eternal God himself is your “refuge and strength, a very present help in trouble.” In his favour is life. His approbation will be an abiding good when the heavens are no more. A crown of life that fadeth not away is the prize for which you run. “So run that ye may obtain.” The stupendous realities of eternity beckon you onward and upward. And yet a little while, and mortality shall be swallowed up of life. May you be enrolled among the called, and the chosen, and the faithful:—and the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord.”

EDUCATION.—In our last number, we published a speech of the Rev. Dr. BUNTING on this all-engrossing and important subject. We have now the pleasure of presenting to our readers an extract from the speech of that venerable servant of God, the Rev. Wm. JAY, of Bath, Eng., delivered at a meeting held in his church on the 31st January last, (the 53d anniversary of Mr. JAY’s ordination to the pastoral office in that place.) The subscriptions received in the course of the evening amounted to the very liberal sum of £1112, in addition to a munificent donation

of land by J. G. MANSFORD, Esq. “The venerable minister appeared highly gratified with the result, and declared that this was a glorious anniversary of his ordination.”

My Christian friends—(for I love not “ladies and gentlemen” in the house of God)—my Christian friends, I cannot, perhaps, do better, in opening the business of this evening, than by quoting the language of Solomon, (and this will be more in my own way, you know,) where he says, “For the soul to be without knowledge, it is not good.” Knowledge is the same to the soul as the window to the house, as the eye to the body, or as, rather, the light to the eye. All knowledge is not equally valuable. The most important knowledge is that which is moral and religious and spiritual, or what the Scripture so frequently calls “the knowledge of God.” This is “life eternal:” this is profitable unto all things having the “promise of the life that now is, and of that which is to come.”

You cannot imagine this day is an uninteresting one to me, when I am reminded of my having been ordained to the pastorate of this place now fifty-three years.

“Many years have pass’d since then;  
Many changes I have seen;  
Yet have been upheld till now,—  
Who could hold me up but Thou?”

It has been indeed a day of humiliation. Who can look back upon seventy-three years, and not see much to mourn over and bewail—in useless convictions, in powerless resolutions, in omissions of duty, in imperfections of performance, and especially in motives. Yet I hope I have not been a stranger to thankfulness and praise: for “goodness and mercy” have peculiarly “followed me all the days of my life”—personally, relatively, and officially; and, “having obtained help of God, I continue till this day,” teaching none of other things among you than those with which I commenced my labours. For though, during so lengthened a period, I have heard many a “Lo, there,” I have never turned aside after them. I have adhered to the old way, because I found it the good way; and when any of the modern wines have been presented to my taste, I have said, “The old is better.” Nor have I, for one moment, during all this lengthened period (I think I can speak very expressly here), been suffered to ask, Why were the former times better than the present? for I know I should not inquire wisely concerning this matter. I am fully persuaded that a thousand improvements, under the kind providence of God, have taken place in the state of the world, and in the state of the country, and especially in the affairs of religion. There I have had better and longer opportunities of comparison than many of you; and such changes have taken place as induce me to exclaim, “What hath God wrought!”

I am particularly struck now with one thing. When I began my ministry there was a great noise and stir—and there is a great noise and stir when I am approaching the close of it—when I commenced my ministry, there was a great noise and stir, which had been made for some time, and was still making, about schools. These were Sunday-schools; and some of the first charity-sermons that I ever delivered were in connexion with these works of faith and labour of love: for then Sunday-schools were novelties, and required to be explained; they were also opposed, and they required to be defended. But success crowned the endeavours: opposition soon ceased; the advocates for ignorance were either silenced or hissed off the stage; and is there a person to be found now, but will readily acknowledge their excellence and their usefulness? And but for these it is easy to imagine in what a state of ignorance and barbarism thousands of the lower ranks would have been found. But now, when I ought to be thinking of the close of my ministry, I again find a great noise and a great stir about schools. But these are day-schools, and designed for a more complete education not to the exclusion of the former, but in addition to them, and in aid of them. In this work, as Dissenters, we are taking and a share, and very rightlully too, my brethren. For after having opposed the late bill, so variously objectionable, and succeeding, it behoves us also to show that we did not consider education merely as a civil concern, devoid of religious instruction and sanction, and influences

and advantages. Though we did not like that our children should learn the Church Catechism, we were willing that they should learn "the truth as it is in Jesus." While we were unwilling that they should remain in the suburbs of Popery—that is, in Puseyism, we were anxious that they should live very near the Prophets and Apostles; and instead of being brought up superstitious bigots, be brought up enlightened and liberal-minded Christians. It seemed desirable that we should have schools in connexion with our own congregations, because this would produce a greater degree of interest, and would secure more easy attendance, and more perfect management. But in these we do not oppose others, but only co-operate with them, and advance along in parallel lines, like the several divisions of the same army, aiming to drive before us the enemy,—ignorance and vice and wretchedness. And when we consider what our Episcopalian brethren have been doing, and what our Wesleyan friends have been doing, and what the Conference of our own body, holden in London, is doing, and what is doing by many of our own communities in various parts of our country, surely we could not avoid asking, "Lord, what wilt thou have me to do?" and to say, "Speak, Lord, for thy servant heareth." It will not be expected that I should enter into details: there are several resolutions which will explain these, and which are to be submitted for your approbation.

One thing I must notice—money will be required, a great deal of money will be required, and a great deal of money must be obtained; and a great deal of money can be obtained, and will be obtained, if we are alive to the subject. Oh, if we could but induce persons to give up needless hoarding and extravagant expenditure; if we could induce persons in genteel life, and who possess property, to be satisfied with the decent distinctions from the vulgar, without being carried away by the pride of life; what resources should we have sufficient for all the demands of civil and sacred charity! O my dear friends, remember that many eyes will be upon you this evening. Remember that this is a peculiar application, that it will not be repeated, and that you will have three years to pay what you may engage this evening to give. We hope, therefore, you will be disposed liberally. Oh, you know not what good you may accomplish by your endeavours. You may prepare some to sustain and cherish their old wrinkled parents in their declining years. Some will go forth members of civil society, and will be useful there; others will become honourable members in our Christian church; and some will become preachers of the everlasting Gospel. Oh what has been said of education! Oh what may be accomplished by education! Oh how it liberalizes men's minds! Oh how it dignifies them! Oh how it not only blesses them, but makes them blessings!

Now, example is sometimes better than precept, and an intence better than declamation. I knew a lad (you may depend upon the truth of what I am going to say—for, alas! on this occasion I fear many things are not accurately stated) I knew a lad, born in a small village, moving in humble life, with no prospect of surpassing any of his fellows. A minister saw him, and conversed with him, and took him from his obscurity, and educated him; and the lad became a preacher, and preached a thousand sermons before he was of age, and preached to large multitudes in various places; and then he became the pastor of a church for fifty-three years; and also during his time he became the author of various works, which have had large circulation at home and abroad, and by which he may be rendered useful when he is removed from hence. Now, I knew such a lad; and this lad is the Chairman who now addresses you. (Applause.) Perhaps it will not be improper here also to state that this lad of whom we have been speaking, and who owes so much to gratuitous education, has desired me this evening to put down his name for £50—(loud applause)—only wishing that he was able to double the sum, but cheerfully yielding this as a grateful acknowledgement to God, and to encourage you in your work. But this is not all.

I wish our good friend, Mr. Mansford, could have been here—(applause)—but his indisposition prevents him. With that readiness, however to every good word and work which always distinguishes him, he has consented to give us the ground on which to build, the value of which is between three and four hundred pounds.

(Loud applause.) I hope his zeal will stir up many, and that you will consider one another, to provoke one another to love and good works. Do not consider yourselves bound by any weak resolutions and engagements you made before you came here: and let me remind you again, that many eyes will be upon you this evening—that this a very peculiar application—that it is not to be repeated—and that you will have a long time in order to make it good.

## CORRESPONDENCE.

## THE CONVERSION OF THE JEWS.

## LETTER XIX.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE AND BEARING, ON THE QUESTION, OF THE EPISTLE TO THE ROMANS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Resuming the thread of our review of the eleventh chapter, we remark, of our inspired apostle, that—

1. HE ARGUES THE FACT, OF THE FUTURE NATIONAL CONVERSION OF THE JEWS, FROM THE FOLLOWING CIRCUMSTANCES OF THEIR CASE.—

1. THAT GOD HAD LONG LOVED AND APPROVED OF THEM; ver. 2. "God hath not cast away his people, which he foreknew." This, as an able critic observes, is a frequent signification of the word "know," in the Holy Scriptures. It is not difficult to show how this rendering agrees with its use in ch. viii. 29. But it is not necessary to our present argument to discuss that point. Whatever be the signification which may be applied to it, it is evident St. Paul assigns as a reason in favour of his argument, that they were a "people which he foreknew." And even should we differ in our opinions as to the meaning of that particular expression, it is enough for our purpose, that he intended to urge it as a reason, which, rightly understood, threw a frown on the idea of the absolute and eternal rejection of his nation; "God forbid!"

2. That in their most deplorable condition of general apostacy and moral alienation, JEHOVAH HAD BEEN KNOWN YET TO HOLD THE NATION FAST BY A NUCLEUS OF FAITHFUL INDIVIDUALS; to instance in the days of the prophet Elijah, who had imagined himself to be the only individual of his people who at that time feared God. Yet even then there were seven thousand individuals "known unto God," as his true worshippers.—Very general, and apparently universal ungodliness, therefore, was no sufficient proof of an absolute national abandonment of God; ver. 2 to 4.

3. THAT GOD HAD ALSO, THEN, AT THAT TIME, WHEN THE APOSTLE WROTE, "a remnant!" AMONG THEM, "according to the election of grace;" ver. 5, 6. By "the election of grace," we have seen we have to understand salvation according to the principles of the Gospel: Christ, "the foundation-stone":—actual rest on that foundation, when distinctly apprehended:—in all other cases, a moral tendency, "by the grace of God," in that direction.

Characters of that class, Jehovah refuses not to denominate "his people;" Acts xviii. 9, 10: "I have much people in this city." There were neither godly Christians nor ungodly Jews; but individuals in a state, so to speak, of moral transition from Judaism to Christianity. They were under the teachings and drawings of the Holy Spirit, yielding and advancing as their "knowledge" progressed; and they were thus in the very state for them to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." On this account, St. Paul might well calculate, by the divine blessing, on the happiest success attending his apostolical ministry among them; 1 John iv. 6.

It will not be denied that, now, "even at the present time, also, there is a remnant," in the Jewish nation, of "people" of this class. And this is to us, as it was to St. Paul, no small ground of encouragement in the use of means, and in the hope of "greater things than these." See also Isaiah, chapter vi., verse 13.

4. THAT GOD COULD EASILY RECOVER THEM, AS A NATION. No decree of Heaven had been passed against such an exercise of mercy.—There was no impossibility in their case; verse 23.

5. THAT THEIR RECOVERY TO GOD IS FAR MORE PROBABLE THAN WAS GENTILE CONVERSION.

In 1 Thess. i. 9, St. Paul reviews, with grateful and adoring surprise, the difficult process of pagan conversion. His words are, "And how ye turned to God—from idols, to serve the living and true God!" In this chapter he intimates there was now no such forbidding difficulty in the way of Jewish recovery to God. "If thou wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches be grafted into their own olive tree!" ver. 24.

6. THAT GOD HAD BEGUN TO PREPARE AN INSTRUMENTALITY TO PROMOTE THE CONVERSION OF THE JEWISH NATION; ver. 11, "rather salvation is come unto the Gentiles, to provoke them to jealousy."

7. That, in the order of means, God has designed, (sooner or later in the sacred process,) that THE FULL RECEPTION OF THE GOSPEL AMONG THE GENTILES, SHALL RESULT IN THE CONVICTION AND CONVERSION OF THE ENTIRE JEWISH NATION; ver. 25. "Blindness in part hath happened to Israel, until the fulness of the Gentiles be come in."

8. That this was the real and ultimate signification of the Old Testament prophecies concerning THE CONSUMMATION OF MESSIAH'S WORK ON EARTH; ver. 26. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

9. THAT THIS WAS THE CHIEF BLESSING SECURED TO THE JEWISH NATION, BY THE TERMS OF THE OLD COVENANT; ver. 27. "For this is my covenant unto them. WHEN I SHALL TAKE AWAY THEIR SINS!" As though the Holy Spirit had said, "Those persons do not understand my covenant with the Jews, who deny that I have engaged, at length, to make them 'a holy people!'"

10. THAT GOD STILL REGARDED THEM WITH COMPASSIONATE INTEREST; ver. 28. "As touching the election, they are beloved, for the father's sakes."

11. That the Old Covenant promises of gospel-grace to the Jewish nation, shall never be reversed; ver. 29. "For the gifts and calling of God are without repentance." Speaking after the manner of men, the Almighty is said to repent, when he changeth that which he hath done. Thus, it repented him that he had made Saul king of Israel; (1 Sam. xv. 11) and the privileges of the throne were, in consequence, taken away from him and his posterity. Great principles of the Divine government were here involved, and "the Judge of all the earth" upheld his law! His engagements with "Abraham and his seed" are of a character which will not interfere with the individual free-agency and responsibility of any man. And hence they will never be cancelled. Age after age shall roll away, during which the unbelievers of Israel will sin and suffer, reject Jehovah, and be of Him eternally rejected; until at length a national reformation be produced, and a generation "shall be created which shall praise the Lord." Psal. cii. 18.

The words of the learned CALVIN, on this passage, are much to the purpose:—"The 'gifts and calling' here are put for the benefit of it; and of that calling whereby God did adopt the posterity of Abraham; and not of every particular calling. For of this the dispute is held here; that the yet rejected Jews might be encouraged to turn to the Lord. That ancient covenant which he made long ago with Abraham was such, as that he would never alter it, through repentance: and therefore he was not so averse from them his posterity now, but he would receive them to grace and favour again."—Calvin *in loc.*

12. That the design of God, in his diversity of dealing with both Jews and Gentiles, was THE LARGEST POSSIBLE EXTENSION OF SAVING BENEFIT TO BOTH THOSE CLASSES OF MANKIND RESPECTIVELY; ver. 32. "For God hath concluded all in unbelief, that he might have mercy upon all;" on which Scripture the venerable WESLEY thus remarks:—"Suffering each in their turn to revolt from him. First God suffered the Gentiles in the early ages to revolt, and took the family of Abraham as a peculiar seed to himself. Afterwards he permitted them to fall through unbelief, and took in the believing Gentiles. And he did even this, to provoke the Jews to jealousy, and to bring them also in the end to faith! This was truly a mystery in the divine conduct;

which the apostle adores with fresh holy astonishment!"—*Wesley in loc.*

We will only add, at present, that the above are St. Paul's TWELVE REASONS, on account of which he enters his solemn "God forbid!" against the notion that his people were so "cast away" as to prevent the hope of their being again as a nation brought back to God, "through Christ."

I remain,

Dear Sir, yours,

AN HUMBLED BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.

Near Lake Champlain,  
April 12, 1844.

### MISCELLANEOUS.

#### "THE KEY OF PARADISE AND THE WAY TO HEAVEN."

THIS is the title of a small volume which Rome places in the hands of her deluded, blinded subjects, to guide their private devotions. We present, as a specimen, an extract which we have literally translated from this manual, invented among numerous others of a similar character, by the "MOTHER OF HARLOTS AND ABOMINATIONS" for rational and immortal beings, to instruct and console them on their way to the grave and to judgment.

The Key of Paradise and the Way to Heaven; with the Revelations made by the mouth of Jesus Christ to Saint Elizabeth, Saint Bridget, and Saint Melchide, who had desired to know the torments which he had suffered in his Passion.

Our Saviour and Redeemer Jesus Christ having heard the prayers of these holy souls, appeared to them and said: "Consider, my sisters, that I shed for you 62,200 tears and 97,307 drops of blood, in the Garden of Olivet.

"I received 1,667 blows on my holy body; 110 buffets on my tender cheeks; 120 blows on my neck; 380 on my back; 43 on my breast; 85 on my head; 38 on my sides; 62 on my shoulders; 40 on my arms; 32 on my thighs and legs. They struck me 30 times on my mouth. They spat 32 times on my precious face. I made 321 steps from the Pretorium to Calvary, bearing my cross. For all this I received but one act of charity, viz., that of St. Veronica, who wiped my face with a handkerchief, on which my portrait remains imprinted with my precious blood.

"Those who recite the 'Key of Paradise' during forty days, or who, not knowing how to read, shall say five *Paters* and five *Aves*, I will give them five graces of my Passion.

"First: Plenary indulgence and remission of all their sins.

"Second: Exemption from the pain of Purgatory.

"Third: Should they die before the forty days are accomplished, I will grant it them as if the whole time had been fulfilled.

"Fourth: I will treat them as martyrs who shed their blood for the faith.

"Fifth: I will come from heaven to earth to receive the souls of their relatives to the fourth generation who may be suffering the pains of purgatory, and will cause them to enjoy the glory of Paradise."

Protestants of this land!—Can you withhold your sympathies, your prayers, and your Christian efforts, for the deliverance of those whose minds, whose souls, are held captive in the darkness and blasphemy of such ecclesiastical tuition.—"*Quarterly Paper of the Foreign Evangelical Society*" for Feb.

#### TOUCHING APPEAL TO YOUNG MEN.

BY AN AGED MAN, AT A RECENT TEMPERANCE JUBILEE.

"I have come twelve miles to attend this meeting, yet I do not value my time; I feel rewarded by what I see around me. My friends, I have seen more of the world than most of you. I have trod the streets of proud London, and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been upon every sea, and my name upon every tongue. Heaven blessed me with one of the best of wives—and my children—oh, why should I speak of them? My home was once a paradise. But I bowed, like a brute, to the killing cup—my eldest son tore himself from his degraded father, and has never returned. My young heart's idol—my be-

loved and suffering wife—has gone broken-hearted to the grave. And my lovely daughter, whose image I seem to see in the beautiful around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and the ruin of my family. I still live—and stand here before you to offer up my heart's fervent gratitude to my Heavenly Father, that I have been snatched from the brink of the drunkard's grave. And while I live, I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is bending and wasting under the weight of years. But my young friends, you are just blooming into life—the places of your fathers and mothers will soon be vacant. See that you come up to fill them with pure hearts and anointed lips! Bind the blessed pledge firmly to your hearts, and be it the Shibboleth of life's warfare!"—*Chris. Intel.*

#### THE WHITE PLUMES.

WALKING slowly on a sultry day along the high path that skirted a public road, my attention was roused by the sudden question of a little child, "What is coming behind us? See, it is all black and white." I turned and saw a mourning coach, through the side windows of which projected the ends of a small coffin with its velvet pall; followed by a similar carriage, containing three or four gentlemen in black cloaks. The usual attendants, with long staves, walked with measured steps on either side the coaches, their hatbands being of white silk, as were those of the drivers. But what had chiefly attracted the observation of my little companion, was the stately plume of white feathers waving on the heads of noble horses, whose glossy coats of jet black, velvet housings, long flowing heads and tails, and majestic bearing, as they paced along with restrained animation, could derive no additional grace from what, nevertheless, gave a striking finish to the spectacle.

"It is a baby's funeral," said I.

"But why are the feathers white? I thought all funerals went in mourning, and white is no mourning, you know."

I explained to the little enquirer the practice of substituting white for black on such occasions; and then gratified his wish by accompanying, or rather following, the procession to the church, which was not far distant.

Again I looked; and again the proud tread of those stately horses, the waving of their bright crests, and the fluttering of the whitedged pall, as a current of air passed occasionally through the windows, bespoke a character less of mourning than of triumph. I thought of the little inmate, riding there in solitary state, as one who had conquered in the battle without striking a blow, succeeded in the race without moving a foot; and who now was crowned with glory incorruptible, never to fade away. It seemed almost a privilege to follow such a train, to assist in such an ovation. Scarcely could a handful of earth be selected from the ground whereon we stood, when the coffin was lowered to its final resting-place, which had not once been instinct with rational life, capable of glorifying God, whose is the body no less than the soul; and, O, among the multitude who had there become dust, few might I dare to hope, had glorified him! Dark, indeed, is the history of man, as written on earth's surface in characters formed by its rising mounds; and again I rejoiced that another had been rescued ere he could lift a hand, or form a thought, in rebellion against his God. Still, rebellion was his inheritance; and the taint would have speedily showed itself in open acts of presumptuous sin, proving his natural claim to a rebel's doom; a portion of which, the penalty of bodily death, had already been awarded, in token that he was liable to the whole infliction; but the short history of that babe was beautifully summed up in one line of the well known epitaph: "He died, for Adam sinned; he lives, for Jesus died."

#### EUROPE.

From the various circumstances of our day, the impression is powerfully made upon intelligent men in Europe, that some extraordinary change is about to take place in the general condition of mankind. A new ardour of human intercourse seems to be spreading through all nations. Europe has laid aside her perpetual wars, and seems to

be assuming a habit of peace. Even France, hitherto the most belligerent of European nations, is evidently abandoning the passion for conquest, and beginning to exert her fine powers in the cultivation of commerce. All the nations of Europe are either following her example, or sending out colonies of greater or less magnitude, to fill the wild portions of the world. Regions hitherto utterly neglected, and even scarcely known, are becoming objects of enlightened regard; and mankind, in every quarter, is approaching, with greater or less speed, to that combined interest and mutual intercourse, which are the first steps to the true possession of the globe.

But, we say it with the gratification of Englishmen, proud of their country's fame, and still prouder of its principles—that the lead in this noblest of all human victories, has been clearly taken by England. It is she who pre-eminently stimulates the voyage, and plants the colony, and establishes the commerce, and civilizes the people. And all this has been done in a manner so little due to popular caprice or national ambition, to the mere will of a sovereign, or the popular thirst of possession, that it invests the whole process with a sense of unequalled security. Resembling the work of nature in the simplicity of its growth, it will probably also resemble the work of nature in the permanence of its existence. It is not an exotic, fixed in an unsuitable soil by a capricious planting; but a seed self-own, nurtured by the common air and dews, assimilated to the climate, and striking its roots deep in the ground which it has thus, by its own instincts, chosen. The necessities of British commerce, the urgency of English protection, and the overflow of British population, have been the great acting causes of our national efforts; and as these are causes which regulate themselves, their results are as regular and unshaken, as they are natural and extensive. But England has also had a higher motive. She has unquestionably mingled a spirit of benevolence largely with her general exertions. She has laboured to communicate freedom, law, a feeling of property, and a consciousness of the moral debt due by man to the Great Disposer of all, wherever she has had the power in her hands. No people have ever been the worse for her, and all have been the better, in proportion to their following her example.—Wherever she goes, oppression decays, the safety of person and property begins to be felt, the sword is sheathed, the pen and the ploughshare commence alike to reclaim the mental and the physical soil, and civilization comes, like the dawn, however slowly advancing, to prepare the heart of the barbarian for the burst of light, in the rising of Christianity upon his eyes.—*Blackwood's Magazine.*

#### AFRICA.

It is remarkable that Africa, one of the largest and most fertile portions of the globe, remains one of the least known. Furnishing materials of commerce which have been objects of universal desire since the deluge—gold, gems, ivory, fragrant gums, and spices—it has still remained almost untraversed by the European foot, except along its coast. It has been circumnavigated by the ships of every European nation, its slave-trade has divided its profits and its pollutions among the chief nations of the eastern and western worlds; and yet, to this hour, there are regions of Africa, probably amounting to half its bulk, and possessing kingdoms of the size of France and Spain, of which Europe has no more heard than of the kingdoms of the planet Jupiter. The extent of Africa is enormous:—5000 miles in length, 4600 in breadth, it forms nearly a square of 13,130,000 square miles! the chief part solid ground; for we know of no Mediterranean to break its continuity—no mighty reservoir for the waters of its hills—and scarcely more than the Niger and the Nile for the means of penetrating any large portion of this huge continent.

The population naturally divides itself into two portions, connected with the character of its surface—the countries to the north and the south of the mountains of Kong and the Jebel-al-Komr. To the north of this line of demarcation, are the kingdoms of the foreign conquerors, who have driven the original natives to the mountains, or have subjected them as slaves. This is the Mahometan land. To the south of this line dwells the Negro, in a region, a large portion of which is too fiery for European life. This is Central Africa; distinguished from all the earth by the

unspeakable mixture of squalidness and magnificence, simplicity of life, yet fury of passion, savage ignorance in its religious notions, yet fearful worship of evil powers, its homage to magic, and desperate belief in spells; incantations, and the *fetish*. The configuration of the country, so far as it can be conjectured, assists this primeval barbarism. Divided by natural barriers of hill, chasm, or river, into isolated states, they act under a general impulse of hostility and disunion. If they make peace, it is only for purposes of plunder; and, if they plunder, it is only to make slaves. The very fertility of the soil, at once rendering them indolent and luxurious, excites their passions, and the land is a scene alike of profligacy and profusion. To the south of this vast region lies a third—the land of the Caffre, occupying the eastern coast, and, with the Betjouna and the Hottentot, forming the population of the most promising portion of the continent.—But here another and more enterprising race have fixed themselves; and the great English colony of the Cape, with its dependent settlements, has begun the first real conquest of African barbarism. Whether Aden may not act on the opposite coasts of the Red Sea, and Abyssinia become once more a Christian land; or whether even some impulse may not divinely come from Africa itself, are questions belonging to the future.—But there can scarcely be a doubt, that the existence of a great English viceroyalty in the most prominent position of South Africa, the advantages of its government, the intelligence of its people, their advancement in the arts essential to comfort, and the interest of their protection, their industry, and their example, must, year by year, operate in awaking even the negro to a feeling of his own powers, of the enjoyment of his natural faculties, and of that rivalry which stimulates the skill of man to perfection.—*Ibid.*

**EDUCATION.**—It sometimes happens that in consequence of a peculiar disposition of mind, or of an infirm bodily constitution, a child is led to seek amusements from books, and to lose a relish for those recreations which are suited his age. In such instances the ordinary progress of the intellectual powers is prematurely quickened; but the best of all education is lost, which nature has prepared both for the philosopher and the man of the world, amidst the active sports and hazardous adventures of childhood. It is from these alone that we can acquire not only that force of character which is suited to the more arduous situations of life, that complete and prompt command of attention to things external, without which the highest endowments of the understanding, however they may fit a man for the solitary speculation of the closet, are but of little use in the conduct of affairs, or for enabling him to profit by his personal experience.—*Dugald Stewart.*

**THE JOY OF KNOWLEDGE.**—On one Sabbath morning, an old man with a gray head entered a Sunday-school room with a spelling-book in his hand. The old man soon mastered the alphabet, and commenced spelling. He came to ox. And "What is that?" said the superintendent. "I don't know," replied the old man. "What do you plough with?" "Horses." "Do you plough with nothing but horses?" "We sometimes use oxen." "Oxen,—ox—ox," replied the superintendent. "Why," said the old man, "why, is that it?" and tears ran down his cheeks, expressive of joy that he could spell, and understand the meaning of a single word. He thought in a little time he would be able to read a verse in the Bible.—*Youth's Companion.*

**OUR FRIEND IN THE GRAVE.**—Dr. Johnson most beautifully remarks, that "when a friend is carried to the grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments, which before glided off our mind, with impression, a thousand favours unrepaid, a thousand duties unperformed, and wish, vainly wish, for his return;—not so much that we may receive, but that we may bestow happiness, and recompense that kindness which before we never understood."

**BROTHERLY LOVE.**—The Hon. S. Cooper has lately given his sisters, Lady Ashley and Lady Jocelyn, £20,000 each.

## CIVIL INTELLIGENCE.

## NEWS BY THE ACADIA.

**IRELAND.**—Mr. O'Connell has published another address to the people of Ireland, reproaching them for incendiary outrages committed, and recommending peace and tranquillity. He expresses great gratitude for the manner in which he has been received in England.

Mr. O'Connell, who has been making a circuit of the principal towns of England, explaining his grievances, and the circumstances arising out of the late trial, was in Liverpool last week, where he addressed a densely packed meeting at the Amphitheatre.

In all his recent speeches, the bitterest of his vituperations have been levelled against the Chief Justice who tried him, and, after him, against Sir James Graham—a proof that no compromise with the Government about his imprisonment has been thought of on either side.

That an appeal to the House of Lords is contemplated, is clear from the fact that the services of Sir Thomas Wilde, Mr. Sergeant Murphy, and other eminent English lawyers, have been retained to argue the agitator's case before that august tribunal. Every thing denotes that the Government and O'Connell are like to remain at drawn daggers. There is one point upon which he lays strong emphasis with much apparent truth, namely, that unless the Government make some great concession to Ireland during his life time, a bloody revolution in that country will follow his death. It will not, he says, take place while he lives—he has influence enough to prevent it; but after he is gone, the popular feelings will be swayed by younger, more impetuous, and it may be, less discreet demagogues.

The anti-corn-law league has been trying most unsuccessfully in contesting every parliamentary seat that has become vacant of late, and last week it sustained defeats at Christchurch and at Hastings.

The cotton market, at the departure of the Acadia, was dull, and reduced rates have been submitted to.

## DR. WOLFF'S MISSION TO BOKHARA.

Capt. Grover has received Dr. Wolff's journal up to the 19th of January, on which day he was to leave Tabreez for Tehran. He reached Tabreez on the 13th of January, without any accident, and in perfect health; the snow was frequently up to his horse's neck, and at night he was glad to find shelter in a stable. The doctor writes in grateful terms of the hospitable kindness and indefatigable exertions of Mr. Bonham, Her Majesty's Consul-General, through whose influence his Royal Highness Prince Bahman, Governor of Tabreez, sent a Mohamadan and horses to meet him six days' journey from Tabreez, and his Royal Highness has ordered a similar escort to accompany him to Teheran.

In the year 1831, travelling in Khorassan, Doctor Wolf was taken prisoner, and made a slave, by Tszhak Khan Kerahe, chief of Torbad, and was subsequently released by order of Abbas Mirza. This Tszhak Khan, who had sold at least 60,000 Persians to the Tuikomans, the Doctor now found a prisoner at Tabreez, and, being desirous of seeing his former master, he obtained permission of the Prince Governor, and went, accompanied by Mr. Bonham, to his prison. They found a guard at his door, and an officer in the room. The prisoner immediately recollected his former slave, and the Doctor remained two hours with him.

The only passage in this portion of Dr. Wolff's journal that relates to the Bokhara captives, is the following:—"This afternoon a Persian merchant, trading to Bokhara, called at the British Consulate. He was at Bokhara twelve months ago, and saw Samet Khan, in whose house Stoddart formerly lodged. Mr. Bonham and myself examined him, and all he knew was, that both are in prison; he was told by Samet Khan that when once a person is imprisoned in the ark (castle,) one does not know whether he is dead or alive. All these reports are so far favorable as they unanimously contradict the account of Saleh Mohammed, which was believed by Colonel Stiel, sent over to Government, and believed by Government at home."

THE ODD FELLOWS number 30,143 in the United States; have a revenue of \$183,186; paid out \$50,000 for relief of members in 1843; to widows \$5,186, and for education of orphans, \$4,350.

**CORN TRADE.**—The declaration made by Sir R. Peel in the House of Commons, on Thursday night, that it was not the intention of Ministers to alter the existing Corn Laws, must tend to restore confidence to the agricultural interest, and is likely, also, to have a beneficial influence on the trade in grain, by removing a portion of the uncertainty which was previously felt on this important subject. Without anticipating any material advance in the value of corn, we are, nevertheless, disposed to think that the tendency will be upwards for some time. We should not be surprised to see an immediate advance of 1s. to 2s. in the value of both home-grown and free foreign wheat.—*Mark Lane Express.*

HER MAJESTY has been pleased to command, that the whole of the wine left after dinner at the Royal table shall be given, under proper regulations, to the sick poor, whose complaints may require such aid, residing within the two towns of Windsor and Eton, and within the extensive district embraced by the Windsor dispensary.

**EXTRAORDINARY MARRIAGES.**—It appears that the Rev. Mr. Hugh Hughes, minister of St. John's Chapel, Clerkenwell, in the course of his visitations to relieve the poor in the lower walks of life, and afford them religious aid and advice discovered a great number of persons living together in a state of concubinage and profligacy. Through the medium of his exhortations they were brought to a sense of the impropriety of such a mode of life, and 92 men and women, consisting of butchers, costermongers, tailors, shoemakers, and others of various trades and callings, consented, at the suggestion of the Rev. gentleman, to appear before the "hymeneal altar" of St. John's Chapel, Clerkenwell, on Monday last, there to go through the matrimonial ceremony. 23 of these marriages were performed on Monday, and 23 more on Tuesday.

The Rev. Mr. Stocking, at Ooroomiah, says, "The bishop, Mar Yohanna, is now in the villages, interesting his people with the wonderful things he has seen and heard in the New World. I am informed that he is preaching on temperance, and actually obtaining names to a temperance pledge."

**SCRUPLES OF A SAVAGE.**—M. Dumontier, a Frenchman, has been "round the world" at the expense of his government, collecting skulls and casts of the various races of the great family of man. Many savage tribes, attaching great sacredness to the remains of the dead, were loth to gratify his scientific cravings. One of the natives of a most ferocious tribe of the Malays, of whom M. Dumontier requested a skull, tendering him silver in exchange, offered to go and decapitate an enemy immediately for him, and give him the skull, but would not allow him to touch the bones resting in the tomb.

**MRS. CAROLINE FRY.**—We regret to announce the dangerous illness of this excellent lady. Until the last few days hopes were entertained of her recovery; but it is now the decided opinion of her friends that she will survive but a short time. Mrs. Fry, we understand, is in her 64th year.

**THE LAST OF THE STUARTS.**—This most wonderful character still lives at Tweedmouth, having completed his 115th year at Christmas, 1843. His father, General John Stuart, was a cousin of "Prince Charlie," the Pretender. His grandmother was the Lady of Airlie, well known in the old Scotch song. James Stuart saw those memorable battles during the rebellion of 1745, Prestonpans and Culloden, and has spoken to, and partaken of wine with the Pretender. He served on the side of the Royalists in the American war, and was at the battle of Quebec, where General Wolfe lost his life at the moment of victory. For nearly sixty years he has travelled in the Border districts as a wandering minstrel, playing on a fiddle, but he never asked alms from any one.—*Perthshire Advertiser.*

**NEW LIFE PRESERVER.**—Somebody in Cincinnati has invented a new life preserver of a novel description. Every chair in the cabin of a steamboat is rendered capable of sustaining seven or eight persons in the water. The inventor has secured a patent.—*N. Y. Chris. Intelligencer.*

The Pope consecrated as bishops four of the cardinals on the 11th Feb. This is the first instance, it is said, for 150 years, of the Pope having performed this ceremony in person. The Prince of Wirtemberg, Don Miguel, and all the diplomatic corps, were present on the occasion.

**MONTREAL MARKET PRICES.**

WEDNESDAY, May 1, 1844.

	s.	d.	s.	d.
Oats, per minot	1	3	a	1 6
Wheat, "	6	0	6	3
Barley "	2	0	2	6
Pease "	2	6	2	9
Lint Seed "	4	6	5	3
Buckwheat "	2	0	2	1
Turkeys, per couple	4	0	6	0
Fowls "	2	0	2	9
Geese "	3	4	5	6
Ducks "	2	0	2	6
Chickens "	0	0	0	0
Partridges "	0	0	0	0
Eggs, fresh, per dozen	0	4	1	5
Butter—Dairy, per lb.	0	9	0	10
" Salt "	0	6	0	7
Pork, per hund.	22	6	27	6
Beef "	25	0	30	0
Flour, per cwt.	12	6	14	6
Beef, per lb. (ld. to 2d. per qr.)	0	2	0	5
Pork "	0	3	0	5
Veal, per qr.	2	6	12	6
Mutton "	1	6	10	0
Lamb, per qr.	2	6	4	0
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	2	1	6
Corn, "	2	0	2	6
Rye, "	2	6	3	0
Beans, "	4	6	6	8
Honey, per lb.	0	4	0	5
Hay, per 110 lbs.	25	0	30	0

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**THE POOR.**

There never was a time when distress and suffering was felt by the poor to a greater extent in Montreal than at the present moment, owing to the different sources of relief for the poor in winter being in a great measure closed (especially that excellent provision, the Soup Kitchen).—The Committee of the Strangers' Friend Society appeal to a benevolent public, and request their charitable aid, either in money, fire-wood, potatoes, oatmeal, or food of any description, cast off clothes, blankets, or wearing apparel, &c.—which would be thankfully received and gratefully acknowledged.

The report for the last year, and any other information relative to the Society's operations, may be obtained from the Treasurer, Mr. R. YATES, at H. BENSON & Co.'s, 178, Notre Dame Street,—to whom all donations are to be given.

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

Editors of Religious Publications are requested to notice the above.  
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