

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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## POETRY.

*From the Christian Souvenir for 1843.*

### CHRIST, THE PHYSICIAN.

BY MISS H. F. GOULD.

"Now when the sun was setting, all they that had any sick with divers diseases, brought them unto Him."—Luke iv. 40.

The hills of Judea with sunset are bright,  
Their fountain-streams flashing like gold, in its light;  
The flower of the valley is closing its eye,  
The shadows are lengthened, and dwindle to die;

While o'er the lake comes the bland summer air,  
Its freight of the mountain aroma to bear;  
The bird, flying home, furls her wing by her nest,  
To sing her sweet hymn where her little ones rest.

The scene is all peaceful in beauty and love,  
Serene and adoring while earth looks above  
To Him, who, withdrawing the glory of day,  
With stars in bright armies her faith will repay.

But why, at this hour, comes yon impotent throng,  
With nature refusing to bear them along;  
Their voices enfeebled, while onward they urge,  
And thus from afar to our centre converge?

The palsied, the crippled, the deaf, and the blind,  
The wasted in body, the tortured in mind;  
The wild-fire of frenzy, the frost of despair,  
With many-formed ills in assembly are there.

And lo! the Physician! benign doth he stand,  
With myrrh in his vesture—with life in his hand;  
And those who draw near, shall find healing for them,  
Although of his garment they touch but the hem.

Now, o'er the wan cheek see the health-roses come!  
The blind receive sight; there is speech from the dumb;  
The palsied walk forth; every form is made whole;  
The demon possessor is chased from the soul.

But who is this mighty Physician, so sure  
At once every evil to reach and to cure?  
From what secret source are his miracles brought?  
In whose holy name are his miracles wrought?

O, Christ is the healer! the balm he bestows  
From his heart of pity for man ever flows;  
"I will," is the name, the prescription he gives,  
When healed are the sick, and the dead again lives!

Yet not for this only doth Jesus appear;  
To wo's latest heir in all time to be near,  
Himself must be wounded, a life-giving tree,  
With balsam for all, ever-flowing and free.

And down through all ages these balm-drops shall fall,  
Till earth's farthest borders respond to his call;  
"Ye wounded, ye weary, ye sorrow-oppressed,  
Come all unto me, and find healing and rest!"

He would little children should hasten to him,  
Ere life's morning beams with earth's vapor be dim;  
But none may despair—there is time even yet,  
Though low be our sun, if we come ere it set.

At length from Mount Zion will Jesus look down,  
And death melt away in the light of his crown;  
While they who in faith now their wants to him bring,  
In glory surround him, adoring their King.

## CHOICE EXTRACTS.

### WINNING SOULS.

Of uninspired ministers, no two probably have better comprehended the object of their mission, or more gloriously secured it, than Richard Baxter, and Joseph Alleine. Contemporary in life, kindred in spirit, richly if not equally endowed in intellect and learning, they lived not only for the salvation of the crowds who were the fruits of their ministry, but for examples of what the ministry might be, and should be, in power and accomplishment. The pastor, who desires productive labours, may learn the conditions of success by studying their writings and memoirs, better than by reading all the works which have been written, and learned all the lectures which have been delivered from their day to this.

Their writings are but the continuation of their ministry, and like the living voice, will convert to the end of time.

On the review of his ministry, Baxter remarks:—

"Of all the personal mercies that I ever received, next to the love of God in Christ to my own soul, I must joyfully bless Him for the plentiful success of my endeavours upon others. O what fruits, then, might I have seen, if I had been more faithful! I know we need be very jealous of our deceitful hearts on this point, lest our rejoicing should come from our pride. Naturally we would have the praise of every good work ascribed to ourselves: yet to imitate our Father in goodness and mercy, and to rejoice in the degree of them we attain to, is the duty of every child of God. I therefore tell you my own experience, to persuade you, that if you did but know what a joyful thing it is, you would follow it night and day through the greatest discouragements."

Mr. Alleine, in urging private Christians as well as ministers, to engage in the work of saving souls from death, thus exostulates:—

"Where is the Christian! almost that seriously bethinks himself, what might I do to win souls? It may be you will go on in the company of the godly, where you will be edified; but when do you go to your poor neighbour, who you see is living in a sinful state, and tell him of his danger, and labour to gain him to Christ? If it were but his ox or his ass that lay ready to perish, you would make no question but it was your duty to help him out of the ditch. And do you in earnest think that you owe more to those than you do to his soul?"

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Surely the lives of too many Christians speak the language of Cain, "Am I my brother's keeper? Do you not know how to get into a poor neighbour's door? Carry an alms with you; do him a kindness; speak as a brother, or a sister, or a friend, to his children, and you will prepare the way for a welcome reception. Then I shall look to see the kingdom of Christ flourish gloriously, when every one that professeth godliness shall arise and take hold of the skirt of his neighbour. O! see your neglect in this. Do not think it enough to keep your own vineyard; let your friends and neighbours have no quiet from you till you see them settling in good earnest to seek after heaven. O! if you would bring in but every one his man to Christ, what a blessed thing were it! When so many are busy leading men astray, how active should the friends of Christ be in bringing back the lost sheep to him!"

Does any one ask the cause of the success, which signalized their ministry? It is indicated by the passages we have quoted. The object they proposed was the conversion of men. For

this they read and thought, and conceived their sermons in the study, and prayed in their closets, and conversed in their visits, and wept in their secret places. Nothing less than this could satisfy them; reformed morals, intellectual orthodoxy, large congregations, with no stint of popular applause, were nothing in their regard, without the practical influences of the gospel sinking into the hearts of their hearers. They sighed for "souls for their hire," ashamed of the sermon which brought them nothing of this reward. They told nothing of "Platonism," "Eclecticism," or "German philosophy;" or better named mythology, like the learned preachers and great Doctors of our day, leaving the congregation to doubt, as they conclude their discourses, whether the gospel is not a part of the "Gentile dispensation," instead of a revelation of light and love. Affectation has no place; popularity they never sought; around them was lying a world in sin; before them was the judgment; they had felt the power of the gospel; they heard an imperious call to do something—a call from above, which they could not refuse; it sounded in the deep places of their souls, and came back in echoes from the groaning and travailing creation, which needed the supplicated relief. They wrote, they preached, they prayed, with this single object before them, whose accomplishment became even a passion. The success did not come without "strong crying and weeping." "The kingdom of heaven and earth will come, who desire it as strongly and seek it as directly. A ministry which instructs and edifies is to be coveted, but more that which saves souls from death, and fills heaven with joy. Next to the assurance of his own salvation, it was the joy of Baxter that he had won others to the Saviour. It was also the joy of Paul; "for what is our hope, our joy, or crown of rejoicing? Are not ye even in the presence of our Lord Jesus Christ? For ye are our glory and joy."—*Congregational Journal.*

### A DYING THOUGHT OF SELDEN.

JOHN SELDEN, distinguished for eminent learning, a few days before his death, sent for Archbishop Usher, and Dr. Langbaine, and, among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts on various subjects—yet he could not recollect any passage out of the infinite volumes that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirit: "The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

### ETERNITY.

The following striking passage is published in the Memoir of Leigh Richmond, as taken from one of the discourses of that eminent divine:—

"What a scene does eternity present!—the years of life past—early connections dissolved—the secrets of all hearts laid open—souls saved or lost—Christ a frowning Judge or a welcome Saviour—all mistakes and errors in religion at an end—every false foundation undermined—a world in flames, and consumed as though it had never been—time itself no more—eternal ages rolling on in ceaseless bliss or woe—who is sufficient to speak even on these things?"

## GENERAL LITERATURE.

## LIGHT.

It is said that Sir Isaac Newton, impressed as he was with the presence of the Deity in all his wonderful works of creation, could never mention the name of God without the greatest awe. He could see the name of the Almighty inscribed on every leaf and over the earth. Science should be joined to religion. To illustrate these views, we will take the nature of light. Light! what is light? It is not a question that can be answered.

What is light, and whence comes light?—In the first chapter of Genesis, it is put down as the first work of Divine power. Remember that God said, "let there be light, and there was light." Milton, in his line commencing, "Hail holy light," &c., beautifully expresses his ideas in reference to this portion of God's work—the creation of light. It is the most incomprehensible and most mysterious study of the age. What has been discovered as regards its nature? Why, that light consists of extremely small particles of matter; the filling up of space with these small particles of matter. According to this belief, light is matter; but a more recent doctrine is, that light is not matter, but the existence of ether kept in motion by the sun or fire; and when this ether is still there is darkness. In the presence of fire, light appears, because this substance is kept in a waving motion, and when put in motion it becomes light. The sun does not undulate, but the substance in the space; and this theory is now generally admitted as an established fact. Sir John Herschel says it is a beautiful theory and ought to be established. Lord Brougham says it is not established, and moreover it is not likely to be.

There are then these two explanations of the causes of light; but does either give us a

Neither theory makes it known. Either may serve as a convenient basis for the science of optics; but I am not about to meddle with the science of optics—and refer only the subject by way of explaining the causes of light; for how utterly impossible is it to refute either doctrine. Let us consider the nature of light, and theory advanced as to its cause, and let me remark at the outset, that according to the philosophy of nature it must consist either of matter or spirit. We have no language for any other substance than these two. Suppose we conceive it to be matter or spirit.—Let us urge that it is matter sent forth in extremely small particles. In the first place, then, each kind of matter that we know of has its gravity. All substances on earth are held there by gravity; for instance, if a stone be thrown up from the earth, it returns, &c. The sun, more than other matter, possesses this gravity, and the planet Herschel, although eighteen hundred millions of miles from the sun, yet it is held by the sun with its mighty gravity, as it were at arm's length, as if it were a mere toy.

This sun emits small particles of matter or light. Yes, light is matter—matter that does not gravitate; hence what becomes of our definition of matter? Then again matter is said to be tangible, yet light is matter and not tangible. Light takes no room; we see it; yet where is it? Cut it off and we are in darkness. It has been rushing by us continually as a river of matter flowing on, yet there is nothing there; nothing accumulates. We see as if there were an ocean of matter, yet is never felt. Other matters have mechanical force when put in motion, but where is the force of light? By the mechanical laws of nature, light should sweep the earth as a tornado, yet it does not disturb a leaf or a fea-

ther. It penetrates where no mechanical power can reach, into the very heart of a diamond, yet it has not force to press the finest nerve.

If light be matter, as Sir Isaac Newton asserts, then it is matter with the property of spirit. An incomprehensible miracle of the Creator. Let us now take up the other theory—that light is not matter, that no matter proceeds from the sun, but that light is spirit or ether. Let us suppose this to be true. If it be so, the mystery is by no means diminished. What is ether! Science does not answer. Physical science takes it for granted that it is matter, but what right has science to say that it is matter? Is it matter or spirit? You cannot define the properties of it. Have I not a right to call it spirit? No man can refute me, and say that it is not a spirit. I do not, however, wish to commit myself, but if it cannot be identified as matter, it must be spirit; and how wonderful it is in this view, for what are the properties of spirit? It cannot be weighed or handled. It is nothing to any of the bodily senses. We can see light; indeed we can see nothing but light. Nothing but spirit; this is a fact for materialists. What a man sees, he believes. He says, "I believe what I can see. Show me something and I shall believe it exists." Therefore were I to make the assertion that we can see nothing but light, nothing but spirit, nobody can contradict me; and not only can we see that spirit, light, but we can analyze it; decompose it; we can prove of what it consists.

What shall we do, then, finding equal difficulties under either doctrine. The truth is, man is not competent to demonstrate whether light is matter or whether it is spirit. There is but one thing we can see, and that is the Divine agency of an Almighty and wise God; then the mind is naturally driven to this conclusion, that this is a Divine agency.

Consider some of the purposes of light, as it is made to answer some of those purposes. Consider the condition of the blind, or rather what would be the condition of the blind, provided they had no one that could see to guide and teach them. . . . Then how wonderful is this single agency of light, how complete and magnificent the result!—We see, and thank God for the boon.

The gift of light—it is every thing—it is our day—it is our starry firmament—it is our fire-side cheerfulness—when going out or coming in, it is our source of joy; it gives the wisdom of books—the wisdom of science—it lifts the mind out of the deep dungeon of ignorance to study the sublime and lovely works of God. . . . I must still take time to trace the connection between this matter and spirit. Now it seems to me that there is something wanting in rising from the sphere of matter into the sphere of spirit. Those who have followed me thus far concerning the nature of light, from the doctrine which makes it matter to that which makes it spirit, will have seen the difference. With regard to matter, it wants substance—it is a blank. With regard to spirit, it wants something like an analysis and conceivableness; but we need not decide upon the merits of the two rival systems. We may safely say that our conception of light must hold the middle way between matter and spirit—that it belongs partly to both, yet to neither—a bridge resting on either shore.

It is as much akin to spirits as it is to matter. Yet it is a substance that I can see, of whose reality I have here. It is something that I can admit or exclude from my room,

yet the reality has as many properties of spirit as it has of matter.

It seems to me as an emblem of the invisible world—a ladder let down from Heaven by a Supreme Ruling Power, which none but atheists will attempt to deny, and none other will for a moment call in question the truth of what I now advance. The marks of design, the tokens of love and care, the leaves and buds of Spring, declare from every point of immensity the omnipresence of God.

## THE BENEVOLENCE OF THE PRIMITIVE CHRISTIANS.

BY THE REV. ROBERT JAMIESON.

AMONG the various features in the character of the primitive Christians, there is none that so eminently claims our admiration as their mutual love. All the details transmitted to us of their social intercourse, and of their public conduct, bespeaks the lively operation of this Christian spirit. And when we read of the delightful harmony and concord that reigned in their assemblies, their ready disposition to render to every one his due,—the high condescending to those of low degree,—the poor giving the tribute of their respect to those whom Providence had placed in a more exalted station,—and all vying with amiable rivalry, to promote each other's happiness and welfare, we perceive the strong grounds of the proverbial observation of the heathen, "Behold how these Christians love one another!" Not only when they were small in numbers, and meeting together almost daily, were well known to each other, did this admirable affection prevail among them, but how widely soever they might be separated, the ardour of their love suffered no diminution; and forgetting every other distinction in that of being the followers and friends of the Saviour, they sympathised in each other's joys and sorrows. Whatever blessing one of their number had received, was a subject of lively gratitude to all; and whatever calamity had befallen a single member spread a gloom over the whole community. Bound to each other by ties infinitely holier and dearer than any that belong to the world, they looked upon themselves as members of the same common family. Every time that they met, either in their own houses or in their public assemblies, they interchanged the kiss, as a badge of fellowship, and token of the warmest affection. Though totally unconnected by ties of consanguinity, they addressed each other, according to their respective age and sex, by the name of father, mother, brother, sister. Though naturally separated by distinction of rank and diversity of colour, nothing could cool the ardour or prevent the reciprocities of their mutual love. The knowledge of the simple fact, that any one was a follower of Jesus, changed him at once from a stranger into a friend; creating a union between them not to be described by the cold, selfish friendship of the world; and to them belongs the peculiar distinction of realising a state of society which many philosophers have been delighted to picture to their fancy and wished for in vain,—the idea of a community united by no other bond than the golden chain of universal love.

One very remarkable way in which this love manifested itself, was in the care they took of their poorer brethren. Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private individuals, whose situation gave

\* A Christian husband did not give the name of mother to his wife, however far advanced in life she might be. She then received the appellation of sister. —Turner's *Chronicles of the Primitive Christians* accounted for.

them opportunities of ascertaining, and whose benevolence prompted them to relieve their necessities. It devolved on the whole community of believers, who regarded it not as a burden, but a privilege, to minister to the wants of those who bore the image of Christ; and by their unwearied attentions to the discharge of this labour of love, they made the light of their liberality and benevolence to shine, as to command the admiration even of the cold and selfish heathens around them.—As duty as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the lists of the poor, the aged, the widow, and the orphans were produced for a consideration; and as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had just professed to their Saviour, by the abundance of their liberality to his people, they set themselves to the grateful task, with a zeal and enthusiasm, whose fresh and unabated vigour betrayed no symptoms of their having already been engaged in a lengthened service. The custom was for every one in turn to bring under public notice the case of a brother or sister, of whose necessitous circumstances he had any knowledge, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies; no cold calculations of prudence regulated the distribution of their public alms; no fears of doubtful propriety suggested delay for the consideration of the claim; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the general current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence had answered the call almost before the heart found words to express its sympathy; and with a unanimity surpassed only by their boundless love, they dealt out their supplies from the treasury of the church, whenever there was an object to receive, or a known necessity to require it. Where the poor in one place were numerous, and the brethren were unable from their limited means to afford them adequate support, they applied to some richer church in the neighbourhood; and never was it known, in those days of active benevolence, that the appeal was fruitlessly made, or coldly received.—Though they had poor of their own to maintain, neighbouring and foreign churches were always ready to transmit contributions in aid of the Christians in distant parts, and many and splendid are the instances on record of ministers and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those whom they had never seen, but with whom they were united by the strongest ties of the same faith and hopes. Thus, when a multitude of Christian men and women in Numidia had been taken captive by a horde of neighbouring barbarians, and when the churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of North Africa; and no sooner had Cyprian, who was then at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts, till he had collected a sum equal to eight hundred pounds sterling, which he forwarded to the Numidian Churches, together with a letter full of Christian sympathy and tenderness.

[To be continued]

## THE TRAVELLER.

### SACRIFICE OF A HINDOO WIDOW.

FROM THE DIARY OF A BRITISH OFFICER.

The *suttee* took place at a village, a few miles from our camp, and horrible as it may sound to stand by and see a fellow-creature—a woman—burnt to death, yet my brother, and the young civilian, being the only magistrates in the neighbourhood, considered it their duty to attend the ceremony, in hopes of dissuading the infatuated victim from her purpose, or failing of this, at least to rescue her in the event of her springing off the pile; for if no Europeans were present, the brutal Brahmins would, under such circumstances, thrust her back into the flames: and instances have occurred where the woman's life has been saved by the interposition of a magistrate, even after the fatal pile has been lighted.

When we arrived at the spot, we found a number of Brahmins erecting the funeral pile close to the sea; and it excited feelings of unutterable disgust, to see the relations of the unfortunate widow laughing and jesting as they arranged the horrid apparatus. They appeared to look forward with pleasure to the approaching tragedy, and no one seemed to bestow a thought on the fearful sufferings which the victim of superstition must endure ere the sacrifice was completed.

The pile was composed of logs of wood interspersed with layers of dry straw, sugar-canes, and other combustibles; this was covered with a mat, and to render it still more inflammable, was saturated with *ghee*, or clarified butter. The height of the erection might be about four feet, the breadth being just sufficient to admit of two bodies lying side by side; and above it was a platform of dried wood, so constructed as to fall upon the bodies, as soon as the fire consumed the slight props by which it was supported.

After about two hours spent in building the pile a confused din of trumpets and tom-toms announced the arrival of the widow, preceded by the corpse of her husband, and followed by a crowd of friends and relations. She was a beautiful young creature, not more than eighteen or nineteen years of age, and my blood ran cold as I saw her led forth like a lamb to the slaughter.

Much as I had heard of the courage displayed by Indian women in the act of self-immolation, I did not believe it possible that one so young, and of so delicate a frame as the present victim, could behold the dreadful apparatus prepared for her destruction without a shudder. But no traces either of sorrow or of fear were visible on her placid countenance. She seemed to have taken leave of this world for ever, and to have fixed her every thought on the prospect of meeting her husband in eternity.

Her pale, interesting features, gave the most perfect idea of resignation. And her firm step and self-possessed manner satisfied us that no exciting or stupefying drugs had been administered to prepare her for the awful ceremony.

We had come determined to save the poor creature, if possible, and were more than ever anxious to do so now that we had seen her.

While the corpse was being prepared for the funeral pile, we insisted on being allowed an interview with the intended victim, and made use of every argument we could think of to dissuade her from her purpose. We offered to make her a handsome allowance for life, and to protect her from the malice of the priests, if she only consented to live. But all was of no avail. The accursed Brahmins had done their work too well.

If a widow refuses to sacrifice herself, those crafty hypocrites, those ministers of the devil, expel her from her caste with curses and ignominy; she is looked upon as a degraded being; she cannot marry again; she becomes an outcast, shunned and despised by all; and even her nearest relatives dare not countenance her.—In the temples women are daily exhorted to this act of self-immolation, by promises of eternal happiness and threatened with poverty, scorn and infamy, if they allow the natural love of life to prevail.

Is it then to be wondered at, that poor ignorant creatures, thus urged and threatened by a crafty priesthood, prefer death, even a fiery death on the funeral pile, to life purchased at such a price?

The poor girl appeared grateful for the interest we took in her; and a tear—the first we had seen her shed—trembled on her long silken eye-lashes

as she thanked us: but her resolution remained unshaken. She presented each of us with a cocoa-nut, which she begged us to keep for her sake; and waving her hand with the air of an inspired being, she motioned us to withdraw.

To my dying day I shall never forget that scene.

As we turned to depart, I saw a devilish smile of triumph steal over the countenance of the officiating priest.

The corpse having been stripped, and washed in the sea, was stretched naked as it was upon the ground in front of the funeral pile; and the widow, seating herself at the head, prepared to take leave of her relations. It was very affecting to see her aged mother throw herself at her daughter's feet, kiss them, and bid them farewell.

The poor girl's firmness could not withstand this trial—she wept bitterly—but it was only for a moment. Waving her hand as if wishing to be left to her own thoughts, she appeared to forget every thing upon earth, and with her face raised to heaven, called incessantly on her gods. Her attitude was that of intense devotion; and, except when disturbed by persons kissing her feet, or making her touch cocoa-nuts, which are then esteemed holy, she never moved a limb.

During this time the priests chanted passages from their sacred books, promising eternal happiness to their poor victim if she kept up her courage and completed the sacrifice. When they had finished, the corpse was laid upon the funeral pile, and the widow, unassisted, walked three times round it. Having completed the third round her little brother knelt at her feet and kissed them, while her father poured oil upon her head; and the unfeeling monsters who surrounded her, many of them women, raised a joyful shout, mingled with peals of laughter, as if exulting at the near approach of the last awful ceremony. It was fearful to behold such hardness of heart, particularly among women.

The young widow's earthly career was now drawing rapidly to a close. A few moments more, and she would be suffering the most horrible of deaths. But her eye quailed not nor did her lips quiver. She ascended the fatal pile as if it had been her bridal-bed; and stretching herself by the side of the loathsome corpse, already in an advanced state of decay, she clasped it in her arms, and rested her beautiful head on the breast, which was literally a weltering mass of corruption.

It was fearful to behold the living and the dead thus united; to contrast the rounded limbs and graceful figure of that fair girl, with the bloated, grinning corpse which she held in her embrace. My heart sickened at the sight, and a feeling of deadly faintness came over me; but I had strength to see the tragedy completed.

I was close to the pile, and watched the poor victim's countenance narrowly; it was pale as death, but perfectly placid. She never moved a muscle, and appeared more like a marble image than a living being. Even on the brink of eternity, with the prospect of so fearful a death before her eyes, the fortitude inspired by a blind and devoted superstition, supported her through the trial.

When all preparations were completed, a horrid yell was raised, and a number of men rushed, with lighted torches, towards the pile, shouting, dancing, and screaming like demons. In an instant the whole was in flames. Heaps of burning straw fell on the two bodies. The death shriek of the wretched victim was drowned amidst the roar of a thousand voices.

The bickering flames rose high above the pile. All was one glowing mass of fire, and the poor creature's sufferings were ended. Once I saw her struggle, but it was only for a moment, and dreadful though her agony must have been, it could not have lasted above a few seconds.—The wind was high, and the dry wood burnt with such fury that in a few minutes, more than half the pile was consumed, and no one would have guessed that two human bodies were smouldering in the midst.

As we turned to leave the accursed spot, the worthy doctor, who had hitherto remained a silent but deeply affected spectator of the dreadful ceremony, found it impossible any longer to restrain his indignation, and standing up to the principal Brahmin, he gave vent to his outraged feelings in choice Malabar, of all known languages, the one most abounding in powerful ana-

## THE PALM TREE.

"This thy stature is like a palm-tree."—(Sol. Song vii. 7.) On account of its great use to mankind, the family of the palms stands in the first rank among the productions of the vegetable kingdoms, and ought, more than most others, to excite the interest of naturalists; but, unfortunately, it is one of those which has been least noticed by travellers.—The palms are peculiar to the warmer regions of the globe, and the name *palma* has been given to those productions of the vegetable world, from the supposed resemblance of their broad leaves to the human hand, *palma* being the Latin for a hand. On the same account the date, which is the fruit of a species of palm, is called *ductylus*, a finger, not so much from its form as from the mode in which it grows in clusters, spreading out like the fingers of the hand. These trees are of the utmost importance to the inhabitants of the tropical regions; the fruit and sap providing them with food, the fibrous part of their structure with clothing, and the leaves forming the greatest part of their slightly constructed huts. The palm is a most graceful plant, and, in the figurative language of Scripture, its name is frequently employed to express beauty and elegance. The growth of the palm is extremely singular; for, although some species attain the height of the largest forest trees, their structure differs materially from that of a tree, properly so called. The leaves of the young plant arise immediately from the surface of the ground, and it is not until the lapse of several years, that there is any appearance of stem, and this stem, when once formed, never increases in size, the growth of the plant being always upwards, so that the stem itself is formed by the former growth of the green portions of the palm; and as we can judge the age of a tree by the circles visible in a section of its trunk, so the number of years a palm has existed is known by the scars left by the falling off of its annual circle of leaves. Laborde, in speaking of this interesting object, says, "What appeared to me most worthy of notice, was a palm tree in its natural state, which we found above Ouadi Saleh. The palm tree is always represented with its summit pointed, its leaves bent back and spreading over its head, from whence gracefully hang dates as bright as coral; and we never imagine that all this elegance is produced by art, and that nature, less refined, has only attended to its preservation. Before us we saw the palm tree as it had grown for many a year forming a rampart of its perishing leaves, and again coming to life, as it were, in the midst of its wreck.—Neglected by the Arab of the desert, who considers all attempts at cultivation beneath his dignity, the palm tree at times forms an impenetrable forest; more frequently, however, it is found isolated near a fountain. It presents itself to the thirsty traveller like a friendly lighthouse, pointing out to him the spot where water is to be found to quench the thirst, and a charitable shade in which to repose.—*Scriptural Elucidations.*"

## RELIGIOUS INTELLIGENCE.

## LIBERATION OF DR. KALLEY.

We rejoice to learn from the following extracts, from a letter of the Rev. J. Julius Wood, to the Rev. John Sym, dated Funchal, 9th January, that Dr. Kalley has at last been restored to liberty:—

"Among the kindest of the many kind friends I have met with here, is the family of Dr. Kalley, with whom I am at present living. You will be delighted to hear that the Doctor was released from prison on New Year's day. He had sent two appeals to Lisbon against the doings of the authorities here; both have been decided in

his favour. As the effect of the first favourable decision, he has been liberated on bail. The formal judgment of the other appeal has not yet reached Madeira; but when it does, the bail will fall, and Dr. Kalley will be altogether at liberty. Whether proceedings against him will be commenced *de novo* remains to be seen. The general opinion seems to be that they will not, yet I cannot think that Popery will give up the contest, and allow Dr. Kalley to go on with his work unmolested.

"The attention of the people all over the island has been awakened by Dr. Kalley's proceedings; upwards of 10,000 of them have been in his hands as patients; he has distributed some thousand copies of the Scriptures, or parts of them. Very many people of all ranks are favourably disposed to Dr. Kalley; his medical skill and his amiable conduct and exemplary life have won the respect and love of many Roman Catholics, including sundry priests. For several days after his liberation, his house was crowded with the respectable classes,—British residents, visitors, and Portuguese, who came to congratulate him on his restoration to liberty. Indeed, the state of feeling regarding him is very curious, and puzzles me not a little. For not a few who are Roman Catholics, and strongly opposed to him, are his warmest friends. It is earnestly to be hoped that he will be permitted to go on teaching the truth as it is in Jesus, to those who attend him,—that God will restrain the wrath of man, and allow his own Word to have free course and be glorified."

## FREE CHURCH—ANOTHER DELEGATE FROM SCOTLAND.

Mr. H. B. Ferguson arrived by the last Steamer. He brings an encouraging account of the state of the Free Church of Scotland. That Church have now in organization a Theological Seminary, embracing 200 students. Dr. Chalmers and Dr. Cunningham are among its Professors. There were when the secession first took place about 450 ministers connected with it; and now there are 550. New secession churches are springing up in various parts of the land. There has been a decided revival of religion in the country during the two or three years past, as might have been inferred from the events connected with the secession. As to the rumors of many ministers having gone over to Episcopacy, the delegate states that only one minister in Edinburgh, a Mr. Marshall, has taken that course. There is a great degree of union and good feeling between the Free Church and the Congregationalists.—*N. E. Puritan.*

SUNDAY TOLLS.—EXEMPTION OF A LOCAL PREACHER.—On the 15th ult., the Mayor of Liskeard decided that Mr. Philips, a Wesleyan local preacher in the Liskeard Circuit, was, as such, exempt from toll on Sundays, when proceeding to fulfil his circuit appointments.

SACRED MUSIC COMPOSED BY PRINCE ALBERT.—Prince Albert has lately come before the public as a composer of sacred music, and his productions have been very much admired. On Friday week, a private rehearsal of sacred music, the composition of the Prince Consort, took place in the Queen's private chapel, before her Majesty and his Royal Highness Prince Albert, under the superintendence of Dr. Ely, Private organist to the Queen. The Prince Consort having given his permission to Dr. Ely to introduce his compositions in the service at the chapel of St. George, they formed a portion of the musical service at the chapel on Sunday morning, the *Te Deum*, and the *Sanctus*, and the *Responses*, being his Royal Highness's productions.

Her Royal Highness the Duchess of Gloucester has transmitted a liberal donation to the fund for the completion of the restoration of the ancient and interesting church of the Holy Sepulchre, at Cambridge. The Duke of Northumberland, Chancellor of the University, has made a second contribution of 20*l.*

The Rev. Mr. Milne, of the London Missionary Society, performed the journey overland from Ningpo to Canton, a distance of 1,300 miles, in 38 days. He was dressed as, and passed of course for, a Chinaman. He represents many parts of the country as extremely beautiful; but others, as of large extent, barren and thinly peopled.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 14, 1844.

WESLEYAN METHODISTS.—The spirit which so vigorously actuates this religious denomination, in Great Britain, exercises its animating influence here. A few years only have elapsed, since this class of our fellow-citizens celebrated "The first Centenary of Methodism." On that memorable occasion, they contributed, if we mistake not, nearly £3,000 towards the Centenary Fund—a fund, which, in the aggregate, amounted to upwards of £200,000 sterling: all of which was expended upon various objects, solely with a view more effectually to carry on the great and glorious purpose of evangelising mankind. It is well known, that the Wesleyan Church in this city, is one of the numerous and flourishing affiliations of the parent body: and is, like all those located in the colonies and foreign parts, under the direction of their Missionary Committee. From a very small beginning indeed, this portion of the universal "household of faith" has become both numerous and highly influential; and, as a natural result of this prosperity, all their places of worship have become too small.

To obviate this inconvenience—to extend their borders—and to build tents sufficiently large wherein to dwell—the church members and hearers were convened together in Saint James Street Chapel, on Thursday evening, the 7th inst. The chairman of this meeting, JOHN TORRANCE, Esq. placed before the congregation, in few, "but well selected and fitly spoken words," the object for which they were assembled. Addresses, richly fraught with persuasive and convincing eloquence, were delivered by the Rev. Messrs. HARVARD, SQUIRE, LANG, BROWNELL, COONEY, and RICHEY—after which, donations and subscriptions were furnished, amounting to £2575 10*s.* 2*d.*

On Saturday night, another meeting for the above-mentioned purpose, was held in the Wellington Street Chapel, and at which, JAMES FERRIER, Esq. presided. This gentleman having explained the object of the meeting, urged upon all present, the necessity of doing all in their power to promote its accomplishment. Very appropriate and effectual appeals were made by several of the above-named clergymen, and to which their auditory cheerfully and munificently responded. At the close of this service, £537 12*s.* 0*d.* were obtained—making the total amount raised by this effort, for church extension among the Wesleyans in Montreal, £3,103 2*s.* 3*d.*

This large sum, so worthy of the proverbial liberality of the Methodists, is to be expended in the erection of a new and commodious chapel, in St. James Street, in place of the one at present there—in the completion of another now in progress, in Quebec Suburbs—and in enlarging the chapel situated in Wellington Street, Griffintown.

As these liberal contributions are, exclu-

sively, the free-will offerings of the Wesleyan congregations themselves, the anticipation may be confidently indulged, that an appeal to public generosity, will meet with such a response as will greatly augment them.

The effort which has elicited these remarks is unprecedented in the annals of colonial Methodism; and we hope, that the consummation it proposes, will greatly redound to the glory of God. The funds with which the trustees are now furnished—the proceeds accruable from the sale of the present chapel in St. James Street—and what the public may afford—these resources, we trust, will enable them to achieve their laudable and comprehensive undertaking. The meetings, of which the foregoing statements are a brief record, were succeeded, almost immediately, by a very interesting missionary anniversary, an account whereof shall be laid before our readers next week.

**A SERMON ON DANCING:** Preached by a MINISTER IN CANADA WEST, to his Congregation on the Sabbath Evening immediately preceding a Village Ball. With an Introductory Notice, by the Author. Toronto: Printed at the Banner Office, King Street. 1843.

We have received a copy of this practical and useful discourse, from our esteemed Correspondent the Author, in Canada. It was at first published, as many of our readers will easily recollect, in the form of a Communication, in the pages of this Journal. But as it then appeared under the disadvantage of being divided between two successive numbers, and as the circulation which it obtained, although wide and extensive, did not bring it within the reach of those to whom it was at first addressed, the respected and pious Author has been induced from some recent circumstances, to reprint it in Toronto, in the hope that through the divine blessing, it may be more permanently useful.

"I now give it" says he, "to the public in the form of a Tract, respectfully commending it to the consideration of Christians and Christian Parents in general, and of the members of our Presbyterian Churches in particular.

"And here I will make free to state that I have long been convinced that the sentiments and conduct of many of our people, regarding the class of amusements on which the Sermon animadverts, come far short of the scriptural standard. Too few seem to think that their following after them, or occasional attendance on them, is utterly inconsistent with the proprieties and the seriousness of the Christian life. And to whatever extent they may be reprov'd in public or in private by the ministry, it is believed, that in few cases, the discipline of the Church is directed against them. Yet, who that rightly estimates the injury done to the Church by such amusements, will not allow the Church-members who indulge in them, should be affectionately and faithfully dealt with by their Church rulers, in order to their being brought to renounce them.

"In the Second Book of Discipline of the Church of Scotland, which was adopted by the General Assembly in the year 1581, Dancing is enumerated amongst other offences, that in the case of ministers are severally punishable by deposition. In a subsequent Act of Assembly, it comes under the head of *Unlawful Gaming*. And, if dancing be indeed irreconcilable with the gravity and purity of the ministerial character, who will say that our Elders the Church members may yet innocently indulge in it? But it has been expressly forbidden to members of the Church by repeated Acts of the General Assembly: and so late as the year 1701—a period of much reforming zeal in the Church of Scotland—we find the Assembly reviving former Acts against "promiscuous dancing" and enjoining the Act which they then passed on the subject, to be read in all the Churches, and such measures to be adopted by Synods and Presbyteries as might restrain the practice.—*Halifax Guardian*.

**MISSIONARY MEETING.**—A numerous attended and highly interesting meeting of the *Halifax Wesleyan Branch Missionary Society*, took place on Tuesday evening last in the Argyle-street Wesleyan Chapel.—The Hon. T. A. S. De Wolfe, M. P. P. presided. Several resolutions were passed. The meeting was addressed by the Rev. Messrs. Knight, Allison, Robb, Crosscombe, and De Wolfe, and by C. B. Owen, Esq., M. P. P. The collection amounted to upwards of fourteen pounds.—*Id.*

#### THE DIGNITY OF THE OFFICE OF A SUNDAY-SCHOOL TEACHER.

We remark, that the spirit of self-sacrifice, which the work demands, invests the office of the Sunday-school Teacher with increased moral dignity.

The work which the benevolent Howard accomplished, would have been a great and glorious one, had it involved in its accomplishment no personal sacrifices on his part; but who does not see, that the toil, the fatigue, the expense, and the constant jeopardy he encountered, in traversing Europe, exploring in dungeons, and making himself acquainted by personal observation with every form of prison wretchedness: who does not see that this self-sacrifice invests the character of Howard with a halo of glory, that would never have encircled him but for that very self-sacrifice? Or to refer to a greater than Howard:

In the act of this world's redemption, it is not only the benevolence of the undertaking, but the personal sacrifices it involved, that throw such transcendent loveliness and dignity around the character of the Son of God. It is the consideration, that "he being" in all the emphatic energy of the term "rich, for our sakes became poor, that we through his poverty might be rich;" it is this consideration which makes all other philanthropists when placed around him dwindle into insignificance.

It is true that the undertaking of Jesus was in its design more grand and magnificent than that to which any created being ever directed his efforts; for it was to recover a world from rebellion, it was to meliorate the condition, elevate the moral character, and rescue from perdition the souls of undying millions.

The enterprise itself was magnificent from the object it aimed to accomplish, and the results it contemplated. But it enhances not a little the splendour of this enterprise, that in accomplishing it the Son of God had to empty himself of his honour and become of no reputation; had to lay aside the splendor of his Godhead, and unrobe himself of his glory; had not only to participate in the sorrows and griefs incident to human life, but to meet death in its most dire and dreadful form.

Now it is for this very reason that the work of the Sunday-school teacher is more honourable,—it can be accomplished only by self-sacrifice.—*Episcopal Recorder*.

#### SABBATH IN ENGLAND.

A CORRESPONDENT of the New York Evangelist, who recently passed several Sabbaths in London, and attended public worship with different denominations, states the following facts:

"When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose; Dissenters bowed their heads against the front of the pew.—This gave to the whole scene an air of solemnity befitting the day and the place.

"The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

"When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, not a hat or glove taken, not a foot moved.

"They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded—they seemed willing to wait for one another.

"Gentlemen retired from the house of God as respectfully as from the house of a friend,—they did not put on their hats until they reached the door.

"After retiring from the sanctuary, gentlemen as well as ladies went home. The post office was closed, and no letters or papers were delivered on the Sabbath."—*Christian Reflector*.

## CORRESPONDENCE.

### THE CONVERSION OF THE JEWS.

#### LETTER XIV.

SUBJECT IN DISCUSSION: The GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans:—No. 3:—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR.—The immediate purpose of our Analysis is to shew, that the introduction into this epistle of the doctrine of the future conversion of the Jewish Nation, was not a casual or incidental occurrence. It is our aim that it may be recognized as one of the grand truths St. Paul wished to illustrate, and on account of which this epistle itself was written. It will be perceived that the alleged argument on this subject flows on in due and natural order, in connexion with the other parts of this divine composition. And hence that this Scripture cannot be otherwise applied, but by the most ignorant and flagrant, if not wicked, violation of the plainest rules of grammatical construction and theological interpretation.

We wish the reader to see:—

First, That the inspired apostle is evidently labouring to propitiate in behalf of his apostate nation, and especially in favour of all converted individuals thereof, the kindly regards and enthusiastic attachment of all his Gentile fellow-Christians.

Secondly, That he regarded this as being most essential to the unity and purity of the church "at Rome."

Thirdly, That in the promotion of this object, he adopts, as his ultimate and crowning argument, the divinely foretold fact of the then distant but approximating conversion of their entire nation to the faith of Christ.

Fourthly, That in that great and glorious event, the Church of Christ has the strongest present motive to pity, and pray, and labour, for Jewish conversion, and shall hereafter find the richest and most ample recompense thereof.

Fifthly, That in the mind of St. Paul these were points of devout conviction, and settled assurance, and animating and extatic expectation.

Sixthly, That all expounders of prophecy, who deny the future conversion of the Jewish nation, are hereby DEMONSTRATED to be mistaken! However plausibly men may reason on obscure and figurative texts, or chronological calculations, a plain prophecy, supported by the connection in which it stands, must be allowed "the pre-eminence."

In the introduction of this epistle, St. Paul appears to labour under a sense of the disadvantage which, as a Jewish believer, even himself might sustain in the eyes of some "who were of note" among the brethren at Rome. He may be considered as administering a gentle reproof to those who were disposed to disparage his own Abrahamic origin—first, by an announcement, twice repeated, (and which was unusual with him,) of his apostolical standing in the church; (ch. i., ver. 1, 5);—secondly, by a special assurance that hitherto he had by no means shrunk from a visit to their imperial city, but had been prevented by circumstances over which he had no controul; (ver. 13)—thirdly, that he had often "purposed" to visit them, a fact of which he "would not" they should be "ignorant;" (ver. 13)—and fourthly, by a fearless declaration, that, since God had given him a most extensive ministerial commission, "to the Greeks and the barbarians, to the wise and to the unwise," so use his own words, "I am ready to preach the Gospel to you that are at Rome also;" (ver. 14, 15.) To this he adds, somewhat in the character of a universal challenge, that, in the service of his Divine Master, he was "not ashamed" to encounter, among the large and varied population of that polished and celebrated metropolis, whatever of rank, or learning, or talent, or influence, or prejudice, might be arrayed against the sacred cause of the Redeemer of the world! (ver. 16.)

This powerful ingredient of the apostolical remedy is, at the same time, mingled up with the most generous and conciliating assurances of the tender love he cherished for them all, both Jew and Gentile, without exception. He professes how he rejoiced in their benightedness, and how for constancy.

innally; assuring them also, how incessantly he prayed for them, and how fondly he longed for personal acquaintance with them, and a mutual communion with them in the things of God: that they might be "established," and that he might be "comforted together" with them—ver. 6 to 12.

Another observable circumstance is, that the ISRAELITISH ORIGIN of their common Christianity is set up, as a most prominent object, at the very threshold of his epistolary edifice. He designates it, "the Gospel of God concerning his Son Jesus Christ, which was made of the SEED OF DAVID, according to the flesh"—(ver. 3.)

Further, he maintains the PRE-EMINENCY OF THE BELIEVING JEW, with respect to the privileges of the gospel, in terms which would hardly have been consistent with due courtesy, in addressing a church; the majority of which were converted Gentiles; had there not been something in their temper of mind defective on that head. He says "the Gospel of Christ is the power of God unto salvation to every one that believeth, to THE JEW FIRST, and also to the Greek," (ver. 16.)

These peculiarities would be deemed conclusive evidence, that in this epistle, the mind of St. Paul was bearing hard against unreasonable anti-Jewish prejudices; and that he might be expected to produce whatever the subject really furnished for the annihilation of those prejudices.

At the same time, and with an evident regard to the two parties he was endeavouring to benefit, he corrects a spirit of undue presumption on the part of any of the Jewish converts. Attaching to Israel on account of their pre-eminency of privilege, he recognises a dread corresponding pre-eminency of responsibility to God for its due and faithful improvement. He declares that the Judge of quick and dead, in dealing with "every soul of man that doeth evil," will have regard to their previous comparative moral and religious advantages, and will visit with vengeance "the Jew first and also the Gentile;" (ch. ii. 9.)

He still more fully obviates the primitive spirit of Jewish exclusiveness, by shewing that the offer of redeeming mercy was to be made, "for obedience to the faith," to produce a believing obedience, "among all nations;" and that all believers in Christ, of whatever tribe or language, were REALLY and TRULY and EQUALLY "beloved of God, and called to be saints;" equally admitted to a free justification and full sanctification; and equally called to consecrate themselves wholly to the service of God. And while he thanks the Divine Head of the Church in behalf of "all" of that description of character, who had been joined together in Christian fellowship "at Rome," he breathes forth this affectionate desire respecting them "ALL": "Grace to you, and peace from God our Father and the Lord Jesus Christ;" (ch. i. 5 to 7.)

One can scarcely avoid a momentary pause in our progress, for the purpose of admiring the noble and disinterested fearlessness of the holy apostle, in his faithful dealing with the separate parties, whose affections he was aiming thereby to blend into more entire oneness with each other. Hereby he teaches us, that an affectionate fidelity to EACH, is the gospel method of promoting unity among ALL. Though he is here endeavouring to elevate the church-standing of his converted countrymen, he was not insensible to their defectiveness in various points; nor was he unaffected by the Christian excellencies of his Gentile brethren, though with unsparring hand he corrects their errors. He was a minister of too large a heart to be the exclusive property even of the party whose special cause he would fain have advanced. The welfare of the entire church was the fondest pursuit of his consecrated spirit: and he specially espoused the case of the depressed portion of the community, chiefly because he most fervently loved its redeemed and regenerated whole.

The conclusion of the first chapter contains a fearful picture of Gentile depravity, which was well suited to humble the spirits of the pagan converts, and to "put them in mind" how greatly they had become indebted in the grace of the Gospel, and consequently how bound they were, by every just consideration, to submit to its government.

The inspired writer loses, however, no opportunity of conciliating the judgment and affections

of his Gentile brethren. In the succeeding two chapters, he most luminously shews, as to any hope of eternal life beyond the grave, as well of divine acceptance in the present world, since "both Jews and Gentiles are all under sin," that both the one and the other, in the sight of God, stand on the same level of moral fall and personal guilt and unholiness, and most utter and entire helplessness and hopelessness; (ch. ii. iii.)

It is made clearly to appear that righteousness, or justification of person before God, cannot come, either to the one by the law of nature, or to the other by the law of Moses. Hence each equally needed the intervention of Christ's atoning sacrifice. And this argument of equal emergency, in their original moral circumstances, is left to make them feel the stronger motive of mutual sympathy and love.

The Jews were in no small danger of over-valuing themselves, and of falling into an anti-evangelical reliance on this lineal descent from Abraham, "the friend of God!" and on their prescribed performance of the ceremonials of their national faith. St. Paul demonstrates to them that while, as a people, they certainly possessed peculiar and invaluable advantages, "much every way," in regard to their eternal interests—and "chiefly" from their having had "committed unto them the oracles of God," which were "able to make them wise unto salvation, through faith which is in Christ Jesus," yet that even these were of no real service to them, but just in proportion as they had been brought to that "faith" thereby.

With a most happy and truthful ingenuity the apostle also proves to them, that "Abraham our father" had been accepted of God by a faith in Christ which was PROSPECTIVE in its exercise, as they and their Gentile brethren had been by a faith which was RETROSPECTIVE; the one looking towards the Saviour as yet to come, the other, as having already come. And that, as this momentous transaction in the life of that venerable patriarch, was previous to his initiation into those ceremonial peculiarities which afterwards distinguished his descendants; and even before he was circumcised; those ceremonials and that circumcision could not be essential to the character of an accepted believer in Christ. From this the natural conclusion would be, that all their uncircumcised brethren, who had become partakers of "that faith of our father Abraham, which he had, being yet uncircumcised," were, equally with themselves, in a very important sense, "the children of Abraham;" and, that both classes of believers, formed "the true circumcision"—"the true Israel of God."

This position must have been rather startling to the deeply-rooted prejudices of many even of the converted Jews of that day. To the intelligent and pious, however, on both sides of the church at Rome, it must have been truly gratifying and highly satisfactory. The common believing paternity of all Christians, thus evinced, proclaimed their common and equal brotherhood, and the fraternal sympathy and love they were, in common, bound to cherish, on that account, towards each other; (ch. iii. and iv.)

Having brought both Jewish and Gentile converts upon the SAME COMMON GROUND, of mutual, spiritual, relationship to "the father of the faithful," as the patriarch Abraham has been termed; the inspired apostle leads them unitedly on to a more particular and devout review of their still more eventful mutual moral relationship to God; (ch. v. 1.) He dwells on the infinite love from which it proceeded—the returning grateful love, on their part, which it justly demanded toward God in Christ—the moral purity to which it was intended to lead—and the unspeakable advantages of present grace and eternal glory connected therewith; (ch. v. to viii.)

In this part of the epistle, there are some most interesting discussions and illustrations of points of faith and practice, in which they would all feel the most lively common interest. These, however, will never lose their preciousness, while any part of the church of Christ shall continue "militant here on earth."

Intending to pursue the analysis to the conclusion of the epistle,

I remain,

Dear Sir, yours,

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

Near Lake Champlain,  
March 2, 1844.

## MISCELLANEOUS.

### THE SHEPHERD-DOG.

NOTWITHSTANDING his wild and melancholy looks he is patient, persevering, and most faithfully attached to his master. It is curious to see how carefully in this country he will gather and drive a flock of sheep, with more skill than any man or boy could do it. But in the Highlands of Scotland, where the winters are long and severe, and the snow-drifts are very deep among the mountains, those dogs are still more useful; and wonderful stories are told of their sense and faithfulness. The following is known to be a true one.

The valleys, or glens as they are there called, amongst the Grampian mountains, are chiefly inhabited by shepherds. There are no fences or boundaries in these wild parts, but every shepherd has his own range, which reaches so far that he never sees the whole of his flock together, except when they are collected for shearing. Every day he has to go to the distant parts of his range, and with his faithful dog to turn back any straggling sheep that might wander beyond his own bounds into his neighbour's lands. In one of these rambles a shepherd took his little boy, about three years old, as is the custom with the Highlanders, to season them to the cold of the climate. After going about the pastures for some time, the shepherd with his dog climbed a very steep hill, that he might gain a wider view of his scattered flock. But fearing to tire the child, he left him in a sheltered spot, charging him not to stir till he came back. But hardly had he reached the top of the hill, when the sky was suddenly darkened by one of the very thick mists which often come down suddenly on these mountains, and shut out every object from the eye. The father, feeling anxious for his child, hastened down; but owing to the darkness and his own fright, he lost his way. He wandered long among the dangerous bogs and waterfalls which abound in those desert places, till night came on; still he went on and on till he came to the edge of the mist, and then he saw by the light of the moon, that he had reached his own valley, and was within a short distance of his cottage. It was impossible to renew the search for the poor child that night; but as soon as morning began to dawn he set out with a party of his neighbours. All that day he crossed the mountains to and fro, looking into every dark hollow and cleft; but to no purpose. The dog, however, had returned home, and after receiving his usual allowance of cake, had run off, and was still absent. Day after day, the heart-broken father renewed his search, and the neighbouring shepherds left the care of their flocks to seek for the lost child in every part of their different ranges: but still in vain. There was not the least mark of a small footprint on the damp grass. The father strained his ear to listen; but there was no feeble cry mixed with the loud roar of the waterfalls and the bleating of the flocks. Yet still when he came back to the cottage at night, he found that the dog had been for his allowance of food, and then had gone off again. Being struck with this, he staid at home till the dog set off again with his cake, and followed him. The faithful creature led him to a wild waterfall at some distance from the spot where the child had been left. It was a dreadful place. The high cliffs on each side almost met together at the top, but below it was a fearful dark hollow. The dog instantly began to make his way down one of those steep hills, and at last went into a cave nearly close to the roaring waterfall. The shepherd followed with difficulty. You may guess what he felt when he saw his boy there, safe, eating the cake which the dog had brought, while the faithful animal stood by watching him with looks of pleasure.

From the child's own account, and the place in which he was found, it appeared that he had wandered to the edge of the cliff, and then either fallen or scrambled down till he reached the cave—when there, the fear of the waterfalls prevented his leaving it. The dog, by means of his scent, had tracked him to the spot, and then had hindered him from starving by giving up to him his daily allowance. He seemed never to have left the child night or day, except when he went home for his food, and then he was seen running at full speed to and from the cottage.

### NATURAL HISTORY OF THE HONEY BEE.

This bee, when collecting the pollen of flowers, which constitutes the "bee bread," never passes

from one kind of flower to another, as has been supposed. If it first light upon a honey-suckle, it continues to collect the pollen from this flower, until it has loaded its little thighs with as much as it can carry away. The bee is governed in this by an instinct, that makes it a co-labourer in the ordinary work of natural re-productiveness. The pollen, or fructifying dust, is carried from flower to flower of the same species, and thus the bee aids the operations of nature, by distributing the pollen necessary to the fruitfulness of plants. If the bee were to pass from a clover-blossom, with the pollen adhering to its body, and light upon a honey-suckle, the fructifying dust of the clover blossom, applied to the honey-suckle, would produce a hybrid, or mongrel species of flower. How wonderful are the orderly operations of nature; and, certainly, among the most wonderful is this peculiar instinct of the honey-bee.

**FULFILMENT OF A DREAM.**—A young man named John Gray, residing at Cinderford, who for some years past, since the death of his father, has been the support of his sister and widowed mother, before he went to his usual work, at the Crump Meadow Coal-pits on Monday morning last, told his mother that he had dreamed he was at his work, and that a large stone fell upon him and killed him; and though his mother made rather light of it, it was with reluctance he went to his work, and that not before he had twice returned to wish her good bye, for fear his dream would come to pass. He then went to his employment, but had not been in the pit many hours before an immense block of stone, as much as four or five men could move, fell upon him. On the removal of the stone his body presented a shocking spectacle, being crushed in the most frightful manner. He lingered somewhat less than an hour in the most indescribable agony, when death released him from his sufferings. A coroner's inquest has been held, and a verdict of "Accidental death" returned. Thus has an aged mother been deprived of her only surviving son, having had another killed in a similar manner about four years since.—*Bath Journal.*

**THE ATHEIST.**—The assaults of reckless men, the cavillings of sceptics, the sneers of the scoffer, from the most powerful in times past, down to the miserable atheist of the present day, have accomplished nothing. Their denunciations, and revilings, and labours, have all resulted in creating no good, in advancing no interest, in defending, or comforting, or elevating none; in administering to the wants, the sufferings, or hopes of no human being. Their labours, like their minds, are a blank—a blank as cold and comfortless as destitute of good here or hope hereafter; a blank as dark and appalling as the void to which they would drag down and degrade the eternal and immortal soul.

**LIFE'S FLOWERS.**—Whenever we grasp life's flowers with too hot a hand, they are sure to wither almost ere they reach our bosom.

## CIVIL INTELLIGENCE.

### NARRATIVE

#### OF A BATTLE BETWEEN THE BRITISH AND THE NATIVES AT NEW ZEALAND.

COMPLETE accounts have been received of the fight between a party of Natives and a party of British at Wairau, on the Middle Island of New Zealand; and they confirm the most melancholy forebodings. The narrative is given in the *New Zealand Colonist* of June the 30th, a *Port Nicholson* paper, and the *Auckland Chronicle* of July the 15th; and as we have no reason to doubt the accuracy of either in the main facts, we use both versions in the subjoined compilation.

The district of Wairau is on the river of that name, near Cloudy Bay, about seventy miles from the Nelson settlement. It is comprised in the lands granted by Government to the New Zealand Company; and on the 25th April, Messrs. Cotterell, Parkinson, and Barnicott, surveyors, landed with forty men, to make a survey of the district for the Company. In the mean time, Rauparaha and Rangiaia, two of the most powerful and least civilized chiefs of the Middle Island, were at Porirua, on the other side of Cook's Strait; where Mr. Spain, the Government Land-claims Commissioner, then held his court.

They urged him to hasten to Wairau, to settle the claims there; and make known their determination to prevent the survey from proceeding. Mr. Thom. (who seems to be a settler connected with the Natives) repeatedly stated that he understood from them that they would make a stand at Wairau, and lose their lives rather than allow the White men to take possession of that place until they had been paid for it. Mr. Spain used his influence to pacify them; and obtained a promise from them to do nothing before his arrival. He undertook to meet them there as soon as possible after the adjournment of his court on the 19th June. The two chiefs arrived in Cloudy Bay, in Mr. Thom's schooner, on the 1st June. They visited some Englishmen, who had been settled in the Bay for years, and declared their determination to burn down the surveyors' houses, and drive them off the land. They did burn Mr. Cotterell's hut, having first removed all the property in it, to prevent needless destruction; and collecting the survey-party together, forced them by menaces to remove to the mouth of the river. Mr. Tuckett, the chief surveyor, who had now arrived, sent Mr. Cotterell to Nelson, for assistance. He arrived on the 12th June, and laid an information before Mr. Thompson, the Police Magistrate; who issued a warrant against Rauparaha and Rangiaia for burning the hut. Having been informed that the Natives were armed, and in great numbers, the Magistrate determined to attend the execution of the warrant himself, accompanied by an armed force; and expressed his opinion that such a demonstration would prevent bloodshed, and impress the Natives with the authority of the law. It is clear, from subsequent events, that no one anticipated any resistance. The men of the labouring class were not armed at Nelson, nor selected as fighting-men. Mr. Thompson was accompanied by Captain Wakefield, R. N., the Company's Agent at Nelson, Captain England, late of the Twelfth Regiment of Foot, Mr. Howard, the Company's Storekeeper, Mr. Richardson, the Crown Prosecutor, some other gentlemen, John Brooke, an interpreter, four constables, and twelve men. They sailed in the Government brig Victoria. On their way, they took up Mr. Tuckett and some ten men, who were returning in a large boat to Nelson.

They landed on Friday the 16th June; and went five miles up the river, partly marching, and partly in boats; the Storekeeper having served out muskets, bayonets, pistols, swords, and cutlasses. The party was now forty-nine in number. At night they slept in a wood; and having gone four miles further up the river, on the 17th they found the Natives or "Maories" posted on its left bank, and on the right bank of a deep unfordable rivulet, thirty feet wide, which flowed into the Wairau. There were eighty or ninety Native men, forty of whom were armed with muskets, besides women and children. They occupied about a quarter of an acre of cleared ground, with a dense thicket behind them. The British placed themselves on the right bank of the rivulet; and were formed into two separate bodies, under Capt. England and Mr. Howard; the men being ordered not to interfere until directed. Behind them was a hill, covered with fern and manuka, and sloping upwards, with several terraces. At the request of the Magistrate, the Natives placed a canoe across the rivulet, to serve for a bridge; and the Magistrate, some of the gentlemen, the interpreter, and the constables, crossed over, and entered into a parley. Mr. Thompson, Captain Wakefield, and Mr. Cotterell walked backwards and forwards for nearly half an hour with the Natives, apparently in a friendly manner. Mr. Thompson then showed his warrant, directed the constable to execute it on Rauparaha, and instructed Brooke to explain the meaning of it. Mr. Thompson also stated that he was "the Queen's representative"; that that (pointing to the warrant) was the "Queen's book"; that Rauparaha must go on board the brig with the constable; that it was for burning Mr. Cotterell's house, and had nothing to do with the land question. Rauparaha told them to sit down and talk, and not make a fight; and to wait till Mr. Spain and Mr. Clarke came, and hear what they would say. Certain "missionary Natives," or Natives converted to Christianity, were unarmed; and their chief, E. Pua, came forward with the New Testament in his hand, and entreated Mr. Thompson not to permit fighting. The warrant was presented to the chiefs two or three

times; and on each occasion about sixteen natives, who had been sitting, sprung upon their feet and levelled their muskets at the Europeans. Mr. Thompson then inquired of Rauparaha, whether he would come or not; to which he replied he would not; but that if Mr. Clarke or Mr. Spain was there, he would. Mr. Thompson then said, if he would not go, he would make him: Rauparaha still refusing, Mr. Thompson, pointing to the Europeans, said, "there is the armed force, and they shall fire upon you all (or upon you) if you won't go." Mr. Thompson, it appears, became "exasperated," and the discussion violent. Rangiaia called on him not to fire. "For God's sake, Thompson, mind what you are about!" shouted Mr. Richardson, from the other side. Mr. Thompson then called to the armed party to fix bayonets and advance; Captain Wakefield, placing the canoe across the stream for a bridge, gave the word, "Englishmen, forward." A few of them had entered the canoe, when a shot was fired, whether by accident or design is not clear; neither is it certain on which side, but there is reason to think it was on the side of the Europeans. Upon this the firing immediately became general on both sides, and several fell. When the firing commenced, Mr. Thompson, Captain Wakefield, and the rest of the party who had been in communication with the chiefs, recrossed the creek to join their own party. In doing so, they were met by some others retreating; which caused confusion, and several fell into the water. Three of the natives having fallen, the rest began to retreat; but the two chiefs, raising a war-cry, darted across the rivulet, followed by their warriors, in pursuit of the British.

Captain Wakefield now ordered the British to retreat up the hill, and form on the brow. The greater number, however, did not halt at all, but fled round the hill, and escaped. At each step in the ascent, Captain Wakefield attempted to rally the fugitives. Mr. Thompson cried—"For God's sake, men, come back; the Maories are coming upon us!" But, although an irregular firing was kept up, the Europeans continued their retreat. Captain Wakefield, finding it impossible to rally the men, ordered those who remained to lay down their arms and surrender. A white handkerchief was held up, and Brooke, the interpreter, called to the Maories—"Leave off, enough!" But after this, some shots were fired by those in retreat, who had reached the top of the hill, and were too far distant to know what was going on below. When signals of surrender had been made, one of two Maories also threw down their arms, and advanced with their arms stretched out in token of reconciliation. Rangiaia, who had just discovered that his wife had been shot by a chance ball, came up, crying "Rauparaha, remember your daughter." Rauparaha sat down, and Rangiaia, with his own hand, put to death the whole of the prisoners. "Pua, pua!" cried the wife of a chief from a distance, "save some of the chiefs (gentlemen), that you may say you saved some." But it was too late. Nineteen persons were killed on the British side. Of the Natives, about forty were engaged; four were killed, and five wounded.

Some of the prisoners found their way to the beach through the swamps, and were picked up by whale-boats the same night; others wandered into the mountains, and lost themselves for several days. The last of these reached Port Underwood on the 21st; having tasted no food but three turnips, which he picked up on the 20th. On the afternoon of the 17th, Mr. Tuckett and others who had escaped through the low grounds to the beach, set sail for Wellington to procure assistance, and arrived in the night. A deputation from the Bench of Magistrates returned in the brig, as soon as a violent South-easter would permit them to leave the harbour. On their arrival at Cloudy Bay, they found that Mr. Ironside, the Wesleyan Missionary, had proceeded with two boats' companies of whalers to inter the bodies; which they did on the ground where they fell; the Natives giving permission. Rauparaha and Rangiaia told Mr. Ironside that they had no intention to fight; that it was the wrath of the Europeans that made them fight; that the Europeans had fired upon them; and one or two of their number had fallen before they began to fight; and that it was not until the wife of Rangiaia was shot that "they began to seek for payment," revenge.—*London Spectator.*

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	s.	d.	s.	d.
Oats, per minot	1	0	1	3
Wheat, "	5	9	7	0
Barley, "	2	0	2	6
Pease, "	2	0	2	9
Lint Seed, "	4	0	5	0
Buckwheat, "	1	8	2	0
Turkeys, per couple	4	0	6	0
Fowls, "	2	6	3	9
Geese, "	3	4	5	6
Ducks, "	2	0	3	0
Chickens, "	1	0	2	0
Patridges, "	2	6	3	4
Eggs, fresh, per dozen	7	1	0	0
Butter—Dairy, per lb.	0	9	0	10
" Salt, "	0	6	0	6
Pork, per hund.	22	6	27	6
Beef, "	15	0	22	6
Flour, per cwt.	12	6	14	6
Beef, per lb. (1d. to 2d.) per qr.	0	2	0	5
Pork, "	0	3	0	5
Veal, per qr.	2	6	10	0
Mutton, "	1	6	4	0
Lamb, per qr.	4	0	5	6
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	3	1	6
Corn, "	2	0	2	6
Rye, "	2	6	3	0
Beans, "	4	6	6	8
Honey, per lb.	5	0	6	
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