

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

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

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POETRY.

TWILIGHT MUSINGS.

NO. 1.

A BROTHER'S MOTTO FOR THE TIME OF TROUBLE.

"Hitherto the Lord has helped us; let us both then give our fears to the winds, for brighter days yet await us."—*Letter from England.*

Give to the wind thy fears—

Nor ever be dismay'd:

Thy God!—He hears thy prayers—

Why shouldst thou be afraid?

Give to the wind thy fears—

Omnipotent, thy Friend!

Dash, dash away the pearly tear,

On Him, implicitly, depend.

Give to the wind thy fears—

With childlike confidence rely:

Is there a sigh he does not hear—

Deliv'rance may be nigh!

Give to the wind thy fears—

In sunshine, or in storm:

The darkened cloud, while it appears,

A "bow of promise" still may form.

Give to the wind thy fears—

The Eternal God is near:

In life or death a smile he wears—

And what hast thou to fear?

JUNIRS.

M'Gill Street, Montreal, 10th March, 1843.

THE wisest man may be wiser to-day than he was yesterday, and to-morrow, than he is to-day. Total freedom from change, would imply total freedom from error; but this is the prerogative of Omniscience alone.

Sensibility would be a good portress, if she had but one hand; with her right she opens the door to pleasure, but with her left to pain.

Pride, like the magnet, constantly points to one object, self; but unlike the magnet, it has no attractive pole, but at all points repels.

GENERAL LITERATURE.

RARELY has there been given to the Christian world a more interesting and valuable work than the Rev. John Williams' "Missionary Enterprises in the South Seas." It will be recollected that this deeply lamented Missionary was most cruelly butchered by the natives of Erromanga, one of the islands of the South Seas. The following account of the prevalence of Infanticide in those "dark places of the earth," previous to the introduction of the Gospel, will be read with interest. We intend, in future numbers, to continue our extracts from this excellent work:—

INFANTICIDE IN THE SOUTH SEA ISLANDS.

THIS practice did not prevail either at the Navigators or Harvey groups; but the extent to which it was carried at the Tahitian and Society Islands almost exceed credibility. Of this, however, I may enable the reader to form some estimate by selecting a few out of numberless circumstances which have come within my own knowledge. Generally, I may state that, in the last mentioned group, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently the visit of the Deputation, our respected friend, G. Bennet, Esq., was our guest for 3 or 4 months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs. W.'s direction; and after replying to Mr. Bennet's inquiries, I said, "I have no doubt but that each of these women have destroyed some of their children." Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, "Impossible! such motherly respectable women" could never have been guilty of so great an atrocity." "Well," I added, "we'll ask them." Addressing the first, I said to her, "Friend, how many children have you destroyed?" She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, "I have destroyed nine." The second, with eyes suffused with tears, said "I have destroyed seven;" and the third informed us that she had destroyed five. Thus three individuals, casually selected, had killed one-and-twenty children!—but I am happy to add, that these mothers were, at the time of this conversation, and continued to be so long as I knew them, consistent members of my church.

* It is a fact, which I have often observed, and one worthy of special notice, that the influence of religion is manifested, not only in the character, but even in the countenance, by changing the wild and vacant stare of the savage into the mild expressions of the Christian.

On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learnt to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and on entering her apartment she exclaimed, "O, servant of God! come and tell me what I must do." Perceiving that she was suffering great mental distress, I inquired the cause of it; when she replied, "I am about to die, I am about to die." "Well," I rejoined, "if it be so, what creates this agony of mind?" "Oh, my sins, my sins," she cried; "I am about to die." I then inquired what the particular sins were which greatly distressed her, when she exclaimed, "Oh my children, my murdered children! I am about to die, and I shall meet them all at the judgement-seat of Christ." Upon this I inquired how many children she had destroyed; and, to my astonishment, she replied, "I have destroyed sixteen! and now am about to die." As soon as my feelings would allow, I began to reason with her, and urged the consideration that she had done this when a heathen, and during "the times of ignorance which God winked at;" but this afforded her no consolation, she only exclaiming, "Oh, my children, my children!" I then directed her to "the faithful saying, which is worthy of all acceptance, that Christ Jesus came into the world to save sinners." This imparted a little comfort; and after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquilizing her troubled spirit; and she died, about eight days after my first interview, animated with the hope, "that her sins, though many, would all be forgiven her." And what, but the Gospel, could have brought such consolation? I believe that, without the grand truth of pardon by the blood of Christ, I might have reasoned with her from that time to the present in vain. But I forbear all comment; for if such facts fail to demonstrate the value of Missions, no observations of mine will do so.

Frequently have our feelings been most powerfully excited, at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of six hundred children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interests of the day, by preparing flags with such mottos as the following: "What a blessing the Gospel is!" "The Christians of England sent us the Gospel." "Had it not been for the Gospel, we should have been destroyed as soon

as we were born." On some texts of Scripture were inscribed: "Behold the Lamb of God, which taketh away the sins of the world," "Save the little children to come unto me," and other similar passages. Inevitable indeed must have been, who could have witnessed such a scene without the liveliest feelings of delight. After proceeding through the streets, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old king then took the chair. He had been worshipped as a god, and had led fierce warriors to the "battle and the fight," but he evidently felt that he had never occupied a station so delightful or honourable as that of presiding at the examination of the children of his people. There were placed in the centre of the chapel, and the parents occupied the outer seats. Each class was then called up and examined; and after this, individuals from the different classes were selected, and questioned by the missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, "What a mercy it is that we spared our dear girl!" Others, with saddened countenances, and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that all their children were destroyed. In the midst of our proceedings, a venerable chieftain, gray with age, arose, and with impassioned look and manner, exclaimed, "Let me speak; I must speak!" On obtaining permission, he thus proceeded, "Oh that I had known that the gospel was coming! oh that I had known that these blessings were in store for us, then I should have saved my children, and they would have been among this happy group, ^{speaking their precious words;} but, alas! I destroyed them all, I have not one left." Turning to the chairman, who was also a relative, he stretched out his arm and exclaimed, "You, my brother, saw me kill child after child, but you never seized this murderous hand, and said, 'Stay, brother, God is about to bless us; the Gospel of salvation is coming to our shores.'" Then he cursed the gods which they formerly worshipped, and added, "It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of *thirteen* children." After this he sat down, and in a flood of tears, gave vent to his agonized feelings.

This scene occurred in my own place of worship. I saw the man, and heard him utter those expressions. I shall leave the fact to speak for itself. Many other instances equally affecting might be added, but I shall content myself with mentioning but one more. This related to a chief woman, who had been united in marriage to a man of inferior rank; and it was the universal custom to destroy the children of such an union. The first babe was born and put to death. The father wished the second to be spared, but the mother, and the mother's relatives, demanded its destruction. The third was a fine girl. The father pleaded and entreated that it might be saved, for his bowels yearned over it; but the mother, and the mother's relatives, again carried their point, and the babe was doomed to die. One of the numerous modes of infanticide was, to put the babe in a hole covered with plank to keep the earth from pressing

it, and leave it there to perish. This method was adopted in the present instance. The father happened to be in the mountains at the time of the child's birth and interment; but, on his return, he hastened to the spot, opened the grave, and finding that the babe was not dead, he took her up, and gave her in charge to his brother and sister, by whom she was conveyed to the island of Aimeo, about seventy miles distant, where they trained her up. The husband died, without having informed his wife that their daughter was still alive. After Christianity was embraced, the mother was on one occasion bewailing most bitterly the destruction of her children; when a woman who happened to be present, and who was acquainted with the fact of the child's disinterment, astonished and overwhelmed her with the announcement, that her daughter had been saved, and was yet living at Aimeo. A short time after receiving this extraordinary intelligence, she sailed to Aimeo, and on reaching the shore, hurried with excited feelings to the house of her relatives, and as she approached it, beheld with wonder and delight a fine young girl standing in the door-way. At once she recognized her own image in the countenance of the child. It was her daughter. She clasped her to her bosom—but I must leave imagination to fill up the scene, as she exclaimed, "Rejoice with me, for this my daughter was dead and is alive again." The mother is gone to her rest, but her daughter is, at the present time, an active teacher in our schools, and a consistent member of a Christian church!

PRESENT STATE OF THE WALDENSES.

CONCLUDED.

Colonel Beckwith, a British soldier, and a truly pious Christian gentleman, has resided in these valleys since 1828 or 1829, and has spent his time, his strength, and his fortune, in behalf of the Vaudois; so that he has most justly earned for himself the title which these poor Protestants are proud to give him, "de Bienfaiteur des Vaudois." He has watched with indomitable perseverance the varied phases which, during that time, Popery has assumed towards them, and by his zeal and courage has been the instrument, under God, of averting or mitigating many evils which were prepared for them, as well as of bestowing upon them many lasting benefits, and his "work and labor of love" toward them entitles him to be known and highly esteemed in all the churches of Christ. Amongst other labors for the spiritual good of the Vaudois, Col. Beckwith began, some time ago, a Sabbath school, in the school house at La Tour, on Sabbath afternoons, and so great was the interest taken in it that it was filled to overflowing, both with young and old, and seemed to give promise of the most important results. But this raised anew the jealousy of the priests; and by dint of intrigues and incessant applications to high quarters, they induced Government *very lately* to send down a peremptory prohibition against that school, ordering it to be closed forthwith; an order which they were compelled to obey. This is a sad stroke for the poor people; and the interest which it had excited among them—let us hope also the good it had done—may be gathered from the freedom with which they express, even to strangers, their deep regret at its having been so abruptly put down. From this occurrence, which happened very recently, your readers will be able to judge for themselves, whether or not Popery is so greatly changed in its character as the false liberalism of the present day represents it to be. Another gratuitous and most malicious piece of persecution has also been enacted this summer on these simple unoffending people. In ascending the Val d'Angrogna to visit the Pradel Ter, where in early times their Barbes trained young men for the ministry, and where, still later, their heroes raised huge barricades across the valley, and nobly withstood the combined armies of France and Sardinia, the ancient church of Chabas was pointed out to me, in which Divine worship was formerly maintained—but which was shut up many years ago, by order of

Government, and allowed to fall to ruin, but which has lately been repaired. It is true that the edict of 1696 prohibits the erection of any new churches within their limits, (a most iniquitous law;) but as the church of Chabas existed as one of their places of worship before this edict was passed, and as there is but one clergyman for the extensive and thickly populated Val d'Angrogna, an application was made a year or two ago to Government by "The Table" of the Vaudois (a commission of their Synod) to have this church again opened for public worship, and a favourable answer was received. By subscriptions immediately raised among themselves, and friends interested in their welfare, a sufficient sum of money was raised for executing all necessary repairs; the church was put into proper order, and a day fixed for opening it last spring, when, through the Bishop of Pinerolo's influence, the Government suddenly withdrew its former permission, and the church has been shut up ever since, with little likelihood of permission being ever granted to open it; so that not only has the intended good been frustrated, but the money which these poor people with difficulty raised for this purpose has been absolutely thrown away.

The Protestant limits embrace the Val de Lucerna, with the small adjoining one of Ronca—the Val d'Angrogna, and the Val de Clusone, which have been long since overstocked, and are now actually groaning under the still increasing population—within these they have been shut up ever since the edict of 1653, prohibited their acquiring land beyond, and it has been all along the miserable policy of the priest-ridden Bourbon dynasty to keep them rigidly within their bounds. During Napoleon's occupation of Italy, he extended to the Vaudois the same privileges which their Popish countrymen enjoyed, and allowed them to acquire lands beyond their limits, of which permission they took immediate advantage. On the restoration of the Bourbons to the throne of Sardinia, one of the first acts of the late king was to revoke by edict this liberty, and to put the Vaudois on the same footing on which they had been before Napoleon's appearance among them; those who had acquired lands, however, were not driven out of them, the old king justifying himself by saying—It was not his fault that they had acquired the lands; but since they had them he would not turn them out. The present king, for a few years after his accession seemed friendly to the Vaudois, and during that time they still continued to acquire land without their limits; but "a change has now come over the spirit of his dream"—he has surrendered himself to the direction of the Jesuits in every thing (indeed it is openly said that he has become himself a Jesuit!) and last year an order was issued, ordering all who had thus acquired property to sell their lands forthwith, and to retire within the limits. "The Table" addressed a remonstrance to the king against this new act of tyranny, showing the incalculable evils that must result from it; and, in consequence, the persecution has been restricted for the present to those who have acquired property during the present reign—two years being the time allowed for the disposal of small, and four for large properties; and it now remains to be seen at the expiration of the two years whether these harsh measures will be prosecuted. None have as yet sold their lands, as they seem to entertain a vague hope the order will not be enforced; and were it not for priestly influence in the senate, they would probably be safe; but the priests rule everything in Sardinia, and the Waldenses have therefore every reason to fear.

These are by no means the *only*, though they are among the *most recent*, instances of the systematic persecution carried on by the priests against our fellow Protestants in the valleys of the Alps. They are enough, however, to give a fair specimen of Popery in the 19th century, where it has the power; and more might be tedious to your readers. It may be right to add that Colonel Beckwith described the system of daily, nay, hourly, *espionage*, and the petty harassments carried on by the priests and their tools, as disgusting in the extreme, and fitted to keep them in constant suspense, not knowing what may occur, and concluded by expressing an earnest wish that the whole race of Puseyites could be transferred for a short time to the valleys, to witness the operations of Popery there, as he was convinced nothing would more effectually cure

† This chief was an arjoi of the highest rank, and the laws of his class required the destruction of all his children. In this infamous society there were a variety of orders, not unlike those which exist among the Freemasons.

them of their leanings towards it than to find out that, wherever it has the power, it still retains unchanged its character, as the persecutor of the saints of the Most High.

In the time of Cromwell, and even at a later period, Britain nobly distinguished herself by the zealous care with which she watched over the interests of the Waldenses; and her ambassadors have often remonstrated with effect against the cruelty of their own Sovereign; but at no time of their history, for the last hundred and fifty years, is the spirited interference of Britain with the Sardinian Government more called for in their behalf than at present; and as Britain has again placed the Bourbon dynasty upon the throne, her remonstrances ought to carry weight with them. At present the Prussian ambassador is the warmest friend they have at Court; while the British ambassador, through perhaps as friendly towards them at heart, remains neutral, and pleads as his excuse, when urged to come forward more prominently in their behalf, that he has no instruction on the subject from his Court! If the Protestants were allowed full liberty of conscience, and were permitted to increase their places of worship when necessary, and were freed from any interference on behalf of their religion; and if, in fine, all Papists now possessing lands within the Protestant limits were withdrawn, the Waldenses would, I am convinced, never complain of their narrow territories or their civil disabilities. But when they are compelled to sell, at an immense sacrifice, lands which they have lawfully acquired, and the Papists are still permitted to retain property in the overpopulated valleys, which ought to be divided among the Protestants—nay, when they are encouraged to buy up more, with the avowed intention of exterminating the heretics—when they are compelled to cease from honest labour on all saints' days, in honour of the Papists—and when they are not allowed to build, even at their own expense, the churches which their increasing population requires—surely it is high time that the Protestant nations of Europe were again informing the King of Sardinia, that the Vaudois are their brethren in the bonds of the Gospel, possessors of a like faith, and that they will not permit them to be thus persecuted and trampled under foot. One might have supposed that the Royal Family of Sardinia had learned a useful lesson by what they came through—but though a severe saying, it is unhappily a true one with regard to them, that "the Daubions never learned anything, and never forgot anything."

This letter is already too long, and I must reserve the rest of my remarks, for another, which, God willing, I will send you by next mail.

I remain, very truly yours,
R. W. STEWART.

Malta, Nov. 26, 1843.

THE TRAVELLER.

BAMBOROUGH CASTLE IN NORTHUMBRIA.

As I love to speak well of a poor man, so do I love also to speak in praise of a rich one, when I have the opportunity. Whether the object of my praise be clad in lawn or linsey, is of no consequence whatever. One word, then, of the Bishop of Bamboorough Castle.

Lord Crewe, Bishop of Durham, to whom Bamboorough Castle belonged, has been slumbering in the house appointed for all living, more than a hundred years; and all that I know of him is this, that he was the founder of a noble charity at Bamboorough Castle for the succour of shipwrecked seamen, the education of children, the healing of the sick, and the relief of the poor.

At Bamboorough Castle are kept blocks and tackle, wares, cables, anchors, mooring chains, kedges, pumps, and other articles for the use of stranded vessels, and there are also storehouses for such goods as may be saved. Rooms are kept neatly furnished for the accommodation of shipwrecked seamen; and, in order that vessels in distress may be seen, two men patrol the coast, for eight miles day and night in stormy weather. When a fog comes on, a bell is rung at the Castle at intervals, and every quarter of an hour a gun is fired as a warning to seamen, and a guide to fishermen in making for the land.

Within the Castle-yard are granaries to store corn; this corn is ground into flour at a mill stand-

ing on the cliff, and the poor have it at the cost price: they have groceries, too, on the same terms. At the Castle is a dispensary to supply the poor with medicine, free of all cost, and a surgeon is paid to attend to the ailments of the afflicted. Lastly, there is a library for the use of all within ten miles of the place; twenty girls are boarded, clothed, lodged, and educated, until they are old enough to go to service, and schools are established for the remaining children of the poor.

Now, is not this a noble charity? Tell me not that the see of Durham is the richest of all sees, and that the Bishop of Bamboorough could well afford to do all that he did while he was alive, and all that was done by his desire after his decease. I know it well; but I know also that we all have power to be charitable to the bodies and souls of our fellow-beings, and I am afraid that we are much more given to call in question the kindly deed of others, than we are to imitate them according to our ability. Is there no such a thing, think you, as setting up a Bamboorough Castle of our own, on a small scale? Remember the two mites of the poor widow cast into the treasury. It is not the amount, but the motive. Do we do what we can? I know not how you feel after what I have told you of the noble charity above recorded, but for myself, though its founder, as I told you, has been slumbering in the grave for more than a century, I feel a kindly spirit gathering round my heart, and a sincere and cordial respect for the memory of the Bishop of Bamboorough Castle.—From *old Humphrey's Thoughts for the Thoughtful*.

LAODICEA AND PHILADELPHIA.

Mr. Riggs of the Smyrna mission, lately made a tour for distributing books and preaching in Asia Minor, during which he visited most of the Seven Churches addressed in the Apocalypse. He writes—

"We visited the ruins of Laodicea and Hierapolis. These spots, so interesting to the Christian, are now utterly desolate. The threatening expressed in Revelation iii. 16, has been fulfilled, and Laodicea is but a name. In the midst of one of the finest plains of Asia Minor, it is entirely without inhabitants. Sardis, in like manner, whose church had a name to live, but was dead, is now an utter desolation. Its soil is turned up by the plough, with rank weeds; while in Philadelphia, since the day when our Savior commended those who had then kept the word of his patience, there has never ceased to be a nominally Christian church. Oh that the spirit of those ancient disciples might be shed abundantly on their degenerate descendants and successors."

What is here stated respecting Laodicea is strikingly manifest in respect to the cities and places most renowned in ancient pagan history. What utter desolation reigns around the sites of Nineveh, Babylon, and Egyptian Thebes; over the plains where were celebrated the Isthmian, Nemean, and Olympic games in Greece; and over other places where were the most famous temples of Jupiter, Apollo, and Venus. *Them that will honor me I will honor, and they that despise me shall be lightly esteemed.*

RELIGIOUS LITERATURE.

A WHOLE FAMILY IN HEAVEN.

LET us look forward to the future world, and contemplate the possibility that a family should be united in heaven. It is possible that there should be such an eternal union. It is not necessary that religion should make an eternal separation. There is nothing in the nature of Christianity that naturally and necessarily demands this. There is no such adaptation of the gospel to one member or portion of a family only as to make such a result inevitable; there is no restriction of the offer of salvation to the father, the mother, or to one of the children of a family; there is no limitation of the efficacy of the atonement which makes it impossible that the blood which saves one should save all; there is no such circumscribing of the power of the Holy Spirit that he can renew and sanctify only a portion of the family group. The blood which has been sprinkled on one heart may cleanse all; the same Spirit that has renewed and sanctified the father or mother is able to renew and sanctify each child; and the grace of the gospel which prepared that loved and lovely sister who has been taken from you to walk by the side of the river of life in white raiment, can prepare you

also to join with her, and walk arm in arm on those shady banks. Look upward to yonder heavens. See there your smiling babe! It stretches out its hands and invites you. "Come, father, mother," is its sweet sound, "come and take the water of life." May not that same grace of the gospel which has raised that child to heaven, save you also?

Why should it not be? A whole family united in religion—what a spectacle of beauty on earth! A family lying side by side in their graves, to be united again in the same blessed resurrection, what a spectacle for angels to look down upon with interest! A whole family united in heaven—who can describe their everlasting joy! Not one is absent. Not father, nor mother, nor son, nor daughter, are away. In the world below they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory that shall be everlasting. There is to be hereafter no separation in that family. No one is to lie down on a bed of pain. No one is to wander away into temptation. No one is to sink into the arms of death. Never in heaven is that family to move along in the slow procession, clad in habiliments of woe, to consign one of its members to the tomb. For no member of the family is the soil of heaven ever to open its bosom to furnish a grave. God grant of his infinite mercy that every family in this assembly may thus be united in religion in all the joys and sorrows of this life: united when they lie down in the grave in the hope of the same resurrection; and united on the banks of the river of life, to drink of the streams of salvation for ever! Amen.—Sermon by the Rev. A. Barnes.

YOUTH'S DEPARTMENT.

JUVENILE MISSIONARY EFFORTS.

[WE hear with much pleasure that exertions are now being made in some of the churches in Montreal, to organise Juvenile Missionary Associations, specially to send the Gospel to the heathen world. In order to encourage those excellent men who are engaged in this effort, as well as to stir up our youthful readers to unite heartily in so glorious a cause, we have extracted the following from the *Day-spring* for March.—Ed.]

JUVENILE MISSIONARY EFFORTS. In the year 1842, the English Wesleyan Missionary Society, being then heavily oppressed with debt, among other calls for aid, addressed one to the children and youth of their congregations. It was estimated that there were at least sixty thousand children and young persons connected with those who occupied seats in the Wesleyan chapels in Great Britain, each of whom might contribute themselves, or obtain from others, one penny a month, or a shilling in a year; which would amount to three thousand pounds. Addresses to parents and children on this subject were issued. Small cards, on which the subscriptions obtained might be entered, were furnished to the children in all parts of the kingdom. They engaged with spirit in the work; and at the close of the year when the collections were brought in, they were found to exceed four thousand pounds, or about nineteen thousand dollars.

The English Wesleyans sent forth their cards and addresses in the year 1842, asking for similar collections, the results of which have not yet reached this country. The following is a part of their address to children and young persons:—

Sufferings of Heathen Children.—"You have heard or read of the deplorable ignorance, idleness, depravity, and wretchedness, which prevail in heathen countries, and among countless millions of mankind, where the blessed Bible is unknown, and the glorious gospel of Christ has never been proclaimed. There are 'dark places of the earth' innumerable, which are 'the habitations of cruelty,' and of every kind of crime. Children and young persons are, in every heathen land, among the greatest sufferers from the blind idolatry and ferocious superstitions which surround them. Not only are they trained up without the knowledge of God and of true religion, but their earthly comfort, and, in many cases, their lives are annually sacrificed, to a frightful extent. 'Destruction and misery are in their ways; and the way of peace they have not known.' Read the following instances, which are only specimens of many others.

"In India, many heathen mothers murder their infants as soon as they are born. Some murder only the girls, and save the boys. Sometimes, when the children have grown a little older, their fathers drown them in the Ganges, which is considered to be a holy river, and which many worship as a god! Some are taken to an island beset with tigers, and there left to be devoured. Some are thrown to alligators and crocodiles. In these ways, year after year, many thousands are murdered.

"In China, it is said, the murder of infants prevails to a dreadful extent. In some places these poor babes are put into baskets, and hung up in trees, where they are starved to death, or devoured by birds of prey.

"In some of the South Sea Islands, it appears more children have been destroyed, than have been suffered to live."

"Yes!—the gospel, faithfully and perseveringly preached, is the great and only sovereign cure for these, and for many other evils which afflict the human race. It has banished such abominations from our own dear country, where, in former times, similar idolatries and cruelties awfully prevailed. Send it to heathen lands, and there—as it has already done, in a considerable degree, both in Britain and in other lands—it will sooner or later, by the blessing of God, realize the description of its effects which is given in the song of the blessed angels at our Saviour's birth, 'Glory to God in the highest;—on earth peace, good-will to men.' Myriads of lives will be snatched from the jaws of death; and, what is better still, multitudes of souls, immortal as your own, will be saved from sin and hell, and taught the way to Christ and heaven."

RELIGIOUS INTELLIGENCE.

GREAT AWAKENING AT THE SANDWICH ISLANDS.

The Lord is still at work among the Islands of the Sea; the heathen rage, and the people, the papal people, imagine vain things, but the Lord will carry out his purposes of mercy and bring the world to his feet. The Rev. J. D. Paris, a very judicious and devoted missionary, writes from *Hawaii* Aug. 1, 1842.

"During the last three months a great change has taken place among this people. The Papists have entered the field with all the forces they can to convert or exterminate every Protestant on this end of *Hawaii*. For a time, with their parade and noise, ransacking every part of the field, and establishing their teachers and sub-preachers in every village, vast numbers were drawn after them; and we feared that multitudes might be given up to believe a lie and be lost. But God, who is rich in mercy, and oftentimes destroys the counsel of the wicked, was lifting up a standard against the *Beast* and his image: the still small voice of his Spirit was at work among the people, leading them to inquire with earnestness after the way of life. This spirit of inquiry has gradually increased and spread abroad, until there is now a general awakening throughout the whole field.

"Vast numbers come to us every week, and some every day, with the anxious and solemn inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting with the inquirers, endeavoring to lead them to the 'Lamb of God, who taketh away the sins of the world!'"

"At other times I am three or four days in the week, from morning until evening, examining those who wish to be admitted to the church. This is a solemn and trying business, especially to one who has not a perfect command of the language; but there is no way to avoid it consistent with duty. Many of the candidates appear very well, and give as good evidence of a change of heart as we could ask. Some cases of conviction and conversion are very striking; but there are others less decided.

"It is exceedingly interesting and affecting to see these poor creatures come some thirty, forty, and even fifty miles; the aged and the young; the blind, the sick, and the lame, all enquiring after the way of salvation. The great desire seems to be to know, love, and serve Christ. When I ask them to give me an account of their views and feelings, or ask them what they desire; the answer in most cases is—(makemake

* For details of this inhuman practice, see first page.

an Jesus Christo)—I desire Jesus Christ, or I desire to come to Jesus Christ.

"At our last communion we admitted to the church about two hundred persons on examination, and we have now pronounced upwards of two hundred and fifty to be received at some future time. The work of grace still continues, and is silent and progressive. It is evident by the Spirit of Almighty God moving upon the hearts of this heathen people, and subduing them to himself. 'Tis the work of God, and not ours; to his great name be all the glory! In the meantime the novelty of popery has worn off, and its attractions are lost, so that they are at a stand, or rather many of their converts are among the anxious."

CHRISTIAN UNION.—Very gratifying indications of union are beginning to present themselves on the part of the various evangelical denominations in Scotland. We noticed lately, in the *Witness*, that Dr. John Brown, well known as a leading Dissenting minister, who took an active part a few years since against the principles of Ecclesiastical Establishments, had preached in the pulpit of Dr. Caullish, of St. George's; and we perceive, in a late number of the same paper, that a course of lectures on Christian Union has been commenced in Edinburgh; while, in the lists of those who have agreed to take part in the arrangement, we observe the names of the principal ministers in the Established, Secession, Independent, and Methodist churches.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, APRIL 6, 1843.

IMPORTANCE OF DECISION OF CHARACTER.

—In every Christian congregation there are two classes of character, Believers and Unbelievers. By the latter class we do not mean sceptics and infidels, who deny the truth of revelation, scoff at religion, and set their Maker at defiance; but we mean those whose historical belief of the Scriptures, whose speculative faith (if it may be so termed) leads to no practical and saving result. So far as they are concerned, the great truths of our holy religion make no deeper impression than would be produced by a perusal of Rollin's *Ancient History*, or the *Khoran* of Mohammed. Such persons having never felt the force of Divine truth, their faith is a mere negation—practically, it is no faith at all.

We admire those public teachers of religion, who earnestly press this fact on the attention of their hearers, and urge them either to be on the Lord's side, or professedly the servants of sin.

Vast numbers attend on a Christian ministry for years, and in the end are unable to determine whether they will comply with the requirements of the Gospel or not; forgetting that their indecision is virtually a decision in the negative—while, at the same time, the enemy of men is soothing them with the too often delusive hope, that at some indefinite time they will begin to think more seriously on these matters, and in the end all will be well.

Persons such as these may be blameless in their external deportment, and, in fulfilling most of the relative duties of life, may be exemplary;—one thing only they lack, but that is the *one thing needful*.

Want of feeling, or inability to comply with the requirements of the Gospel, cannot be made a satisfactory plea why *repentance* towards God and faith in our Lord Jesus Christ are not exercised. This we are positively commanded to do; hence our ability is implied, and it is manifestly as much our duty to obey these as any command in the decalogue. See Acts xvii. 30, and 1 John iii. 23.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve."—Joshua xxiv. 15.

THE SUPINENESS OF CHRISTIANS IN REFERENCE

TO POPERY.—It is oppressive to the very soul, to observe Christians of all denominations, supine, languid, and indifferent, in the cause of Christ. Talk to them of gold—who so anxious, who so energetic; talk to them of science—who so delighted, who so active; talk to them of domestic enjoyments—it would be *criminal* (say they) to neglect them. But, while we would by no means urge to the neglect of one or all of these, it is really awful to see Christians of every name, careless and indifferent to the spread of the Gospel of their Saviour. Oh, Christian professor, talk not of your self denial, your prayers, your activity, your unwearied labours. Where are they? We see them not, the world does not behold them, and you yourselves would be perfectly ashamed of them did you see them in their true character, and mixed with selfish motives.

Popery, the enemy of the Saviour, the patron of the Virgin Mary, the "mystery of iniquity," is making rapid strides; but you heed it not—you care not for its triumphs. Ah, see to it that the curse does not overwhelm you—"Curse ye meroz, curse ye bitterly the inhabitants thereof, because they come not up to the help the Lord against the mighty."

SABBATH SCHOOL TEACHERS.—The pious Sabbath School Teacher, labouring from Sabbath to Sabbath, is unwearied in his efforts for the cause of the Saviour. This really useful band of efficient agents in the Redeemer's cause, are too often neglected or coldly treated by those to whom they have a right to look for sympathy and encouragement. But their reward is in heaven, and God their Father will own them in that day, when they that turn many to righteousness shall shine as the stars for ever and ever. Oh, my esteemed friends, you who toil, agonize, labor, pant to be useful—labor still with earnest prayer, much faith, and your work shall, at length, be crowned with abundant success.

YOUNG MEN'S ASSOCIATIONS.—We beg to call the attention of our readers to two useful societies in this city, specially for the improvement of young men. That in St. Maurice street is intended more particularly for members of the church connected with the Congregational body of Christians; the other is open to all denominations, certainly *by far* the most suitable.

We would remind our friends, the young men of these societies, that to them is committed a great, an awful trust; and we would hope they will be prepared to use every effort, every power of body and of mind, for the promotion of the moral and spiritual welfare of each other.

Be not high-minded, young men, but remember that humility is the very essence of all true and vital religion. The act of speaking before others is too apt to engender pride, arrogance and self-sufficiency; but we hope better things of our dear Christian friends, through we thus write. We wish both societies an enlarged success.

SIR CHARLES METCALFE.—We have devoted a considerable space in our present number to details respecting the character and history of the present Governor General of Canada, (whose arrival is just announced (which cannot fail to prove highly interesting to our readers. The Address of the London Missionary Society in Jamaica, presented to His Excellency on his departure from the West Indies, with his answer thereto, will be read with much pleasure—as furnishing satisfactory evidence of his decidedly religious character, exemplified in a liberal and friendly feeling towards Christians of different denominations.

ON POPYRY.

NO. I.

"Fly abroad, thou mighty Gospel:
War and conquer—never cease!"—AXON.

We shall extract from time to time papers and memorandums, anecdotes and observations, bearing upon the topics of the Romish Church, and other prevailing systems of error. And we shall number them, in order that our readers may refer to them more readily, and that a just impression may be given of what Popery is now in the year 1843, and what it was, and what it ever must be, while its infallibility has been claimed and is claimed by fallible, frail, and changeable priests. We do not by any means underrate the moral worth of many of the dignitaries of that church, but we pity and deplore their weakness, folly and credulity. "Overturn, overturn, overturn," mighty Saviour, every species of superstition, crime and infidelity, and let darkness and sin and sorrow for ever flee away at the brightness of thy glory, and the effulgence of thy beams.

FACTS AND ANECDOTES.

SOMETHING CURIOUS.—A most singular circumstance is related by one of our Agents, (Canada Missionary Society) namely: the formation by the Jesuits at St. Elizabeth (the place where the discussion was held) of an association of young people, for the better observance of the Sabbath. And the way this is done, is to assemble all the young people, the young men one Sabbath, and the young females the next, at the Priest's house, to dance and amuse themselves.

WHAT THE BIBLE CAN DO.—A man who died about eight years since, near St. Therese, had got possession of a Bible, which the Priest took from him at last. This made him almost distracted, but it did not succeed in bringing him back to the Church of Rome. He put up a cross in his field, and used to go there to pray to God. When he died, he said to his family, "I suppose the Priest will not bury me in the church-yard, but I don't care where I am laid. I know that Jesus Christ has pardoned my sins, and I do not need the Priest to help me to die."

VALUE OF A BIBLE.—A very interesting farmer lives here, who seems to be earnestly desirous of spiritual knowledge. He went with Mr. Yessot to the priest, to ask him to sell him a bible, offering a large sum for one, and even declaring that he would part with one of his farms, rather than want the bible, his soul being worth far more. After the discussion at St. Elizabeth, he bought a large Family Bible.

TAKING CARE OF A TESTAMENT.—Eight years ago, a man became estranged from the Church of Rome, occasioned by the reading of a Testament, which his father had in the family for a long time before. When our Agent first called, he found them in possession of this Testament. It had been much used; and in order to preserve it, they had sewed the leaves together, but not being familiar with the order of the books, they had misplaced them; so that a part of the Revelation was found sewed up in the Gospels, and the Gospels in the Epistles. This man has been recently at St. Therese, and given a pressing invitation to Mr. Tanner to go and see him. His wife sometimes goes to Mass; but often he will say to her, "Sit down and read to me the Testament, instead of going to Mass; you will get more good from it."

SUPERSTITIOUS BELIEF.—Many of the Canadians believe the Pope finds a letter from heaven every morning, under his pillow; and, about St. Elizabeth, where Mr. Telmont, the chief Jesuit, laboured, many believe that the letter always contains a few words for him.

A young Canadian told me, with every appearance of perfect sincerity, that every time they build a church, they find it necessary to raise the devil, in case that any of the stones in the wall should belong to him. On occasion of building the church at Vaudreuil, they could not come to any arrangement, as there were some stones which the devil would not give up, and the result was, that his Satanic Majesty pulled them out of the wall and carried them off. On my expressing a doubt, he said that the holes in the wall were yet to be seen; "and do you think, said he, that they

would spoil a fine church like that, on purpose to deceive us." I am, dear sir, yours sincerely.

Conversing with a Canadian who is enlightened as to the errors of the Church of Rome, he said that lately, he had been talking with a man about the belief that many had in the *loup-garou*, or beast with a long tail. The man said, that one night not long before, he had dreamed that he had a harness about his shoulders, and was running about, and that when he awoke, he was much agitated, that he was not certain whether or not his running the *loup-garou* was a reality or only a dream. The man seemed fully to believe in the fact of there being such things as people being changed into this monster, if they neglected the sacraments.—[Sacraments, indeed! seven is a very convenient number to cover the designs and absurdities of a corrupt priesthood.—ED. MIR.]

EASY WAY TO GET OUT OF PURGATORY.—On the top of the Belœil mountain a cross was erected last year, eighty feet high, which, being covered with tin, may be seen from a great distance. The people are told, that if they look to the cross, and repeat certain prayers, they will obtain three hundred days indulgence; that is, such a number of days will be deducted from the term which they have to spend in purgatory. Pilgrimages are beginning to be made to this cross. Not far from the foot of the mountain, is a Convent of Jesuits.

Our friends are, perhaps, not aware that a special day is set apart weekly, in France and other countries, for the conversion of England to the Roman Catholic faith.

"THE SAVIOUR'S BRIGHT EXAMPLE."—By reference to our advertising columns, our readers will perceive that our respected friend, the author of the excellent articles which have appeared in our paper, under the above title, intends publishing the entire work in four numbers, or parts, of 48 pages 8vo. each, the first of which will appear in June next. The readers of the MIRROR especially, who have had an opportunity of acquainting themselves with the author's interesting style, from a perusal of those numbers which we have published, will doubtless avail themselves of this opportunity to secure the entire work, in a more portable form.

The price is only 1s. 3d. per number. Subscriptions will be received at this office. Our friends will do well to make an early application, as but a limited number, we believe, will be published.

TEMPERANCE IN IRELAND.—Father Matthew writes to Mr. Delavan as follows:—"Teetotalism was never more triumphant in Ireland than at the present moment. We number over five millions two hundred thousand. All opposition has in a manner ceased; and should you again visit Ireland, you would be exceedingly gratified. It is the work of God. You have truly said that you did not labor alone. The Lord was with you; even as He has in mercy given wonderful increase to the grain of mustard seed planted in Ireland."

The following further information is communicated by late English newspapers:—"The higher classes are rapidly following the lower in Ireland, in signing the pledge of total abstinence. In Meath 76 priests had joined the ranks of teetotalism. Sir Richard Musgrave, one of the most amiable men in Ireland, has taken the pledge, in the presence of thousands. The Earl of Erne had taken it during the cattle-show at Cork. In Dublin, more than 500 ladies, headed by the Countess of Clanrickarde, have joined the ranks."

BRIEF NOTICES OF NEW WORKS.

Charles Willmer's American News Letter.—We cordially recommend this useful publication to our readers. There is found in its columns the most accurate and extensive information relative to every branch of commerce, including the arrival and sailing of American shipping at and from all the British ports. To the merchant it will be of real service, and to the tradesman and mechanic, of much use.

The British American Cultivator—March, 16 pp. 1to.—There is a fund of instructive matter in this number, worthy the attention of our readers. A little more care in the original articles would enhance its value.

The New World—Reprint of Blackwood's Magazine for January and February—Gorbell's British and American Agency Office, M'Gill Street. Price 1s. 6d. each.

These are complete reprints of that excellent publication issued in Edinburgh, Scotland. For little more than an English shilling, a copy of this well written work may be had monthly.

ORIGINAL COMMUNICATIONS.

Written for the Christian Mirror.

MEMOIR OF SIR CHARLES METCALFE,
THE NEW GOVERNOR GENERAL OF CANADA.

CONCLUDED.

Sir Charles Metcalfe's career has been one of uninterrupted success in all the public objects that he has undertaken, often under circumstances of no ordinary difficulty. When he was first appointed Resident at Delhi, the great tract of country placed under his immediate and single jurisdiction in every branch of administration, had been without a government for many years. There had been no law but that of the strong hand, the people were all armed to the teeth, the open country was deserted, and the whole population was collected in fortified towns and villages. In the course of a few years his just and firm administration changed the whole aspect of affairs. With a single exception, and that a most honourable one, his discharge of the many high and arduous duties successively committed to him, has received the unqualified approbation of the authorities under whom he served. Whilst Resident at Hyderabad, he showed great firmness, and incurred extreme obloquy in opposing the wishes of the Marquis of Hastings in respect to a wealthy banking firm in that city, which had contracted large loans at extravagant rates of interest, for the Sovereign of that State, and had, in fact, virtually usurped the Government from his feeble hands. Sir Charles Metcalfe resolutely put down this money-lending domination, and rescued the fine provinces of Hyderabad from the claws of the bankers' delegates, to whom the revenues had been mortgaged, and who collected them with more than the avidity of farmer-general. It has been mentioned that on one occasion only he incurred the displeasure of his superiors, and that his conduct in that instance reflected honor on him. During his tenure of the office of Governor-General of India, he passed a law emancipating the press from all restrictions of censorship or otherwise, and rendering it as free as the press in this country. His conduct in this respect (the safety and wisdom of which has been abundantly borne out by the result) drew down upon him the deep displeasure of the Court of Directors, and of the Board of Control. This displeasure was expressed; and it was understood that it was in consequence of his conduct in this particular that another person was appointed Governor of Madras. Sir Charles, with his wonted promptitude of action, and decision of character, wrote to the Court of Directors, inquiring whether he had lost their confidence, as it did not comport with his notions of the respect due to himself to continue, if that were the case, in a service where his usefulness must, necessarily, be much diminished by the want of the countenance of his employers. He received an equivocal answer, such as men write who do not know their own minds; and immediately resigned. The East India Company have never regretted their conduct in this instance but once—from the moment that they lost the services of Sir Charles Metcalfe, and became sensible, when too late, of their great value.

Of those services the Whig Government availed itself, when it was not allowed to destroy the representative constitution of Jamaica. Sir Charles Metcalfe's administration of the Government of Jamaica is admitted on all hands to have been a masterpiece of statesmanship. He had to deal with a war of races brought about by previous mismanagement. When he left the country, its whole colored population knelt to bless him; and the mail just arrived tells us, that the White Legislature has voted 3,000*l.* for erecting a statue to his honour. The difficulties were immense—the success complete. He moulded the elements of strife and disaffection into universal peace; and this not by the vulgar method of crushing a people or suspending the laws, but by dint of justice. His acceptance of the Government of Canada must be deemed a favour conferred on Lord Stanley and Sir Robert Peel.

The British Empire has an influence genial and benevolent over the destinies of millions of human beings. Sir Charles Metcalfe will, therefore, do well to consider his immense responsibility as Governor of the Canadas; and we would

most respectfully and earnestly beg of him to weigh well his peculiar position. Here is a press that is watching his every movement—a press that can by no means be depended on as to the solidity of its judgment, or the stability of its character; and we warn him by no means to be guided and ruled by its bullying style, or its crafty suggestions. We do not, by any means, speak of all the press in Montreal: some are well worthy the highest credit, and consequently have our unqualified commendation.

Let Sir Charles Metcalfe be influenced, therefore, by a sound judgment. Let him ask for "wisdom from above," and let him be prepared to forego every motive but that of real patriotism and real benevolence. He has much to do, but he has gigantic intellect—firmness of purpose, nobility of mind, and motives sterling and honest. We commit him to the prayers, the sympathies and the affection of Christians of all denominations.

We trust that the religious community will address the Governor, and urge him to a consistent, judicious and enlightened policy, and that he will be influenced by the good and the great in the line of duty he sees it necessary to adopt. We desire for Sir Charles Metcalfe the best of Heaven's choice favors, calming and blessing his mental energies—thus securing for him a popularity larger than he can possibly anticipate, clothing and blessing him with virtues and excellencies that will smooth his path through life, and shed a halo of glory around his declining years.

Never was there a period so unutterably important as the one in which we live. Public men and their principles are now brought to the test—their pretensions are tried by the touchstone of truth. Years gone by, corruption and selfishness and arrogance had full sway, and petty tyrants ruled uncontrolled and uncontrollable. But now, public characters come beneath the "censor" of the press, and though that press is often more corrupted than the men whose characters it assails, yet at this period its reign will not a little tend to keep public men in their right position and their proper station.

We certainly do expect large things from Sir Charles Metcalfe: In our judgment many things will be widely altered in reference to this Colony, and that which is based on sterling principles, and a broad foundation, will remain secure and unmoved. Sir Charles Metcalfe will, we think, be uninfluenced by the petty remarks of a foolish, and in some cases an ignorant press, and he will listen to advisers ready to give him the most wholesome and the most judicious counsel. We implore him to act with decision, firmness, and a real regard to the welfare of all in this Colony, from the highest to the lowest. That there is a great work to do, must be evident; that there are various parties to please, must also be apparent; that he will displease some, is sure to be the case; but that he will act with impartiality, justice and integrity, is, in our judgment, quite certain.

Young men! you look, too, for great things from Sir Charles Metcalfe. You and your children will experience the beneficial influence if the principles of his Government. We beseech you to rally round him—support him by your prayers, your good wishes, your utmost influence, yes, and your pen, if it be possible,—that immorality, crime, infidelity, and ignorance, may die away in the glory of truth, and in the brightness of upright and correct principles.

Long may Sir Charles Metcalfe live a blessing, an increasing blessing, to this Colony—live

in the affection of a loyal, devoted, and attached people—and at some far distant period, may he descend into the grave with the regret of all, and the glowing remembrance of the aged and the young—the fathers and their children!

THE HOME MISSIONARY.

(A SERIES OF TRACTS FOR VILLAGERS.)

"How shall we escape if we neglect so great salvation?"—HEB. ii. 3.

PART I.

"O Christians! to their rescue fly,
Preach Jesus to them ere they die."

STURROSE, my dear friends, an angel from heaven were to descend to earth, and to visit place after place, city after city, and town after town; after numerous enquiries, he would, perhaps, turn aside and see a church-yard. I think I hear him enquiring, "What place do you call this?" The answer is, "This is our burial ground." With wonder and surprise, he would reply, "I do not understand you,"—and he would probably ask for a further explanation—and the reply would be, "This is where we bury our DEAD." "Dead—dead—dead! what do you mean?" he would say. Sarcely forbearing anger, the individual would again reply, "Surely you cannot be so ignorant as not to know that on earth men die, and that the soul and the body are separated." Ah, methinks I see the agitation of the angel's looks, the amazement depicted in his countenance, and the deep withering agony of his soul—and perhaps he wishes, when it is too late, that he had remained in yonder bright and glorious world, where death and sorrow and pain and sin are never known. Surely the thought that he was to die, would lead him often to think of preparation for it; "Ah," he would say, "I am to die—I am to die—and therefore I must be prepared for death."

Yet, there are millions of individuals, and some, perhaps, amongst you, who never for one moment heed this awful subject. May I venture to press upon you, with unusual earnestness, this "great salvation."

1. It is pre-eminently great, because it was purchased by a "great price."
2. Because it satisfies a broken law.
3. Because it calms and pacifies an unhappy conscience.
4. Because it transforms a low and grovelling disposition to that which is holy and divine.
5. Because it changes the hearts of millions, of all colours, climes, sexes and ages.
6. Because it exalts all whom it saves to honour, glory and immortality.

My dear friends, in closing this the first of a series of articles on this solemn and awfully interesting topic, allow me, with the utmost fidelity, and fearlessness of the face of any man, to ask you, in the sight of a holy and a heart-searching God—in the sight and within the reach of the "still small voice" of your consciences—which way are you going? Where, where do I hear you say? To hell—to hell?

Yes, if you are strangers to God—if you are living in the neglect of the great salvation. *And are you indeed walking in the road to hell?* On every licentious passion, on every improper temper, on every questionable action, on every foolish thought, of every man, woman and child, is written in living fire, "the way to hell!" Pursue it if you please, but I do not, by any means, congratulate you on the choice you have made. You are each moment—now—as fast as time will take you, hastening to darkness, hell, damnation!

Pause, pause, dear reader, ere it be too late, and now be concerned to walk in the narrow way that leadeth to everlasting life. "Now is the accepted time, now is the day of salvation." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God and he will abundantly pardon." And, receiving this salvation, you will be daily concerned and devoutly anxious to

live to his honour, and be consecrated for ever to his praise, and say, with a heart swelling with gratitude,

"The best returns for one like me,
So wretched and so poor,
Is from his gifts to draw a plea,
And ask him still for more."

A VILLAGE PASTOR.

FOR THE CHRISTIAN MIRROR.

THE SAVIOUR'S BRIGHT EXAMPLE A MODEL FOR SUNDAY SCHOOL TEACHERS.

CHP. V.—SIMPLICITY OF CHARACTER.

"Lord! should my path through suffering lie,
Forbid it I should e'er repine;
Still let me turn to Calvary,
Nor heed my griefs, remembering thine.

Oh, let me think how thou didst leave
Untasted every pure delight,
To fast, to faint, to watch, to grieve,
The toilsome day, the cheerless night:

To faint, to grieve, to die for me!
Thou camest not thyself to please;
And dear as earthly comforts be,
Shall I not love thee more than these?"

CONDOR.

THE best of friends, earthly and frail, too often exhibit character and conduct widely different to what we expected. I was struck the other day, by the remark of a highly esteemed and most excellent Christian friend. "Your business is not the least neglected, but if you were to give more time to it, and less to public engagements, it certainly would be better and more perfectly accomplished." Such an observation, coming, as it did, from a wealthy, a simple minded, a sincere friend, oppressed me to the very soul, and staggered my confidence, at least, in the eminence of his piety, and the strength of his principles. In reply to him I would say,—let the souls of others perish?—leave the young alone—the ignorant in darkness—the drunkard in his crime—let them alone!—leave the lamb to the wolf, leave the child to the crocodile, leave the soul to be lost, ruined, damned, for ever? Impossible—impossible! Another truly enlightened Christian friend remarked, "that I was fond of hearing myself speak." To him I would reply,—"Perish, for ever perish, that foolishness which desires to speak for its own sake, and not for the glory of the Saviour." These characters, professedly Christian, injure in a great degree the cause of Christ, destroy the buddings and blossoms of good, and prove stumbling blocks in the way of the young. But Jesus, our dear Redeemer, was forsaken by his friends, persecuted by his enemies—and what are we, that we should expect to escape?

Yet who does not feel sometimes discouraged, when men, influential men, ay, and dear and esteemed friends, thus throw upon a good cause obstacles and discouragement? Yet, withal, as we have elsewhere remarked, of the importance of Sabbath School instruction, it is far too late in the day for a moment to doubt. Thousands upon thousands have received lasting good; have practically evinced the utility of such instructions, and passed to the grave with the hopes of immortality, and the prospects of a glorious resurrection. Thousands are yet on the road of life, adorning the doctrine of the Saviour, and by a conscientious discharge of the duties entrusted to them, are, by a living voice, commending these humble but pious efforts as among the number which God has made instrumental for the promotion of his own glory, and the good of mankind at large.

It is, however, apparent to every dispassionate Christian, that Sunday Schools have not yet received the attention their immense importance demands: "Great as is the importance," says a popular writer, "which is generally attached by the Christian community to Sunday Schools, that importance is, I feel assured, considerably underrated. I know of no institutions of modern origin which have been productive of a greater amount of good, or which are capable of being turned to better account still; nor do I doubt that they are destined to exert a mighty influence in the regeneration of society in ages to come."

My dear fellow labourers, allow me with the utmost affection to urge upon you the immense responsibility attached to your work as teachers of the rising generation. Tell me not of the progress of civilization, of the influence of enterprise and commerce, of the glory of war, of the beneficial tendency of art and science; oh, tell me of the grandeur, the dignity, the greatness of a work the moral influence of which shall encircle the globe, and redeem our common humanity from its thralldom and pollution. And have you duly considered the claims made upon you by the position you occupy? You are, professedly, engaged in this glorious movement; oh, see to it I entreat,

you are not a hindrance rather than otherwise in a work so important, so momentous, and so solemn. Too many there are whose object ostensibly is to instruct the young, yet who by their supineness, irregularity, coldness, and want of interest, injure this noble cause. Better to refrain from engaging, than having once put our hand to the plough either to look back with disappointment, or languidly continue the work. Forgive me, my dear friends, in thus urging this subject upon your attention. Let us aspire to come under a vivid impression of our responsibility, and whilst we are found faithfully discharging the duties entrusted to us, let us rest assured that our labours shall not ultimately be in vain.

And, thus estimating our work, we are prepared to say boldly, fearlessly, yet respectfully, with the Christian poet:

“ Though friends and foes surround,
And feeble is our arm,
Our life is hid with Christ in God,
Beyond the reach of harm.

Weak as we are, we shall not faint,
Or fainting, shall not die;
Jesus, the strength of every saint,
Will aid us from on high.”

But we have digressed widely from our subject, viz: *The simplicity of character manifested in the life, death and history of our dear Redeemer, and this feature an example to Christians of all denominations, and more particularly to teachers of the young.*

But very little illustration will be necessary to show this feature of our Redeemer's character. There was a oneness, a uniformity, a simplicity, about all that he said, all that he did, all the motives which actuated him, and all the expressions which came from his lips. With too many professing Christians there is an ambiguity, a question, a doubt as to their intrinsic excellence; and it is matter of deep lamentation that it should be so. But in Jesus, the man of sorrows, there was a vein of real simplicity running through and connecting together all his actions. He was not watchful and then prayerless. He was not prayerful and destitute of the spirit of watchfulness. No, on the one hand he gave himself to prayer and supplication, and on the other to incessant watchfulness, to continued diligence and activity. He did not complain of want, nor murmur at difficulties and trials. He did not pretend to trust in his heavenly Father, and then mistrust his daily care and constant goodness. No, he meant what he said as applicable to himself, when he exclaimed, “ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Yes, my dear fellow labourers, he meant too what he said and practiced what he professed, when he represented the effect of his doctrines on the two classes of character:—“ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

And how many more instances might I name of the exhibition of oneness and simplicity of character; but I will conclude in another chapter this most important feature of the Saviour's Bright Example.

JUNIUS.

McGill Street, Montreal, 30th March, 1843.

ADDRESS TO SIR C. T. METCALFE, GOVERNOR OF JAMAICA.

On the departure of his Excellency from the island, addresses of respect and esteem were presented by the different religious bodies labouring in the Missionary cause, including Episcopalians, Presbyterians, Methodists, Moravians, Native baptists, and the agents of the London Missionary Society.

The following is the address of the London Missionary Society, with the reply of his Excellency:—

THE ADDRESS.

To his Excellency the Right Hon. Sir Charles Theophilus Metcalfe, Baronet, K.C.B., and Governor of Jamaica.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Missionaries and Catechists of the London Missionary Society in Jamaica, beg to approach your Excellency with a respectful expression of our sincere regret at your Excellency's resignation of the Government of and early departure from, this colony.

We discharge an agreeable duty in acknowledging the high ability, firmness, and impartial justice, which have been displayed by your Excellency in administering the Government of this important colony. Peculiar difficulties marked the period at which your Excellency took the Government; but they were speedily and easily overcome, and a season of quiet and security has been ever since enjoyed throughout the island, which we earnestly pray may continue.

In particular, we desire to express our thankfulness to your Excellency, for the great liberality which your Excellency has displayed towards all the Missionary and other religious and charitable institutions of the island, and especially for the share of it which our own Body has received.

May the Supreme Ruler, who has enabled your Excellency to confer such great benefits on Jamaica, grant to your Excellency a prosperous voyage to our native land, and crown all your future days, wherever they shall be spent, with health, peace, and happiness.

We bid your Excellency—“FAREWELL!”

Signed on behalf of the Body.

ROBT. JONES, Chairman.

JOHN VINE, Secretary.

THE REPLY.

I thank you, Gentlemen, most sincerely, for the kindness which has conferred on me the honour of your obliging address, and for the approving sentiments and good wishes which it conveys.

In the trifling contributions which it has been in my power to make to the religious and charitable institutions of the island, it has always been a source of serious regret to me, that they have been so utterly inadequate to the important purposes which they have been designed to promote: and that the habits of the world consume the greater portion of every man's means in expenditure of far inferior utility, on objects comparatively trivial and contemptible.

I hold it to be the bounden duty of every one, on whom the bounty of the Almighty has generously bestowed abundance, to give freely and cordially, each according to his means, for the benefit of those in less fortunate circumstances, who tread the thorny paths of life, and need assistance. No purpose can be conceived having stronger demands on our best exertions than that on which the pious ministers of Christianity in this island unceasingly labour;—the intellectual, moral, and religious, instruction of the great mass of its inhabitants, who were formerly in the chains of mental as well as bodily bondage.

For the share, Gentlemen, which the reverend pastors of your Society have taken in this holy work, you are entitled to the gratitude of mankind. I humbly hope, that the God of all will bless your endeavours, and produce suitable fruits in the practice by your congregations of that virtuous conduct, which is the only road to true happiness, either in this world or that to come.

MISCELLANEOUS.

BRAINERD ON HIS DEATH-BED.—After he became in so low a state that he ceased to have any prospect of recovery, his mind was peculiarly carried with earnest concern for the prosperity of the church of God on earth, which seemed very manifestly to arise from a pure, disinterested love to Christ, and desire of his glory.—The prosperity of Zion was a theme he dwelt on, and spake much of, and more & more the nearer death approached. He told me when near his end, that ‘he never, in all his life, had his mind so led forth in desires and earnest prayers for the flourishing of Christ's kingdom on earth, as since he was brought so exceedingly low at Boston.’ He seemed much to wonder that there appeared no more of a disposition in ministers and people to pray for the flourishing of religion through the world; and particularly, he several times expressed his wonder, that there appeared no more forwardness, to comply with the proposal lately made from Scotland, for united extraordinary prayer among God's people for the coming of Christ's kingdom; and sent it as his dying advice to his own congregation, that they should practice agreeable to that proposal. But a little before his death, he said to me, as I came into the room, ‘My thoughts have been employed on the old dear theme—the prosperity of God's Church on earth. As I waked out of sleep,’ said he, ‘I was led to cry out for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the dear Redeemer did and suffered so much for. It is that especially makes me long for it. But a few days before his death he desired us to sing a psalm that was concerning the prosperity of Zion, which he signified his mind was engaged in the thoughts of, and desires after, above all things; and at his desire we sang a part of the hundred and second Psalm. And when we had done, though he was

so low that he could scarcely speak, he so exerted himself that he made a prayer very audibly, wherein, besides praying for those present, and for his own congregation, he earnestly prayed for the reviving and flourishing of religion in the world.—Pres. Edwards.

ANECDOTE OF A HUNGARIAN NOBLEMAN.—In 1831, when the cholera first broke out in Hungary, the Sclavack peasants of the North were fully persuaded they were poisoned by the nobles, to get rid of them; and they, in consequence, rose in revolt, and committed the most dreadful excesses. One gentleman was seized by the peasants of the village, among whom he had been up to that moment exceedingly popular, dragged from his home to the public street, and then beaten for several successive hours, to make him confess where he had concealed the poison. At last, wearied with the trouble of inflicting blows, they carried him to the smithy, and applied hot ploughshares to his feet, three several times. As the poor man, exhausted with this dreadful torture, and finding all his entreaties and explanations vain, fell back from weakness, and was apparently about to expire, those beautiful words of our dying Saviour escaped from his lips, “Lord forgive them; for they know not what they do!” As by a miracle the savage rage of the peasantry was calmed. Struck at once with the innocence of the victim, and the enormity of the crime, they fled on every side, and concealed themselves from view. It was now four years since this had happened, and his wounds had only healed within the last month or two.—Pagel's Hungary.

DIED.—In this city, on the 21st ult., William P., eldest son of Mr. William Christie, aged 9 years and 3 months. During a painful illness of about six months, he was enabled, by the grace of God, to exemplify a fortitude and resignation to the Divine will, which could scarcely have been expected from one of his age; and towards the closing scene of his sufferings, he comforted his parents in the hope that he was going to Jesus, which was far better.

In this city, on the 1st instant, after a short and painful illness, which she bore with Christian fortitude to the Divine will, Rebecca, youngest daughter of Mr. Joseph Brown, aged 14 years.

SUMMARY OF NEWS.

ARRIVAL OF SIR CHARLES METCALFE.

Sir Charles Metcalfe arrived at Kingston on Wednesday last, at 3 o'clock in the afternoon. The day following he took the oath of office at the Government House, in presence of all the Heads of Departments. The Kingston News states that not less than six or seven thousand persons turned out in Kingston, to welcome the Governor, although “in many places the snow and water in the streets was more than ankle deep.”

His Excellency had been received with every demonstration of respect on his landing at Halifax, by Lord Falkland and suite, together with a large number of persons anxious to obtain a sight of the new Governor General.

The Halifax Morning Post gives the following description of the new Governor General:—

“In person Sir Charles Metcalfe is about the middle height—with a corpulency that imparts dignity of appearance, without impeding physical activity. His countenance rather fleshy and placid—slightly disfigured by a fleshy tumour on the left cheek, about the size of an acorn. Taking him altogether, Sir Charles is not a bad picture of a “fine old English Gentleman,” and the silver looks which streamed in the breeze as he raised his hat when the guard of honour saluted him at the wharf, added the venerable appearance of age to his vigorous gait and staid demeanour.”

On Friday last our new Governor met the Council, and we are informed the question of the future Seat of Government was brought on the tapis. It is rumored that the wheat question may induce the Governor General to call the House together early this spring.—Transcript.

From Wilmer and Smith's European Times.

Sir Charles Metcalfe, who crosses the Atlantic in the same packet which conveys this sheet, carries with him a deservedly high reputation. He enters upon the government of Canada under circumstances more favourable than any of his predecessors of late years. The resources of that important adjunct to the British

Crown, can hardly fail to be developed by the new measures for the importation of Canadian wheat and flour into this country, to an extent of great, it may be, astounding magnitude, and Sir Charles is the sort of man, we take it, to foster the new trade, and extend to it the benefit of sound advice and comprehensive experience. In England, he stands well with all parties—Liberals and Conservatives, and the hope is, that the ground which has been won by his excellent predecessor, as far as the French population is concerned, will not be lost by him.

Below will be found an account of a farewell dinner given by the Colonial Society to Sir Charles Metcalfe, and the union of all parties in his favour is complimentary to the man. The *Times*, in his observations on this dinner, passes the following eloquent panegyric on the new Governor:—

"Whatever difficulties Canada may throw in the way of its new Governor, there is no small comfort in the reflection that the same strength of judgement and promptitude of decision which atragted the notice of Lord Wellesly—the vigour of action and courtesy of demeanor which not only won the esteem, but relieved the embarrassments of Lord Wm. Bentinck—the same impartiality, discretion, and good temper, which overcame the most formidable opposition in Jamaica—still remain unimpaired and powerful to resist the menaces of license, and to smooth the asperities of faction in Canada. In a word, if Canada is to be preserved, in no hands could it be more secure than in those of Sir Charles Metcalfe; and we are thankful to the present Government for making such an appointment."

FAREWELL DINNER TO SIR C. METCALFE.

On Monday, the Colonial Society gave a splendid dinner to Sir Charles Metcalfe, on his departure for Canada. Sir Augustus D'Este, K. C. H., in the chair. The festive meeting took place in the house of the Society, St. James Square. Amongst the company were, the Baron de Behr, Mr. G. W. Aspe, M. P., Right Hon. W. E. Gladstone, Mr. J. S. Brownrigg, M. A., Capt. Brownrigg, Sir F. B. Head, Capt. Balfour, the Earl of Mountcashel, Mes rs. Bruce, Eliss, M'Dougall, Brooking, Rolph, Urquhart, Delany, Clarke, Brown, &c. &c.

The health of the guest was proposed in very complimentary terms by the CHAIRMAN, who stated that of all other men he was the best fitted to discharge the duties of the onerous task on which he was about to enter.

Sir CHARLES briefly returned thanks, and, alluding to his government of Jamaica, which had been spoken of in high terms by the Chairman, he said, I cannot allow any opportunity to pass of expressing my great gratitude for the kindness which I experienced in that Colony. From first to last, I experienced nothing but kindness; and I shall be glad indeed if, when I retire from the country to which I am now going, and to the interests of which my best energies shall be devoted, I may have the good fortune to enjoy your approbation.

The Earl of MOUNTCASHEL, in returning thanks for the House of Lords, said, that no man was better qualified than Sir Charles Metcalfe to give tranquility, happiness, and prosperity to the British North American possessions of the Crown. Canada might now look forward to bright days, for the Canadians might hope every thing from such a government as his.

Sir FRANCIS HEAD, formerly Governor of Upper Canada, congratulated them upon the appointment of such a man as Sir C. Metcalfe to an office requiring such high talent, such great talent, such coolness, such firmness, and such decision, as he was known to possess. He not only possessed these qualities, but he had happily succeeded in acquiring the confidence of all parties, for his principles of government were based upon principles of justice, and more, too, they rested upon the solid foundation of religion (hear, hear.)

Several additional speeches were made during the evening. Messrs. Gladstone and Hope, who were called away to attend a division in the House of Commons, had not an opportunity of addressing the meeting.

Sir Charles Metcalfe had the honor of dining with her Majesty and Prince Albert, at Buckingham Palace, on the 1st inst.

The English navy is about being considerably reduced. The Lords of the Admiralty have ordered a number of vessels, daily expected from China and the East Indies, to be paid off.

TROOPS FOR THE CAPE AND CHINA.—The 7th Dragoon Guards, at present stationed at Cahir, have received orders to proceed immediately to Dublin, where they are to deliver up their horses, and hold themselves in readiness to embark for the Cape of Good Hope. The 7th Royal Fusilier depot, at present stationed at Dover, has been ordered to proceed to Brecon to relieve the depot of the 93th regiment stationed there; the men of the latter corps being under orders to embark immediately to join the headquarters of the regiment, on service in China.

**THE SAVIOUR'S BRIGHT EXAMPLE
A MODEL FOR CHRISTIANS OF ALL
DENOMINATIONS, AND SPECIALLY
FOR TEACHERS OF THE YOUNG.**

BY JUNIUS :

Contributor to the "Christian Mirror," author of "Hints to the Christian World," "Jabez' Prayer," "The Christian Life a state of Discipline," &c. &c.

A THOUSAND COPIES of a mere *Outline* of this intended Volume, and published at one shilling, were disposed of in England, (some eight or ten years since.) That outline was favourably reviewed by *fifteen* of the best Religious Publications. The author, therefore, hopes even his best friends, however some have rebuked him in his *disinterested* efforts, will not think it an act of presumption in his thus laying the Prospectus of this work before them.

Next to (if not on an equality with) the Christian ministry, does the work of instruction of the young rank in importance; and it is truly grievous to observe how little, comparatively, do the good and the excellent of men, Ministers of the Gospel, reckon these humble efforts of pious disinterestedness. Morrison, Moffatt, Williams, Campbell, and others, however, were once Sabbath School Teachers, and thousands more have received their first impressions of Divine truths in a Sunday School. Certainly our ministerial friends ought to give Sabbath Schools a far more prominent portion of their time, their efforts and their sympathies. We do fervently hope, a word to the wise, the excellent and the devoted of Christ's servants will be amply sufficient, and really profitable. We do not by any means wish to dictate, but even good men often err as it regards the importance of Sabbath School instruction.

* * This work will be issued, in parts, octavo, in June, August, October, and December.

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