

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

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

Vol. III.

MONTREAL, THURSDAY, OCTOBER 19, 1843.

No. 6.

CONTENTS OF NO. VI.

POETRY.—The Student's Prayer.	41
GENERAL LITERATURE.—The Broken Sabbath (concluded)	42
Sowing and Reaping	43
THE TRAVELLER.—The Antiquities of Egypt	43
CHOICE EXTRACTS.—Voices from the Cross	43
RELIGIOUS INTELLIGENCE.—Protestant Missions in Ireland	43
Newlands of Perth	43
Mountain Nestorians	44
Minister of Do	44
Children labouring as Missionaries	44
EDITORIAL.—The Bible in Common Schools	44
Signs of the Times—Protestant Union	44
Lambert in New Ireland	44
Letter from the Rev. W. M. Harvard	44
The Missionaries Williams and Moffatt	44
Notice to Subscribers	44
CORRESPONDENCE.—"Conversion of the Jews," No. 6	45
MISCELLANEOUS.—The Married Life—Regulate your Thoughts, &c.	47
CIVIL INTELLIGENCE.—Provincial Parliament—Petitions of Education	47
Latest from Europe	47

POETRY

THE STUDENT'S PRAYER.

[Recommended to be written within the cover of his Bible, for daily use.]

Lord, open thou mine eyes, that I may behold wondrous things out of thy law. O Thou who art the great Prophet of thy people, open mine understanding, to understand thy scriptures; Blessed Spirit of all grace, whose it is to take of the things which are Christ's and show them unto us, enlighten, impress, raptly renew, and sanctify, that I may rightly view, receive, believe, and exemplify the important truths contained in this sacred volume, that I may be made wise unto salvation, through faith in Christ Jesus; and may my natural and acquired talents, gifts and graces, be devoted to thy service; (Father, Son, and Holy Spirit,) and the best interests of my fellow men. Grant these favors for the Redeemer's sake. Amen.

V. D. M.

SELF-EXAMINATION.

Are my affections placed above,
Supremely, on a God of love?
Is there a life of grace within,
And do I daily die to sin?
Does all appear as dross beside,
Compared to Jesus crucified?
My temper, is it meek and mild;
Am I in confidence a child?
Does faith lay hold, and Christ embrace;
Do I delight to seek his face?
Do I his righteous cause defend,
And make his glory my chief end?
Does prayer, sweet, sacred peace afford,
And do I love his holy word?
Can I—can all most plainly trace
My progress in the Christian race?
Dear Saviour! all my heart renounce;
I guilty plead to this renounce:
Oh thou thy Holy Spirit give,
To teach me how I ought to live;
Apply thy blood—thy blood alone,
What plead my cause before the throne;
Be thou my righteousness and strength;
And crown the work of grace at length
With glory, which shall never be
By me—by all—ascribed to thee.

GENERAL LITERATURE.

(From the Church of England Magazine.)

THE BROKEN SABBATH.

[CONCLUDED.]

Monday's sun rose upon what the northern peasantry term a "white world." White it was indeed, and glittering; for the storm had ceased, and the sky was cloudless and the air frosty, and roof and tree and cliff shone gaily in the sparkling festoons with which stealthy night had appalled them. The eldest son opening the house door looked out upon the dazzling sea: as he did so a wounded pigeon he was nursing profited by the opportunity to hop from the stand & flutter away, pursued by the youth, who feared that it might perish in the snow. After a chase of about fifty yards, he overtook the disabled fugitive, and as he gently grasped it in his hand his eyes fell upon a spectacle, such and so sad as never son witnessed—such and so sad the heart of man shrinks from contemplating, and the pen of man almost fears to trace. But higher and bolder emotions than horror and alarm preponderate in a Christian breast and nerve his hand to fulfil the duty of a narrator. The incident yet to be recounted was ordained of God, not to be hidden or veiled, but that all men hearing it might repent—not to

Point a moral or teach a tale,
but to turn men from the power of Satan to serve the living God.

The dove had struggled along a narrow path, which conducted to a small stream of about three yards in width, distant, as already said, some fifty yards from the house. On its precipitous brink beside the slightly swollen waters, the little creature, wearied by his efforts to escape, and unable to pass the rivulet, was caught by its pursuer.—On the very brink, and at the self-same spot where the messenger bird ceased to fly, lay two human bodies in the calm repose of death. The clothes of the stiffened corpse were covered by a layer of snow, somewhat less than an inch in thickness, while on their pale and placid cheeks a few uncoloured flakes still lingered. Their faces were turned towards each other as they lay upon the bank, and their frozen hands were joined together when the enduring affection of the conjugal bond no longer animated their cold and insensible hearts.

Reader, you have no need that I declare unto you who those two sleepers were, whose fleecy night-robes had been woven of the clouds of heaven. Nor will the least impassioned person, into whose hands the history may fall, doubt that the terrible operations of a child blackened not to recognize the lifeless remains of parents thus awfully summoned into regions where "fire and brim, snow and vapour, wind and storm," shall no more be ministers fulfilling the word of God.

The loud wail which surprise and anguish evoked from the horror-stricken young man was quickly borne over the snowy waste, and child and neighbour, and distant cottager, and familiar friend, hastened with breathless presages of evil to the fatal spot. For a few moments

the appalled crowd gazed on the melancholy spectacle; the moments were indeed very few, for some bystanders suggesting that there might be hope in the application of human means towards effecting their resuscitation, the ready arms of rustic sympathy soon upraised the frozen bodies, and so, amidst tears and sighs and sobs, and hands wringing and lips quivering—sad contrast to the welcome of their yesterday—they were carried over the threshold of what, on the morn of that same yesterday, they called their home.

Whatsoever warmth, or friction, or every known expedient might accomplish, was persevered in, till the futility of all human efforts became irresistibly apparent. Man is not privileged to breathe into a man's nostrils the breath of life, or quicken the dead by causing him to become a living soul. Nor then was the power of the Creator delegated to the anxious multitude which thronged the dwelling-house of those inanimate forms, anon ordained to sleep in the dust of the earth till awakened by the "voice of the archangel and the trumpet of God." The morning of the following day sufficed to prepare the coroner, and assemble a jury, who, having viewed the bodies, and the spot they were found on, brought in a verdict "that the death of the deceased was caused by the violence of the storm, and the severity which the deplorable incident had inflicted." For my own part, I felt it no less my duty than impelled by an irresistible impulse, to ascertain with all accomplishable precision, the accompanying circumstances of this affecting calamity; nor in fact had I much difficulty in doing so, for every tongue was ready and willing to proclaim facts so anxiously sought after. It appeared from the testimony of persons who had been in the company of the unfortunate couple at the last public house where they stopped, that the conscience-stricken man had expressed some misgivings as to his competence to read the Sunday evening's chapter of scripture to his family, and desired to have an hour's sleep before going home; that his wife dissuaded him, alleging the lateness of the time; and strongly urged him to proceed. The poor man's stockings being loose and drawn over his knees, showed that he had waded the brook, probably carrying over his wife. It seems likely that while he sat on the bank readjusting his dress, sleep overtook him, and that his wife, perhaps in the first instance intending to watch, and arouse him in a few minutes, became herself its victim, and awoke no more. But many of their neighbours questioned the veracity of the publican, and asserted that the lost pair must have drunk much more freely than these interested parties chose to admit; while all agreed in deposing to their habitual sobriety and decorum. Charity would induce us to adopt whatever conclusion would mitigate, in the greatest degree, the blameable character of the flagrant transgression, through means of which this erring pair were suddenly summoned into eternity. Suddenly summoned, under circumstances of a peculiar and most surprising nature; for the messenger of death must have delivered his errand so near to their home that the house

lights were imaged in their closing eyes; and the whisperings of the last worlds they exchanged on earth might well have reached the listening ears of their children.

This perished—called with indescribable awfulness into the divine presence—these two wilful transgressors of the sabbath commandment.—Their punishment was for themselves, the warning for us, who are alive and remain. Yielding to a weak “refuge of lies,” they had vainly hoped to sanctify their morning’s journey by attendance upon public worship at its end. This equivocal intention having been relinquished in favour of the converse of friends, their next subterfuge was the contemplated lifting up of the hands at the evening sacrifice beneath their own roof. There again, the temptations of sin prevailed over the admonitions and reproaches of conscience, and the world, the flesh, and the devil, achieved an easy victory over that faith which, united to virtue, would have overcome them all.

Infatuated beings! they hastened to their home bent upon imploring a blessing from above before they slept. But upon what was the blessing so invoked to descend? Was it upon the worship, or the prayers and the meditations, and the holy delights of the sabbath; that God would fix them firmly in the good soil of their hearts, and water them with the dew of his especial grace? Were these the sounds which, cleaving the still air of night, had risen acceptably to the throne of him who seeth in secret? Alas, no. They dared not have mocked the Eternal Majesty by such dissembling. What then? Would they have asked of God to ratify a broken covenant and a polluted sign, or thank him that Satan had obtained power to triumph in them over the image of heaven? Not openly or avowedly, could they have so addressed him who “heareth the prayer.” But they would have knelt, and prayed, and lifted up the hands of evening sacrifice, and promised future obedience, and alas! expedited their day’s departure from the commandment, and in the hollow voice of insincere entreaty, stifled the upraidings of conscious transgression.

But it pleased the Sovereign Disposer of all suddenly to “visit for these things,” and so the commissioned angel of death met them on the way, and seeing the brand of sin upon their foreheads, he slew them.

The incident, of which the narrative is now closed, produced, as might be expected, a profound sensation, and awake much solemn thoughtfulness throughout the neighbourhood. Every soul, not wholly “dead in trespasses and sins,” discerned the contrast between what had been and what ought to have been done, on the day of sacred rest, by the wrath-stricken outcasts. In every temple dedicated to public worship, the ministers of religion were diffuse and earnest upon the painful theme. They pointed to their people how the holy assembly had been wantonly forsaken: they spoke of godless mirth standing in the place of Christian joy—pictured the return of the travellers, as they drew near their dwellings, with hypocrisy upon their countenances and a lie in their right hand—but still rejected all despair of heavenly mercy, and set forth the sinner’s unshamed hope. Such topics did preachers press, such did the people confess the truth of.

Years have rolled on, and men, who then trode vigorously the earth, now totter feebly over its surface, as though they felt it sink beneath them; or else, beneath many it has sunk, and closed over them again; and children, men waiting at their mother’s breasts, as the alarm of that sad morning started cottagers from bed or bedside, now half-grown to maturity, visits the green bank of death. And still the story of the transgressors finds ever a ready narrator and a listening audience, and will

do so long after this generation shall have passed away.

And now, dear reader, pray with me, that God, who created the world out of nothing, may bless this humble endeavour to do honour to his laws, and to turn many souls to righteousness, and so fit them here for the enjoyment of the endless sabbath above—the eternal rest that remaineth for his chosen people.—Amen.

SOWING AND REAPING:

BY L. R. CHANDLER, ESQ.

‘Reaping where you have not sown.’

WE took occasion, one of the fine mornings of last week, to make an excursion beyond the city limits, attracted by the freshness of the air, the cool crispness of which seemed to give new play to the lungs, and new gush to the blood. The blue sky above had not yet put on the hazy dimness of Indian summer, though the gossamer was flitting away in the breeze, twisted and distorted by its rapid motion; and the lovely hues which the forest had lately worn—its variegated garments of autumnal beauty—were fading to a sober brown, and the leaves were pouring down from the trees, shaken by the wind, and crisped and curled by the sun, till the stem could no longer hold them to the branch.

It was a day for a poet—we are none—and so we thought of poor Clark, and his rich fancy, that seized on all these attractive beauties of nature, combined them into song, and gave them to the world—to that world which learned to love nature from the loveliness of his verse. Clark is low; his foliage was shaken from the branches before the autumn storm had dimmed its beauty. It fell while it was receiving and giving charms; and we now, in the dryness of age, remember the richness and lustre of his blossoms, that shall bring forth fruit, where no tempest deform the skies, and no autumn frosts wither the herbage.

Pursuing this idea, we leaned against a fence, and contemplated the brilliant, but fading scene around us, and started as a footstep denoted the approach of a man. It was an old man, too; he had come across the ploughed field, and seemed intent upon the tender grain just shooting up from the mellow earth. We saluted him respectfully—age and usefulness should respect. He returned our salutations with a quiet courtesy, that induced conversation.

With the farmer, the talk about the weather is not a mere gossip. He looks to winds and clouds, not to avoid labor, but to insure success; and the former and the latter rains are to him blessings, like the dew upon Hermon, and the dew upon the mountains. So we remarked that the weather had been remarkably fine during the present month.

‘Delightful, delightful,’ said he, ‘delightful. The sun has shone out almost continually, and the air has been healthful and bracing. Now and then a cloud has gathered in the heavens, but it seemed scarcely large enough to cover the deep blue above, that hung upon its white skirts, in lovely contrast, like the eye of fancy. And when it has rained, it seemed so sparing and so gentle, that the sun looked out upon the waterdrops before they had been absorbed, like the smiles of an infant in the midst of tears.’

‘You have needed rain, then—more, perhaps, than you have had.’

‘The earth has required much rain—it is dry and parched—the grass has been burnt out of the upland.—But one of the worst effects of the exceedingly dry weather in September & October, is the difficulty of sowing our winter grain; and the still greater difficulty of its taking root, and springing up.’

‘That requires rain, then,’ said we. ‘Frequent showers; indeed, we ought almost to scatter the seed in a shower, if we hope to have much pleasure in reaping.’

‘Que seminant in lachrymis, in exultatione metent,’ thought we, rather aloud.

The man, when we looked up, was gazing in our face.

‘Sow in tears, and reap in joy,’ said we, pointing to the field.

A slight smile upon the face of the farmer faded away slowly into a thoughtful, melancholy look.

‘I have, indeed,’ said he, ‘in this field, sown in abundance of tears. Whether I shall reap in joy—whether I shall share in the glorious harvest, I know not.’

‘I trust you will for many harvests,’ said we; ‘but has that come up which you sowed in the field?’

We both looked across the broad lot, till our eyes rested upon a stone wall at a distance; in the lower part of the field; and after a moment’s pause, our friend said—

‘All has not come up that I have sowed here—sowed in tears, too, and sowed in hope.’

‘The earth-clogs,’ said we, ‘seem to be strong and heavy; they probably prevent the fulfilment of your hopes.’

‘Yes, yes,’ said our friend, looking away again into the vale, and evidently speaking to himself, rather than to us, ‘the clogs of the valley do rest upon them. Will you walk across the fields?’

There was something so attractive in the melancholy of the stranger, that we accepted his invitation.

Entering the lower part of the field by another avenue, we found ourselves close to the stone wall that we have noticed at a distance, and we entered a narrow enclosure. It was a family burying-ground. A few trees had grown up among the long grass, and they were pouring down their sacred leaves upon the graves below.

My companion leaned over the headstone of a principal grave, and pointed to a smaller one at its side.

‘The frost and wind,’ said he, ‘that are stripping the trees above us, can scarcely make them barer than I have been left. One after another they have been dropped from me, and the last; the hardest, because the last.’

A little hillock was swelling up, whose newly-laid sod told of the recency of the poor man’s affliction—wife, child, and grandchild.

‘And these,’ said he, ‘I have planted in tears. Beyond the wall, the grain which my hand scattered abroad, comes forward to repay my toil, and I may reap in joy; but from this narrow field nothing springs up, and I can never reap with joy when I have planted with many tears.’

The dryness of the season and the melancholy fall of the leaf, had evidently conspired with recent affliction to disturb the philosophy of my companion, and I sought to cheer him, but scarcely with effect; he seemed to cling to the comparison of the wheat.

‘The grain,’ said we, ‘which you reap is not that which you sow; the earth receives the decaying seed, and gives back a perfect harvest. And that which you have deposited here must be garnered in incorruption, and you can reap in joy only where tears are unknown.’

‘I have, then,’ said the stricken man, ‘set up my expectations of happiness on earth! It was wrong, but unintentional wrong. My declining years should have taught me other things. And I will, hereafter, make my faith superior to my earthly grief; and mark the signal,’ said he, pointing backward to the slender shaft just raised at St. Peter’s Church, ‘mark the beautiful signal. The beams of the declining sun are reflected with lustre from

your emblem, where the gilded cross stands brilliant above the globe; to show us how superior to earth is that faith which can sustain our infirmities.

'There is then, a hope,' said we, 'that there will be a harvest in which you can share with us.'

He looked down upon the little hillock below, for a time; and then, raising his eyes till they rested again upon the emblem, said, 'I shall go to them—they shall not return unto me.'

THE TRAVELLER.

THE ANTIQUITIES OF EGYPT.

THE paper read by Mr. Bartlett, at the last meeting of the New York Historical Society, contained the following interesting particulars of the modern expedition to the land of the Pharaohs:—

Egypt continues to be the land of wonders, and attracts to its venerable monuments, the learned of all nations. The magnificent work by the savant who accompanied Napoleon, which was published under his auspices, was thought to embrace all that could be said on that country. But France has contributed another work equally important, by the lamented Champollion; and when we close this list with the splendid work by Rosellini, under the patronage of the Tuscan government, which embraces all the recent discoveries in Egyptian archæology and hieroglyphics, we must acknowledge that no part of the world has been more thoroughly investigated and described. Yet we have to announce a new scientific commission, sent to the land of the Pharaohs by that patron of learning, the King of Prussia. At its head is placed Dr. Lepsius, one of the most distinguished philologists and antiquaries of Europe.

This gentleman has already made some remarkable discoveries in and about the pyramids; but the most important is that of the celebrated labyrinth, a short account of which we extract from his late letters, published in London, dated Pyramid of Meiris, June 20th.

'We have now been settled for some weeks at the ruins of the labyrinth of Meiris, and I hasten to give you the first information of the definite discovery of the site of the true labyrinth and pyramid. We were astonished that earlier travellers had scarcely mentioned these remains, when we saw ruins of hundreds of still well defined chambers lying before us. The main result of our investigation is, however, the finding, on many of the pillars and architraves of the hall, the name of the true Meiris; who built the labyrinth for his palace, and the pyramid for his tomb. This pyramid is the largest of all the pyramids of the Pharaohs. Ruis Meiris reigned from 2194 to 2151, B.C. (or 4037 years ago) and was the last king of the old kingdom of Egypt before its conquest by the Hyksos. Both the labyrinth and the lake prove his power, his love of magnificence and his interest in the welfare of his people. At the end of the vast plain lies the pyramid in which Meiris was buried, with the ruins of the village, precisely as described by Strabo. Near this were many hillocks, beneath which we found several hundred chambers, some of them with roofs, corridors and columns. The rooms are so irregular and of such various sizes, that no one could have found his way, without a guide, through this mass of buildings. Herodotus describes 3000 apartments above and below the ground—an account which the remains lead me to believe not exaggerated.

The forms of the most important part of the palace, that is, of twelve open courts, surrounded by covered colonnades. This palace was surrounded by labyrinthine buildings on three sides, and intersected by a water-course. Here our establishment occupy the ruins of the pyramid, and recall the old village of Strabo which lay on the same level with the pyramid. Around us are scattered huge blocks of granite, the remains of old pillars and architraves of the courts, which are of interest, as offering in several cases the names of the builder, Meiris, and his sister, who succeeded him. I am employing one hundred workmen in digging into the chambers, and literally in searching for the entrance into the pyramid.'

Dr. Lepsius has also discovered the remains of

many pyramids and a large number of tombs, which recent travellers had overlooked. Being one of the best hierologists living, he has been enabled readily to decypher the numerous inscriptions, such as the monuments of Egypt are covered, and to identify the sovereigns and distinguished personages by whom these tombs were built and occupied. In fact so precise were these ancient people in the erection and decoration of their tombs with paintings and inscriptions, that the doctor states that he could give a complete history of their courts.—N. Y. Com. Advertiser.

CHOICE EXTRACTS.

VOICES FROM THE CROSS.

We live in a world of many voices. Memory harkens to the voice of the past; Hope listens to that of the future. Earth speaks to us of our mortality; Heaven offers us eternal life. The scenes of temptation are full of alluring words; and the heart that will listen will find that the scenes of salvation are filled with the sounds that attract us to holiness. We select the following sketches as expressive of the import of some of the voices heard around the cross.

THE VOICE OF HOLINESS.

Often before had God lifted up his voice, yes, and that an awful voice, to proclaim the hateful-ness of sin in his sight; but how faint were all his previous proclamations, compared with that which pealed from Calvary's trembling top. Not all the waters of the deluge, which drowned a guilty world, declare Jehovah's hatred of sin as fearfully, as one drop of the blood that was shed upon the cross—not all the wailing of the lost, proclaim it as appallingly as the cry, "My God, my God, why hast thou forsaken me?" Yes, it is not when I look upon earth which has made like the prophet's roll, full of lamentation and mourning and woe; no, nor is it when I look into hell, where sin has kindled the unquenchable fire, the remorse, the anguish, and the despair that live for ever; it is, when I look to Calvary, trembling with convulsions, and shrouded in darkness, and see through the gloom, One crowned with thorns, and hanging on a cross, and remember who that crucified one is; it is, then that I shudder to think how God hates sin! It is then that I learn what an accursed thing sin must be, if no blood can expiate its guilt, no death procure its pardon, but the blood, the death of him who was God manifest in the flesh!

THE VOICE OF LOVE.

Here is the glory of the cross! The mystery of redeeming love there displayed is God's own plan for winning back the alienated affections and confidence of an apostate world. "God so loved the world that he gave his only begotten Son as a propitiation of our sins." What volumes this speaks! It seems to place that love on some lofty eminence, from which a voice is heard saying, "Come up hither!" and at the sound, the spirit seems, like Paul, caught up to the third heaven, to hear things touching the love of God, which it is not lawful to utter. It is as if the Everlasting Father, pointing to the cross, addressed to each of us the question:—"What could I have done more to prove my love?" It assures us that we may be as certain that God loves our world as we are that he loves his Son. Is it any wonder that when John wished to prove his sweet assertion, "God is love," he turned to the cross? Yes, though we live in a world literally teeming with proofs of the love of God, written in celestial characters on every work of his creation, every dispensation of his providence—though in that unwearied love "day unto day uttereth speech, and night unto night showeth knowledge," though all the host of heaven might have been applied to, and with one voice would have answered, "God is love," need we wonder that he, who had leaned on the bosom of the Saviour, should turn away his eyes from all these manifestations of the love of God, and fixing them exclusively on the cross, should in grateful and adoring rapture, exclaim—"Herein is love!"

THE VOICE OF MERCY.

There is one verse, shining with pre-eminent splendour amidst a constellation of bright promises, written as with sunbeams in the book of the everlasting covenant, which more persuasively than ten thousand arguments, rebukes every distrustful suspicion, and silences every unbelieving

fear: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Believer, is not that verse worth ten thousand worlds to you? What unnecessary suffering will he inflict, who to save you from everlasting suffering spared not his own Son? What real good will he withhold who withheld not his own Son? What blessing will he not freely give who delivered up his own, his only, his well-beloved Son to death, even the death of the cross; to purchase salvation for you! Precious, most precious verse! How many weary pilgrims to Zion has it already refreshed; and it is at this moment a spring of consolation as fresh and as full as ever!

THE VOICE OF GRACE.

Come to him in whom there is plenteous redemption through his blood, even the forgiveness of sins! Though your sins are as scarlet, they shall be as white as snow! There are those now walking in white with the Lamb, whose robes were once as deeply stained as yours; but they washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne! That blood can now wash out the deepest dye. Entreat the Holy Spirit to lead you to the fountain open for sin. Come, wash and be clean! God says, Come! Jesus says, Come! The Spirit says, Come!—Hugh White.

RELIGIOUS INTELLIGENCE.

PROTESTANT MISSIONS IN IRELAND.—The existing agitation in Ireland is very naturally working a serious interruption of Protestant Missions in that country. A journal of an Agent of the Irish Evangelical Society, published in the last *Congregational Magazine*, communicates the following:—

"The state of excitement in this locality has recently been fearful. Families have left, and many are preparing to do so. Unhappily, every political movement in this land assumes a religious aspect. I was myself addressed in the streets by persons who threatened my life.—Others told our children that they should be amongst the first that were to be killed. Yet I most scrupulously avoid taking any part, or expressing any public opinion, with reference to political subjects. Matters have gone so far that 'Repeal Wardens,' as they call themselves, are canvassing the inhabitants and demanding their opinion. One of them called upon me a few evenings since to know my sentiments. I told him that, 'as a minister of the Gospel, I always refused to give any public opinion upon such matters.' That we are on the eve of some sanguinary struggle in this country, I seriously apprehend; but I trust that the great Head of the Church will enable his people to witness a good confession, should their faith be tested by any fiery ordeal. The husband of a lady, who many years attended our place of worship here, has been murdered within the last week, for venturing to collect county rates. The execution of all law seems, for the present, to be suspended. Business is, of course, paralyzed, and universal gloom prevails. Although our rulers be, in some measure, to blame, the 'Man of Sin' is taking advantage of the present state of things, and seems determined to make a stand in this country, from which nothing can dislodge him but the weapons of truth. Unless matters soon take an unexpected turn, I fear that the witnesses will have not only to prophesy in sackcloth, but in many places to lie dead in the streets of the Great City."

NESTORIANS OF PERSIA.—Mr. Perkins and Mar Yohannan reached Oroomiah in June, accompanied by the Rev. David T. Stoddard, and several female helpers. They were received by the Nestorians with great manifestations of joy. The Lord still gives the mission favor in the eyes of the ecclesiastics and people. The native mind is gradually coming to a perception of the great doctrine of justification by faith alone. The people are generally docile and teachable, but some of the ecclesiastics are slow to receive the truth. Several priests, however, are becoming good preachers. The seminary contains 70 pupils, and the female boarding school 18. There are 43 free schools in thirty-six villages, containing 763 pupils. The whole number under instruc-

tion is therefore 851. The introduction of the press and printed books has led to a re-organization of the schools, with an improved system of teaching.

MOUNTAIN NESTORIANS.—The Mission is annoyed and hindered by the hostility of the surrounding Kurds, and recently by the jealousy of the Turkish government, which appears to have fears that the mission may somewhat retard the subjugation of the Nestorians. The government refused to give firmans to Mr. Bliss and Dr. Smith, who were sent out to reinforce the mission the past year, though it had given one to Mr. Laurie, who preceded them. The firman pledges the protection of the government. It was willing, however, to give *passports*—a feature in western policy lately adopted by the Porte. Dr. Grant's life has been, at sometimes, considerably in danger. It has not been thought best to take the female members of the missions into the mountains, and Mr. Laurie, at the last dates, was with them at Mosul. Mr. Bliss and Dr. Smith, advised by the brethren at Constantinople, remain at Trebizond, till they can learn more certainly the will of the Lord concerning them.

The following is an extract from a letter, dated Constantinople, August 17, which we find in one of the London papers:—

We have now received strange advices from Moussel. It is stated that the Governor of that city and the Kurds of the neighborhood have entered into a combination for the total destruction of the Nestorians. The Mussullees and the Kurds penetrated into the mountains, where the Nestorian patriarch was, burnt his church, destroyed his books, killed his mother and three or four of his brothers, and mutilated his sisters. The patriarch with difficulty escaped to Mous-soul, where he took refuge in the British consulate. I give this history just as I hear it, and for the present shall make no comments, as I am not yet sufficiently master of the subject to discuss it with effect.

MASSACRE OF THE NESTORIAN CHRISTIANS.

Since the above was put in type, we have received the *Halifax Guardian* of the 5th instant, containing a full confirmation of the massacre of the Mountain Nestorians, by the Turkish Pasha of Mosul,—by which this interesting body of Christians have been nearly exterminated. We shall publish the particulars in our next.

TWO CHILDREN LABOURING AS MISSIONARY EVANGELISTS.—Mr. Shaw, one of the missionaries among the Namaquas in South Africa, gives the following account of two little Hottentot girls:—

About ten years ago, the Committee of the Bible Society sent me a case of Bibles and Testaments to Cape Town, for free distribution, or for sale at a reduced price. Many were exceedingly joyful on that occasion; and some are now safely landed in a better country. Others are still in the land of the living, daily perusing that Law which is perfect, convertin'g the soul," meditating on the "testimony of the Lord, which maketh wise the simple." The Children of the Desert desire this word more than gold, and find it sweeter to them than the honey from the clefts of the rocks. Almost twenty years ago, when the sacred Scriptures were exceedingly scarce, two little girls went from my Station in Namaqualand to visit a tribe on the borders of the Bushmanland. They carried their Testaments with them, and read among the people. The natives were so interested with what they had heard, that they allowed the two children but little time for rest. Day and night they were under the necessity of reading out of the "Great Word," by which several persons of that tribe were brought under the sound of the Gospel. Thus, "out of the mouth of babes and sucklings He has perfected praise."

The members of the Presbyterian Church in Canada, in connexion with the Church of Scotland, presented the Hon. William Morris, on the 3d instant, at Kingston, with a splendid Candelabrum, in testimony of his efforts for the benefit of the Church, as a Member of Assembly, and afterwards as a Legislative Councillor, and as agent to Britain, to support her claims for a share of the Clergy Reserves. A deputation from Toronto

presented the testimonial with a flattering address, to which the Hon. Gentleman made a corresponding reply.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, OCT. 19, 1843.

THE BIBLE IN COMMON SCHOOLS.

We have much pleasure in directing the attention of our readers to the two Petitions to the Provincial Legislature on the subject of Education, which will be found on another page. The importance of introducing the Bible as a class-book into our public schools will be readily admitted by all who believe that the Holy Scriptures are designed to make us wise unto salvation. We fully agree with one of the Petitions in the persuasion "that no system of Education can be permanently beneficial to any people unless associated with an intimate knowledge of the will of God, as revealed in the Holy Scriptures." These Petitions are now being offered for signature to the Protestants of Montreal, and will, we understand, be also circulated through the country parishes. Let every individual who values the "precious treasure," and feels interested in the spiritual welfare of his fellow men, at once come forward, and sign these truly important documents.

SIGNS OF THE TIMES.—We have had occasion in former numbers to notice the almost universal and simultaneous desire manifested by evangelical churches in Europe and America, to bring about a union between Protestants of all denominations,—in order to erect a powerful barrier against the spread of error in every form, and especially for the purpose of more effectually promoting the spiritual and eternal welfare of a "world lying in the wicked one." As it is generally admitted that an important crisis is at hand, it is high time that every sincere Christian should come out boldly, and declare his attachment to the great Captain of our salvation, and his determination to fight valiantly under his glorious banner. We copy the following from the *Scottish Guardian*, and claim for it a serious perusal:—

UNION OF PROTESTANTS.

There was one great and even sublime idea (says Mr. Hetherington in his last work) brought somewhat indefinitely before the Westminster Assembly, which has not yet been realised—the idea of a Protestant union throughout Christendom, not merely for the purpose of counterbalancing Popery, but in order to purify, strengthen, and unite all true Christian churches, so that with combined energy and zeal, they might go forth, in glad compliance with the Redeemer's commands, teaching all nations, and preaching the everlasting gospel to every creature under heaven. This truly magnificent, and also truly Christian idea, seems to have originated in the mind of that distinguished man, Alexander Henderson. The idea was taken up by Oxe-stiern, the celebrated chancellor of Sweden, who bound himself by a vow "to prosecute a reconciliation between Protestants in point of religion;" and Oliver Cornwell, doubtless influenced by the same suggestion, proposed to establish, in opposition to the Roman Propaganda, a board to watch over the interests of Protestantism, and promote the cause of the gospel throughout the world. But political intrigues and earthly interests crept in, and marred the success of the noble project, and it came to nought. Two hundred years have now passed away since it was

proposed; and, in circumstances in many respects very similar, we find the same idea coming up again. The necessity for Protestant union is widely felt, and the desire for it, as well as the necessity, is every day increasing.

THE LATE HURRICANE AT NEW IRELAND.

We beg respectfully to direct the attention of our readers, and that of the religious community generally, to the following communication. We confidently hope that the affecting appeal therein made to the sympathies of all who value the benefits of a stated Gospel ministry, will not be made in vain, and that the excellent example furnished by the Rev. Mr. HARVARD will be readily followed by others. The amount proposed to be raised is not large, and the object is so worthy, that we are persuaded no argument is needed from us to secure for it a favourable response. We shall be most happy to receive the names of all who may be disposed to assist in this good work. Let but the golden rule be applied, and promptly acted upon, and the inhabitants of New Ireland will speedily be furnished with the means of "reconstructing their destroyed sanctuary."

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—The account from the Rev. Thomas Campbell of the destruction of the Chapel at Lower Ireland, on his station, by the late hurricane, and which you were so good as to publish in your last number, is so truly affecting that it will not fail to speak to the hearts of many of your readers.

I know well the inhabitants of that section of the country—how truly they value the ordinances of religion—how great an affliction it will be to them thus to be deprived of their place of worship—and how unable they will be to repair their loss, unless by the aid of those who may sympathize with them in their Providential visitation.

On this account I beg to invite the attention of those who can feel for such a case, to its pressing necessity, and to the great desirableness of enabling them immediately to reconstruct their destroyed sanctuary, before the inclemency of the winter may set in, and prove the occasion of dispersing that interesting congregation of Christian people.

I regret my inability to make a more ample proposal, but I shall be happy to become one of twenty, to subscribe each Ten Dollars, towards putting them in funds, to encourage them to make the attempt forthwith.

The amount of my subscription shall be forwarded to you for transmission to Mr. Campbell, whenever I find you have nineteen other promises to do the same, and which I would hope you will soon obtain.

Believe me, dear Sir,
Yours truly,

W. M. HARVARD,
Chairman of the District.

Odell Town, La Colle, Oct. 10, 1843.

THE MISIONARIES WILLIAMS AND MOFFATT.

Though late in the publication of the following, we copy it, under the persuasion that whatever relates to those great men cannot fail to prove acceptable to our readers, and in justice to the merits of the eminent artist who has been so successful as fully to satisfy a distinguished intimate friend of the illustrious originals:—

Copy of a letter received from the Rev. Dr. Campbell, containing his opinion of Baxter's oil-coloured portraits of the Missionaries Williams and Moffatt.

Tabernacle House, April 15, 1843.

"My dear Sir,—I am at a loss in what terms to acknowledge your costly kindness, or to express my admiration of these productions of your genius. Although no opinion of mine can at all

augment your high and just celebrity, yet, as the very intimate friend of both these Missionaries, I must take leave to testify to the astonishing exactness of these beautiful pictures. By this last exertion of your abilities, you have done equal and noble service to the causes of Art and Piety, and of Civilization. Such men well merit the visual immortality you have conferred upon them. It is high time for the poet and the painter to transfer a portion of their homage to the friends of mankind! The work of destruction, the instrument of misery, the professional devastators of the earth, and the men who have floated on oceans of blood to the thrones of empires, have far too long enjoyed a monopoly of the honour and glory which it is the high prerogative of genius to confer! Every lover of his race must long and pray for the extinction of the whole brotherhood of human butchers, and the perdition of their memorials from among the sons of men! With these views engraven on my heart, and with these feelings burning as a flame within my bosom, I look with a satisfaction inexpressible on these portraits of Williams and Moffatt! To the present generation they possess an extraordinary value, and I confidently hope they will be duly appreciated. I predict of them a most extended circulation. They will ultimately find a place in every parlour and drawing-room throughout the land, among families who properly estimate the work of Missions. Nor will the interest which attaches to them pass away with the present age. Thousands of Missionaries yet unborn will gaze upon them with rapture, and Christians, in after times, will survey them with reverence. Yes, sir, when the painter and his subjects have mouldered into dust, you and they will still live; and march on together in the path to eternity for centuries to come. Should you do no more, you have already accomplished a great work. While, for reasons which will readily occur to you, I am, perhaps, more susceptible of emotion than some others upon this subject, yet sure I am that thousands will with me be ready to exclaim—

Blessed be the art that can immortalize!
The art that baffles time's tyrannic claim
To quench it!

I hail you as a coadjutor in the work of friendship. I have endeavoured to serve those illustrious Missionaries, by the pen; you have actually and most amply done so by the pencil. I beg most cordially to thank you for what I deem an invaluable present. You will please to accept these voluntary sentences, which I could not withhold, as a mark of respect for your character, and an expression of my estimate of your pre-eminent abilities, from your obedient humble servant,

"J. CAMPBELL.

To Mr. Baxter."

NOTICE TO SUBSCRIBERS.—We beg respectfully to inform those subscribers who are still in arrears, that the low price of our paper renders it necessary that we should be punctually paid by every subscriber, without exception. We, therefore, earnestly request immediate payment to the nearest agent or postmaster, or to ourselves, by post.

We take this opportunity also of intimating to our friends generally, that with the next number of the MIRROR, they will receive their accounts for the current year. We hope they will oblige us by punctually remitting their respective amounts.

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS."

Letter VI.

To THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—It has been seen that against the doctrine of special hope for the future conversion of the Jewish nation, your respected correspondent further urges that there is nothing so special in their national condition which might tend to encourage a belief in such a doctrine. I trust, however, "the pious and intelligent reader" will be convinced the reverse is in reality the case; and that in so far as the present circumstan-

ces of that unbelieving people may have any bearing on the argument, that bearing is most favourable on the side of those who maintain their ultimate national conversion to the faith of Christ.

By some it has been assumed that "since the Advent of the Messiah," both Jew and Gentile have been made one, and "placed on the same level," as J. H. expresses it. So far as the offer of Gospel mercy is concerned, this has been already admitted; but so far as relates to the condition of the Jews themselves, I beg most decidedly to express a diametrically contrary judgment; and I would protest most solemnly against the unscriptural confounding together of two cases so essentially different, as those of "the Jew" and "the Greek."

It is true, "both Jew and Gentile were included in the [implied] promise, 'in every nation he that searcheth God and worketh righteousness is accepted of Him.'" But it is important also to bear in mind that the Gospel raises no man's "level" who rejects its grace. And hence, "the Advent of the Messiah," so far from having made the UNBELIEVING Jew and Gentile "ONE," has made the more mournfully broad and observable the line of distinction previously existing between them. It is only "in Christ Jesus, there is neither Jew nor Greek": out of "Christ Jesus," the old state of things remains. Such is the teaching of Inspiration on the subject!—See Galatians iii. 27 to 29.

The question is, are the Jews so to be identified as one with the entire mass of fallen mankind, as to discourage special hopes respecting their national conversion? We cheerfully undertake to support the negative to this. We affirm that there are several particulars in which they continue to be strongly distinguished from every other description of the descendants of Adam. And if some of these may appear to be unfavourable to the hopes we entertain of their ultimate conversion, others of them will be admitted to bear an opposite character, to a most animating degree.

Permit me, Sir, to state three of the best mentioned class of Jewish characteristics, by way of evincing the impropriety of confounding them, as to their present state, with any of the other nations of the human family.

FIRST, The Jewish people occupy a STANDING OF SPECIAL HOSTILITY, IN RELATION TO CHRIST AND HIS GOSPEL.—"The pious and intelligent reader" needs not be informed, that while "the Gentiles" are said to be "WITHOUT CHRIST," (Eph. ii. 12,) "the Jews" are recognised as manifestly "OPPOSED" to Christ; and that, too, in a sense which distinguishes them from any of the Gentile nations.

"The Jews" were the earliest and most inveterate of the "enemies" of the Gospel. They sent forth agents, in the apostolic age, to falsify and misrepresent its prominent facts. We cannot forget that, with respect to such perversions of Gospel truth, it is recorded in so many words: "And this saying is commonly reported among the Jews unto this day." The same animus still appears to exist among them. And perhaps they misunderstand Christianity more than any other people.

Among which of the nations of the earth shall we find so steady and systematic an endeavour to cherish and promote a spirit of aversion and animosity to the blessed Redeemer? In what other tribe of men shall we find a parallel with the following? A modern and most authentic writer states: "Poor little Jews are taught to blaspheme the Name of Jesus, by a book of curses, which they repeat, especially at Christmas. An educated Jew told me lately, he was, when young, never allowed to utter it, nor to be heard uttered, without at the same time execrating it in bitter language."

"As concerning the Gospel," speaks St. Paul, "they are enemies;" they take the attitude of "enemies," and, by Divine Providence, are naturally treated as "enemies." It would be in vain to attempt proof that "the line which separated them from the Gentiles" is removed, in any sense which can help the opposite side of our present argument. The UNBELIEVING Jews and the BELIEVING Gentiles are, indeed, happily united. Christ "hath made both one, and broken down the middle wall of partition between us," (Eph. ii. 14.) They truly stand together on the same safe and elevated and evangelical "level." But the UNBELIEVING Jewish nation stand on a

"level" which is very peculiarly and perilously their own!

The Apostles thus identify them: "The Jews both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, AND ARE CONTRARY TO ALL MEN!" (1 Thess. ii. 15.) This will surely be conceded to be a national position of most marked and mournful DISTINCTIVENESS!

SECONDLY, THE JEWISH NATION ARE SUFFERING THE INFLECTION OF SPECIAL MORAL DISADVANTAGE, WITH RESPECT TO CHRIST AND HIS GOSPEL.—Those immediate influences of the Holy Ghost, which are indispensably necessary to the conversion of a sinner, are vouchsafed to men on the principle that divine grace is more or less withdrawn and withheld from those who (irreligiously fail to improve from the invaluable benefit. These have long been the special sin, and the special punishment, of "the nation of the Jews." The words of the "martyr Stephen" have unhappily been but too correctly applied to their successive generations, for a long series of ages: "Ye stiff-necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost; as your fathers did, so do ye!" It will be seen, by a reference to their national history, that, against this malignant and ruinous species of transgression, they were invariably forewarned and admonished by all their public teachers. David said unto them: "Harden not your hearts!" Other prophets were equally particular in guarding them against "an evil heart of unbelief in departing from the living God." And yet, with a suicidal insatiation, into this "sin of Egypt," the children of Israel invariably precipitated themselves, till the Sacred Trinity judicially withdrew himself from their long-polluted sanctuary, saying, "LET US DEPART HENCE!" Such a direful result of so determined a course of ungodliness and unbelief was specially foretold by their prophet Ezekiel, (chapter viii. 4; ix. 3, 9, 10.)

Against the grace of "the Holy Ghost," no nation have sinned as they have! From no nation under heaven are his converting influences, at this present moment, so restrained! And the consequence is, a melancholy exhibition of intellectual humiliation; without a parallel on the face of "the whole earth!"

The world will acknowledge that, as a nation, the Jews are certainly; and as to things in general, not deficient in intellectual power and discernment; nor are they less distinguished than other tribes by those natural and social qualities which identify and adorn our common humanity. But as it respects "the things of God;" with "Moses and the prophets" in their hands; by their national rejection of "Him, of whom Moses in the law and the prophets did write;" they affectingly present to "the eyes of all the nations," an unusual and admonitory spectacle of a species of moral insanity! Deuteronomy xxvii. 28.—Thousands of educated Jews reproachfully feel this obvious inference; and, as the only respectable alternative, they reject their own Sacred Scriptures, as the natural result of having been instructed to blaspheme the Messiah therein foretold.

Since "the Advent of the Messiah;"—the days in which the Jewish nation cruelly and criminally "crucified the Lord of glory!"—the Most High," in consequence of that sin, hath solemnly set a mark of dishonour upon them, which no other people could have received. The greatness of their elevation, in point of national moral advantages, naturally led to the augmented weight of their national obligation to God, and through their persevering "ungodliness," to the special depth of their national degradation!

Their sin was the sin of the nation. Though perpetrated by "their rulers," the people voluntarily and dreadfully assumed all the responsibility of the murderous impiety. In order to accelerate the death of the incarnate Son of God, they cried out, with one accord, "His blood be upon us, and upon our children!" (Matthew xxvii. 25.) In that sin, the essence of every possible enormity was concentrated! It was a sin, not of incidental passion, but of deeply depraved principle. It was a threat at the throne of the Eternal. An evil of a magnitude so immense, had been the growth of ages! It was the foreseen result of a progressive advance of national impiety, which unhappily yielded to more of the moral remedies mercifully appointed of God for its removal! And the punishment

has followed, partly in the established order of cause and effect, as it has been shown, and partly by a most terrific JUDICIAL INFLECTION of the Governor of the Universe!

The case has been well described by the Rev. Robert Buchanan, of Glasgow:—"It was foretold that the heart of this people should be made fat and their ears to be heavy, and their eyes to be closed--lest they should see with their eyes, and hear with their ears, and convert and be healed. That they should be smitten by blindness, so that they should grope at noonday as the blind gropeth in darkness. And what words could more clearly describe their infatuation in clinging to Judaism? The light of the Messiah's Gospel, and the evidences of his advent, have, for centuries, been shining around them with the brightness of a noonday sun--and yet they continue groping in darkness. When Moses is read the veil is still upon their hearts."

Of Jewish unbelief, we may therefore say, to a great extent, with the magicians of Egypt, "This is the snare of God!" He has taken "the wise in their own craftiness." No nation ever had equal opportunities of exhibiting to the world such an example of the most dignifying and instructive wisdom. No nation ever presented such a fearful aspect of dishonour and disgraceful folly! "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day!" Rom. xi. 7, 8. See also Isaiah vi. 9, 10; and our Lord's explanation of this solemn and mysterious subject, Matthew xiii. 14, 15.

Instead of being, as J. H. would assume, "placed on a level with the Gentiles," the Jews have fallen below the level of the most "brutish" of the Gentiles. This was prophesied by Moses. (Deuteronomy xxxii. 21.) And this, do it remembered, not as an accident, nor as an ordinary instance of human fluctuation, but JUDICIAUALLY!--as a special national punishment from God, of a special national crime! by which, to use a Scriptural phrase, they filled up "the measure" of their "fathers!"

"Yet their posterity approve their sayings" and doings. To their unequalled crime of murdering their promised Messiah, their descendants have successively become consenting parties--to use a legal term, "accessories after the fact." They are thus constituted a nation of murderers! "Blood-guiltiness," unsaturated, is still upon them, and upon their children! "Father, forgive them; for they know not what they do!" While we pity them, we are obliged to acknowledge, that since they choose to share the national guilt of their unbelieving and sanguinary forefathers, they justly inherit their national curse--rejected of God and degraded of man!

"Even at this present time," nevertheless, "there is a remnant, according to the election of grace," hundreds and thousands of individual Jews, of whose salvation we entertain no doubt--"derout" persons, of both sexes, either just on the point of believing in Christ, or in that preparatory state and temper of mind which tends to faith in the Redeemer, and would issue in such faith, were the object of faith really and clearly beheld by them. Such was the state of the blind Jewish man restored by Christ, previous to the happy moment when Jesus of Nazareth said to him, "I that speak unto thee am He." (John ix.) There are exceptions to the general rule, and may be regarded as drops before the shower--first fruits before the harvest. Thus it shall be with the entire nation when the period of their aggregate conversion shall arrive. (2 Cor. iii. 16.) But those who adhere to their national unbelief of heart and rejection of the Redeemer, prolong the continuance of their moral disadvantages with respect to Christ and his Gospel, and proclaim their solemn nation's distinguishingment.

THIRDLY, THE JEWISH NATION ARE SPECIALLY AND PROVIDENTIALY PRESERVED IN A CONDITION OF DISTINCTION AND SEPARATION FROM OTHER PEOPLE, WHICH IS WITHOUT A PARALLEL AMONG THE NATIONS.--That the Jews have been, and are, a distinct people, unlike any other nation at present in existence, has been proved in a former letter. It is affecting to see how your respected correspondent appears to misunderstand this subject, and how unintentionally he misrepresents its real inferences. I readily forgive his attempt to render my argument ridiculous;

but "the pious and intelligent reader" will see that the philosopher's cap he has prepared for me, might find a more suitable wearer.

I say again, to any person who may imagine that he can produce instances in other nations to correspond with the case of the Jews, that unless he can furnish one of exact similarity, he loses his labour. That since no such resemblance can be found in the whole line of universal history, it must be accounted for on supernatural principles:--that is our argument. And it can only be overturned by the production of some instance of resemblance; which we defy the world to produce. The argument is not at all accountable for what J. H. says he one day heard, "in a certain place."

Six particulars distinguish the Jews; the whole of which do not attach to any other people:--viz: their antiquity--their worship of the True God--their possession of a Divine Revelation--their dispersion among the nations--their separation and distinctness from all people among whom they have been dispersed--and their dispersion and preservation Divinely foretold! A Christian should especially be ashamed to compare with such a people, either Gypsies, Chinese, or Arabs. Let any one who cannot find their like, among either living or dead nations, candidly admit that they are a people not to be equalled; and that in the preservation of such a people, the hand of God is to be acknowledged, admired, and adored!

As the case of the Jew cannot be paralleled among the nations, it must be admitted to be worthy of peculiar remark. And since it cannot be accounted for on ordinary grounds, it may properly enough be pronounced to be extraordinary and providential. It will not be difficult to produce some one nation which may resemble them in one particular, and some other in another. But surely there can be no propriety in speaking of any instance, as one of equal probability with that of the Jewish people; unless it can be clearly shewn that the parallel is complete between them!

In this respect, therefore, the Israelitish nation must be confessed to stand by itself; on ground peculiarly its own. Unlike any other nation, at present in existence, or of which we have any authentic record. Entirely and providentially distinct and separate from all other tribes and communities of mankind.

Far from our minds was the thought, that, in claiming for the Jewish people a "Providential Preservation," we should, as J. H. erroneously apprehends, "make human conduct, whether good or bad, the consequence of the Divine prescience." You will remember, Mr. Editor, the epithets and solemn admonitions which were administered to us on that subject, by your respected correspondent; and of which the issue will shew it would have been no bad economy to have been more sparing. In such an imputation upon our argument, he appears to lose sight of the noble and Scriptural idea of an "Eternal Providence" over the affairs of truly and justly responsible agents. This providential administration leaves its intelligent subjects perfectly free as to their individual acts, so far as to render them equitably accountable for the same; yet it secures the operation of the Divine order of cause and effect--mercifully restraining some; and wondrously over-ruling all, for the ultimate promotion of the great and gracious end of the government of God and the welfare of man.

It is most lamentable to hear J. H., from whom we have so much reason to hope better things, so positively denying the obvious and inevitable connection between providence and prophecy--and scornfully denouncing that connection, as tending to foster and encourage the sneers of the infidel! This is the more lamentable, because some may be misled, by his vaunting sentences, from properly discerning the plain truth of the matter. The only government in existence which can foresee and foretell the contingencies of the future; is the providential government of "the Blessed God!" This He claims as His special prerogative. To this He appeals as decisive evidence of His own infinite superiority to the Gods of the Heathen. Isaiah xlii. 7. "And who as I shall call and shall declare it, and the things that are coming, and shall come?" Chap. xli. 23, 24. "Let them shew us what shall happen. Shew the things that are yet to come hereafter, that we may know that ye are gods."

I would not charge him with the intention of so doing; but the deed is most apparent. J. H. has first given a false and unfair statement of our doctrine of a providential preservation of the Jewish people, and then asks, "Is it any wonder that the sneers of infidelity are excited?" My answer is, that those whose mental and moral constitutions are in a state to understand the subject, will never "sneer" at the entire case of the Jewish nation! "Facts are stubborn things."

The reader has already been informed that one of the most celebrated infidels, animated with more than usual hate against Christ and his Gospel, heated and quailed before the almost overpowering proof of "Eternal Providence" which he discerned in "the preservation of the Jews."--

"What can the man do that cometh after the King?" "Frederick the Great" was accustomed to "sneer" at almost everything we consider sacred; and, in the vaunting of his heart, at one time fully believed he should "crush" and destroy the religion of the Son of God! But the preservation of the Jews was a subject at which he could not "sneer!" He understood the subject too well. He had too much sense to "sneer," though probably he knew almost as much as J. H. himself respecting "GYPSIES"--"CHINESE"--and "ARAB."!

The Divine preservation of the Jewish people, as we hold it, does not in the least implicate or involve the Divine Being as even a consenting, much less an impelling, party to their national sins. The Jews may be as wicked as J. H. states them to be. Still it is to be regretted, after all, that he should exhibit a proneness to speak of them with so much bitterness and acrimony; and still more do we deprecate, that he should by an inference as unreasonable as it is unjust, represent our argument as involving the Divine government in their guilt. Their sin is of and from themselves. Their preservation is from God!

A civil ruler may, in the public penitentiary, preserve some particular class of offenders in a state of complete separation from all others--and yet be himself perfectly free from all imputation of having participated in their crimes. Even so hath the Supreme Ruler. In the penitentiary of his providence he hath both morally and politically encaged the unbelieving Jews, "in the eyes of all nations!" yet without any reasonable impeachment of the spotless principles of his righteous administration! In such things the individual must be an idiot who could "sneer" at the act of either the civil ruler or the SUPREMS!

The summary is this. The Jews as a nation are involved in circumstances of special sin and guilt. And yet from that political annihilation which has befallen other ancient nations, more mighty than they, this people have been rescued until this day. While the converted Jew has, in a great degree, lost his former distinctive character, in the higher and better one of Christian, the mass of his unconverted brethren, dispersed widely among "the nations," are yet preserved from being amalgamated and confounded with the mass of the unconverted of mankind in general. "Verily, there is a God that judgeth in the earth!"

We have thus recorded three special characteristics of degraded, unbelieving Israel, which shews that they ought not to be confounded or deemed to be on "a level" with the Gentile nations; in the sense of the word; for which we contend. Their case is special. It has been treated specially hitherto, and will be specially treated to the end. "The pious and intelligent reader" will decide, that it would be truly "fraught with terrible consequences," and would indeed be "BAD THEOLOGY" to confound or to "LEVEL" them with any other people under the sun.

Some or all of these points of peculiarity may more or less appear to discourage the hope of their future national conversion to the faith of Christ. But there are others, and which I intend to submit to your readers, which wear an aspect of the most cheering encouragement to those who respect that momentous and magnificent event.

I remain, Mr. Editor, yours,
A HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.
New Lake Champlain,
Sept. 22, 1843.

MISCELLANEOUS.

THE MARRIED LIFE.—"Deceive not one another in small things or in great. One little single lie has, before now, disturbed a whole married life.—A small cause has often great consequences. Fold not the hands together and sit idle. 'Laziness is the devil's cushion.' Do not run much from home; 'One's own hearth is gold worth.'

"Many a marriage, my friends, begins like a rosy morning, and then falls away like a snow-drift. And why, my friends? Because the married pair neglect to be as well-pleasing to each other after marriage as before. Endeavour always, my children, to please one another; but all the time keep God in your thoughts. Forgive not all your love on to-day, for remember that marriage has its to-morrow, likewise, and its day after to-morrow, too. Spare, as one may say, fuel for the winter.

"Consider, my daughters, what the word housewife expresses. The married woman is her husband's domestic faith; in her hands he must be able to confide house and family; be able to entrust to her the key of his heart as well as the key of his sitting-room. His honor and his home are under her own keeping, his well-being is in her hand.—Think of this!

"And you, my sons, be faithful husbands and good fathers of families. Act so that your wives shall esteem and love you."—*Frederic Bremer.*

REGULATE YOUR THOUGHTS.—A man is thinking even while at work; why may he not be thinking about what is useful? Study is intended to discipline the mind. Let your mind be kept under the check and rein, while your hands are employed. Revolve in your mind what you have last been reading. Commit useful things to your memory, and turn those over in your thoughts, while you ply the hammer or the wheel. Remember that most of the matchless effusions of Robert Burns were conceived while he was toiling after his plough. Moreover there is such a thing as study without books. Keep your mind in an inquiring mood, and you cannot be in any situation where you may not be learning.

PRIDE OF OFFICE.—Office is in the order of God, and should always be respected. To be respected, its duties must be performed with wisdom and kindness; but a consciousness of elevation, and punctiliousness, sometimes render the elevated man ridiculous, and even the office itself contemptible. Age, sense, and experience in others, should be regarded with some deference, and cause a relaxation of the reins of power; and when it is not so eagle-eyed, intelligent spectators will think, and judge, and decide that the officer means to say to every body around him—"I am the man!"

NOTHINGNESS OF ALL HUMAN POWER AND GRANDEUR.—Visconti was interred in the great church of Milan, (Italy) where his mausoleum remains with this epitaph, 'Passenger, wouldst thou know the nothingness of all human power and grandeur? Learn what I was, and behold what I am. I had immense treasures, vast palaces, superb cities; my name alone made all Italy tremble. Of what use is all this to me now? Behold me shut up within a stone, and devoured by worms.'

A PROVERB.—The Spaniards have a proverb that "drinking water neither makes a man sick, nor in debt, nor his wife a widow." It deserves to be noted "with a white stone," and I wish it were written in letters of gold over the door of every inn by the roadside in our country.

CIVIL INTELLIGENCE.

PROVINCIAL PARLIAMENT.

Clouds are hovering in the political horizon. Ministers have been defeated in the Legislative Council by a majority of five on the question of the Seat of Government.—The consequence is, that the Speaker, the Hon. Mr. Jamieson, has resigned. The Chair, we are informed, has been offered to Mr. Draper; but that gentleman refuses to accept it. His question of the Seat of Government seems likely to turn out a very apple of discord. We trust that this will open the eyes of every man of British origin and feelings

in the Province, and teach them the necessity of throwing aside all their nonessential party differences, forgetting the very appellations of Tory and Radical, and sticking together for British interests, and those alone, without selfishness or purely local considerations.—*Courier.*

PETITIONS ON EDUCATION.

To the Honourable the Commons of Canada, in Provincial Parliament assembled:

The Petition of the undersigned inhabitants of the City of Montreal, and its vicinity,

HUMBER SHEPETH,
That Your Petitioners have with deep interest viewed the endeavours of the Legislature, at their Session in the year of our Lord one thousand eight hundred and forty one, to provide the means of diffusing the benefits of Education through this Province:

That in considering, however, the provisions of the Act known as the Common-School Act, and the experience hitherto had of its working, the Undersigned see reason to believe that the same is not sufficient for the purpose now in view; and they respectfully solicit your Honourable House to give it an early and careful revision:

That your Petitioners are firmly persuaded that no system of Education can be permanently beneficial to any people, unless associated with an intimate knowledge of the will of God as revealed in the Holy Scriptures:

That the whole of the Sacred Scriptures are equally the Word of God; and that Your Petitioners earnestly deprecate the principle that any portion of them should be systematically withheld from the Youth of this Province:

That Your Petitioners respectfully pray, that in the Legislative proceedings to be taken on the subject during the approaching Session, the Holy Scriptures may be recognized as a class book to be universally taught in all Public-Schools and Seminaries throughout the province; so far at least as the children of all Protestant Denominations are concerned. And Your Petitioners will ever pray.

To the Honourable the Commons of Canada, in Provincial Parliament assembled:

The Petition of the Undersigned inhabitants of the City of Montreal, and its vicinity,

HUMBER SHEPETH,
That your Petitioners have with deep interest viewed the endeavours of the Legislature, at their Session in the year of our Lord one thousand eight hundred and forty one, to provide the means of diffusing the benefit of Education throughout this Province:

That in considering, however, the provisions of the Act known as the Common-School Act, and the experience hitherto had of its working, the Undersigned see reason to believe that the same is not sufficient for the purpose in view; and they respectfully solicit your Honourable House to give it an early and careful revision:

That the undersigned feel it especially their duty to draw the attention of your Honourable House to that portion of the clause in the Seventh Section of the said Act, which exempts a class of Agents, designated by the appellation of "Les Freres de la doctrine Chretienne," not only from the disability under which all other persons, not born subjects of the British Crown, nor naturalized, labour in reference to employment under the Act, but even from the enquiry into the character, learning, and ability, to which British subjects have to submit:

That your Petitioners are not aware of any ground which can support an exemption in favour of individuals who, there is reason to believe, will be found generally subjects of a Foreign Power, and can hardly be supposed particularly desirous of cementing and perpetuating the connection of this Province with Great Britain, nor calculated to promote, among the population speaking the French language, an attachment to British Institutions, with which such individuals are not likely to have a very correct acquaintance; and against which, in the existing condition of the country which sends them forth, it is neither unreasonable nor uncharitable to suppose they have received a bias materially affecting their eligibility as Educators of Youth of French descent:

That the Undersigned humbly pray, that among the modifications which the Common-School Act will doubtless receive at the hands of the Legislature during the approaching Session; there may be one for rescinding the said exempting clause, and thereby placing the persons called "Les Freres de la doctrine Chretienne" on the same footing as all other Foreigners, as regards their admissibility to offices of direct influence upon the formation of the youthful mind in this portion of Her Majesty's dominions: And your Petitioners will ever pray.

SEAT OF GOVERNMENT.

Mr. Daly presented a Message from his Excellency relative to the Seat of Government, but without the correspondence between the Home and Colonial Gov-

ernments prayed for by the House. The message contained, however, the substance of a despatch from Lord Stanley, to the effect that Her Majesty's Government decline coming to any determination upon the subject of the permanent location of the Seat of Government in this Province, without consulting the Legislature of the Colony, and that any Addresses either from the House of Assembly or Legislative Council upon that question in favor of Montreal or Kingston, would be favorably recommended to Her Majesty, provided that they were accompanied with an appropriation to cover the necessary expenses in the permanent location of the Seat of Government. Toronto and Quebec were both mentioned, and their impracticability admitted, as well as that of alternate Parliaments in these cities.

Five thousand copies of the message and documents were ordered to be printed.

The following are some of the Bills which have been introduced into the Legislature since the commencement of the Session:—

An Act to save Public Officers the expense on new Commissions on the demise of the Crown.

An Act for continuing the Provincial Parliament in case of the death or demise of Her Majesty, her heirs and successors.

An Act to amend the Law relative to the administration of Justice in Lower Canada.

An Act for the establishment of a better Court of Appeals in Lower Canada.

An Act to repeal an Ordinance of Lower Canada, intitled, "An Ordinance concerning Bankrupts, and the administration of their estates and effects," and to make provision for the same object throughout the Province of Canada.

An Act for taking the Census of the inhabitants of Lower Canada, and for obtaining certain statistical information therein mentioned.

An Act to provide for the summary trial of small causes in Lower Canada.

LATEST FROM EUROPE.

QUEEN VICTORIA'S VISIT TO BELGIUM.

Since the publication of our paper for the steamship Acadia, Her Majesty, Prince Albert, and the Belgian Sovereign have been constantly on the move in search of novelty. On the 18th, the Queen of England, and the whole of the royal personages here, attended a concert of the Grand Harmony performed in the open air in the park. The Royal party arrived in the usual procession of carriages at a few minutes before five o'clock, at the gate of the upper end of the park, in face of the Palais de la Nation, and having alighted from their carriages, proceeded on-foot across the grass plat which extends in front of that entrance, and thence making a detour round the orchestra, (a polygon veranda, open on all sides,) proceeded to a state pavilion, which had been prepared for their reception on the further side. On the royal party taken their seats, a hearty cheer ran through the park, and the orchestra struck up "God save the Queen." They then performed several pieces of music from modern operas, and the concert terminated a little after six.

After the concert, the Queen, accompanied by the King and Queen of the Belgians, Prince Albert, and followed by the rest of the Court, drove through the principal streets of the town, visiting on their way the Museum and the Town-hall.

They were loudly cheered in many places, particularly in the Place Royal, where the principal hotels frequented by English travellers are situated.

In the evening the illuminations were the most complete and perfect display of the kind ever witnessed.

THE QUEEN'S ARRIVAL IN ENGLAND.

On Thursday morning about eleven o'clock, Her Majesty and Prince Albert landed at Woolwich Dock-yard, under a royal salute, fired from the batteries and the different steamers in the river. Great preparations had been made to hail Her Majesty's return, and the houses facing the road on each side were tastefully decorated with flags, and devices formed of laurel, dahlias, and other beautiful flowers of the season. The landing place was covered with rich crimson cloth. Her Majesty, in the most graceful manner, acknowledged the respectful congratulations of those officers of the arsenal, Garrison, and dockyard, who had the honour of approaching her Majesty. Her Majesty and Prince Albert rode in an open carriage, and were escorted by a detachment of Hussars.

Presents to the Queen from the King of Siam— Captain Harris, who went out as ambassador from this country to the Court of Siam, a kingdom situated in Southern Abyssinia, for the purpose of concluding a treaty of commerce with the King, brought to this country, as presents to the Queen and the Prince of Wales, an immense quantity of rare and valuable articles, and amongst them a jet-black male, of the most exquisite symmetry, taken from the stud of the King of Siam, and presented, in His Majesty's name, to the heir apparent to the British throne. The trappings of this beautiful animal (which, in the language of the country, is called tshak, sans-pareil) consists of

a saddle cloth of a peculiar form and exquisite workmanship, upon which is elaborately emblazoned an Ethiopian lion, an extraordinary shaped Abyssinian saddle, with breastplate and heads all on a piece, and one of the two gorgeous and magnificent descriptions. The other presents brought over by Capt. Harris consists of a crown worn by the former Queen of Shoa, various shields, covered with numerous warlike devices, composed of gold and silver and precious stones, spurs, gauntlets, cloaks and robes made of the skins of Ethiopian wild animals, armlets of solid silver, numerous distinctive badges of honour, such as ivory rings, silver falchions, or crooked swords, curious specimens of armour, several baskets made of grass and beads, and somewhat rude in their construction, filled with aromatic herbs, &c. A brilliantly illuminated tablet to her Majesty, in the Arabic language, in which the King of Shoa expresses the highest respect and esteem for the "Queen of the greatest nation under the sun," accompanied the presents brought over by Capt. Harris.

Military Defences in Ireland.—The fortifications of Cork garrison are proceeding with considerable rapidity, and already have loop-holes been formed in the different angles of the building, under the inspection of Captain Ford, of the Royal Engineers. To the north-east of the building, a platform is in course of erection, which will command a long range of country, and it is supposed will be armed with a swivel gun, of considerable calibre. The front wall of the garrison, extending from the barrack-masters' quarters to the officers' mess-house, is to be raised two feet. Large quantities of beef, pork, and rum are daily expected from England; and 600 tons of coal will, it is reported, be laid in, in addition to the usual supply.

Captain James Ross, it is currently reported, is not long to enjoy his ease at home, but is shortly to proceed on another Government expedition to attempt a Northwest Passage, or at least a North Polar Survey.

MR. HAMBY F. CAIRNS,
ADVOCATE,
NO. 3, SAINT LOUIS STREET,
OPPOSITE THE COURT HOUSE,
QUEBEC.

September 7.

GEORGE MATTHEWS,
ENGRAVER, LITHOGRAPHER, AND
COPPERPLATE PRINTER,
NO. 10, ST. FRANCOIS XAVIER STREET,
(NEAR NOTRE DAME.)

COMMERCIAL BLANKS, (in a variety of forms,) Bill Heads; Business, Visiting, Invitation, and Society Cards; Druggists', Grocers', Confectioners', and other Labels—of every design and colour.

Fac Similes, Circulars, Plans, Views, &c. &c. &c. on the most liberal terms.

N.B.—Funeral Circulars on the shortest notice.

JOSEPH WÖRNER,
SILK-DYER,
Notre Dame Street,
MONTREAL.

JOHN HOLLAND & Co.,
SUCCESSORS TO G. CARLTON & CO.
St. Paul Street.

HAVE constantly on hand, an assortment of ENGLISH, FRENCH, GERMAN, and INDIA FANCY GOODS, COMBS, RIBBONS, &c. &c. suitable for Town and Country Trade.
WHOLESALE AND RETAIL.—TERMS LIBERAL.
August, 12, 1841.

REMOVAL.

THE SUBSCRIBER, grateful for that liberal share of patronage which he has received from his friends and the public; since his commencement in business, respectfully informs them, that he has REMOVED his BINDERY to the New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon—where he confidently anticipates a continuance of that favour, which it shall be his constant study to merit.

R. MILLER.

Montreal, May 1, 1843.

ROBERT MILLER,
BOOK-BINDER,
Nun's New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon.

PAPER RULED and BOUND to any pattern; and every description of Binding executed with neatness and despatch, on the most reasonable terms.

N. B.—Orders for the Country punctually attended to.

PROSPECTUS OF A NEW SERIES
OF THE
CHRISTIAN MIRROR:
TO BE PUBLISHED WEEKLY,
As soon as a sufficient number of additional Subscribers can be obtained,
AT 7s. 6d. PER ANNUM.

IN proportion as the influence of the Religion of Christ prevails—just in the same ratio will enlightened and liberal views prevail.—Men will forget the minor shades of difference in their theological notions, and, with common consent, rally round those great truths, and fundamental principles, which all Evangelical Churches believe to be essential to salvation.

We are fully satisfied, that every disciple of Christ, to whatever section of the Christian Church he may belong, has quite enough to do in combatting with his enemies, "the world, the flesh, and the devil," without disputing, or in any wise interfering, with his fellow pilgrims on their way to the promised rest.

Believing these views to be scripturally correct, and wishing earnestly to be made instrumental, in some small degree, in promoting love and harmony between Christians of different names,—the conductor of the Christian Mirror commenced its publication—under a conviction that such a religious periodical was a desideratum in Canada: a publication in which the most fastidious Christian should find nothing to interfere, in the most remote manner, with his peculiar predilections, (having no official connection with any religious body) but which might contribute to his edification and instruction. The fact that the Mirror is now patronized by nearly all denominations of Christians in this Province, is to the publisher a gratifying proof that he was not mistaken. The Christian Mirror has been published, for upwards of two years; and it is pleasing to be able to say, that it now enjoys so large a share of patronage, as to induce the Proprietor, at the earnest solicitation of a large number of the subscribers and friends, to issue the present Prospectus—intending, should a sufficient number of names be obtained, to publish it WEEKLY, at the close of the present quarter, (say November next.)

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

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

A portion of the paper is also devoted to the interests of the great Temperance Cause—which has been so signally blessed to thousands of our fellow-men.

In its management, the discussion of all party politics is most sedulously avoided; while in its pages will always be found a summary of the latest secular News, state of the Markets, &c.

The Mirror also comprises:—
Extracts from Modern Travels, especially those which tend to throw light on Biblical History and Biblical Records.

Religious Literature, being extracts from the most popular writers on Divinity; that is, such as interfere not with the neutral principles of the paper.

Moral Tales, Anecdotes, and Short Articles for Youth.

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

Agents and friends generally are respectfully requested to procure new subscribers, to meet the additional outlay consequent upon a weekly issue.

Subscriptions thankfully received by the undersigned publisher.

J. E. L. MILLER,

158, Notre Dame Street.

N. B.—Editors of Periodicals will confer a favour, (which will be reciprocated if desired) by giving the above a few insertions.

J. G. DAILY,
CABINET-MAKER, UPHOLSTERER,
AND
UNDERTAKER,
ST. GERMAIN STREET,
Off Bleury Street, St. Lawrence Suburbs.
Montreal, December 1, 1842.

J. & J. SLOAN,
FASHIONABLE BOOT & SHOE MAKERS,
No. 14, ST. JOSEPH STREET,
Nearly opposite St. George's Church,
MONTREAL.
August 11, 1843.

J. H. TAFFÉ,
GENERAL GROCER,
No. 35, Notre Dame Street,
NEARLY OPPOSITE THE ENGLISH CHURCH,
MONTREAL.

J. E. L. MILLER'S
PRINTING ESTABLISHMENT
IS REMOVED TO NOTRE DAME STREET,
Near St. Francois Xavier Street, over Mr. D.
Milligan's Dry Goods Store.

Where every description of Printing is neatly executed, on very reasonable terms.

THE MONTREAL TRANSCRIPT.

CIRCULATION—7000 COPIES WEEKLY.

THE MONTREAL TRANSCRIPT is now printed on as large a sheet as any Newspaper in Lower Canada, and is delivered to Subscribers in Town at the LOW PRICE of THIRTEEN SHILLINGS per annum—and sent to the Country, post paid, at EIGHTEEN SHILLINGS per annum, payable in advance.

The TRANSCRIPT is published three times a week—on Tuesday, Thursday, and Saturday mornings—circulates upwards of SEVEN THOUSAND copies weekly—and, as an advertising medium, is not surpassed by any Newspaper in the Province of Canada, as respects the number and respectability of its Subscribers.

A PRICES CURRENT, carefully corrected, will be published every fortnight, during the business season, and oftener, if necessary—with the actual sales during that period.

Orders addressed to the undersigned, will be punctually attended to.

D. McDONALD, PROPRIETOR,
Next door to the Post Office Gate, Hospital Street,
Montreal, 10th August, 1843.

THE GUARDIAN.

THE GUARDIAN, published in Halifax, Nova Scotia; is devoted to the interests of the Church of Scotland; and contains, in addition to the intelligence concerning the Church; a great variety of interesting religious articles, selected from the religious periodicals of the day.

The Guardian is published for the proprietors, every Wednesday, by James Spike, opposite St. Paul's and St. Andrew's Churches, at 15s. per annum, when paid in advance, and 17s. 6d. on credit, exclusive of postage.

The Guardian contains 8 large 4to. pages, each page containing 4 columns. It may be seen at the office of the CHRISTIAN MIRROR.

THE CHRISTIAN MIRROR.

Is printed and published at Montreal, semi-monthly, by J. E. L. MILLER, at his Office, Notre Dame Street, near St. Francois Xavier Street, next door to Mr. Fleming, Merchant Tailor—to whom all communications (post paid) must be addressed.

Terms.—Six Shillings per annum, in town and country; payable yearly or half yearly in advance.

AGENTS FOR THE CHRISTIAN MIRROR.

MR. ROBERT PATTON, Post Office, Quebec.
" WM. GINNIS, Three Rivers.
" ABRAHAM MCINTYRE, Capou-du-Lac
" B. J. KENNEDY, Philipburgh.
" E. CHURCH, Terrebonne.
" Y. VAN VEKIE, P.M. Lacolle.
" W. VAN VLEIT, Odell Town.
" E. BAZER, P.M. Durham.
" A. BAZER, Lachine.
" T. B. MACKIE, P.M. Saint Sylvester.
" C. A. RICHARDSON, Lennoxville.
" A. W. KENDRICK, Compton.
" A. DELMAGE, Napierville.
" A. B. JOHNSON, East Bolton.
" A. ANSDEN, Sherbrooke.
" H. HAZELTINE, Hatley.
" R. MORE, P.M. Durham.
" WM. SCRIVER, Newburgford.
" D. B. LEE, Carillon.
" E. H. ADAMS, Woonsucet, R. I.
" DEWAR, St. Andrews, (Ont.)
" COCHRAN, Bytown.
" DR. STEIGER, P.M. St. Elizabeth.
" MR. N. RUSTON, Mountingford.
" H. LYMAN, P.M. Grandby.
" J. CRISDALE, Faudreuil.
" BAINBROUGH, St. Johns, Chambly.
" " Isle-aux-Noix &c.
" R. C. PORTER, P.M. New Ireland.