

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

[7s. 6d. PER AN.

VOL. III.

MONTREAL, THURSDAY, DECEMBER 7, 1843.

No. 12.—N. S. No. 6.

POETRY.

THE GREAT COMMANDMENT.

BY MISS H. J. WOODMAN.

"Thou shalt love the Lord thy God."

How sweet it is to love—

To love with such a rich return ;
To send our trembling thoughts above,
Their homeward path to learn—
To feel a presence all divine
Upon our spirit's inmost shrine !

To look within for peace,
To wing the silent prayer to God,
To view the land where sorrows cease,
The land by angels trod ;
To lose all memory of the tomb
In hope of Heaven's unfading bloom.

To look beyond the cloud
Which rears its dark and threatening form,
As if the lofty spirit bowed
Before the rising storm ;
To see above its frown the ray
Which ushers in unclouded day.

To feed the torch whose flame
Upon the realms of death will shine ;
To hear a spirit-voice proclaim
Its beams shall ever shine,
And gild a father's chastening rod ;
These are the fruits of love to God !

THE WIDOW.

THE widow is fockless, the widow's alone,
Yet no one e'er hears the piteous widow complain ;
For, ah ! there's a friend that the world wats nae o',
Wha brightens her ken, and wha lightens her wo.

She looks a' round her, an' what sees she there
But quarrels and evils, but sorrow an' care ?
She looks in within, and she feels in her breast
A dawning o' glory a foretaste o' rest.

The hope o' hereafter her lane bosom cheers—
She longs an' meet him wha left her in tears,
And life's flickering light, as it wanes fast awa,
But fades to gie place to a far brighter daw.

The God of high heaven is her comfort and guide
When earthly friends leave her, He stands by her side ;
He soothes a' her sorrows, an' hushes her fears,
An' fountains o' joy rise frae well-springs o' tears.

Then, O ! show the widow the smile on your face ;
She's aft puir in gear, but she's aye rich in grace :
Be kind to the widow, her friend is on high,
You'll meet wi' the widow again in the sky.

AFFECTION.

BY HENRY W. LONGFELLOW.

What I most prize in woman,
Is her affection, not her intellect.
Compare me with the great men of the earth—
What am I ? Why a pigmy among giants !
But if thou lovest—mark me, I say lovest—
The greatest of thy sex excels thee not !
The world of the affections is thy world—
Not that of man's ambition. In that stillness
Which most becomes a woman, calm and holy,
Thou sittest by the fireside of the heart,
Feeding its flame. The element of fire

Is pure. It cannot change nor hide its nature'
But burns as brightly in a gypsy camp,
As in a palace hall.

CHOICE EXTRACTS.

THE MYSTERIES OF PROVIDENCE.

As to the government of the world ; though from consideration of the final causes which come within our knowledge ; of character, personal merit and demerit ; of the favour and disapprobation which respectively are due and belong to the righteous and the wicked ; and which therefore must necessarily be in a mind which sees things as they really are ; though, I say, from hence we may know somewhat concerning the designs of Providence in the government of the world, enough to enforce upon us religion and the practice of virtue ; yet, since the monarchy of the universe is a dominion unlimited in extent, and everlasting in duration ; the general system of it must necessarily be quite beyond our comprehension. And since there appears such a subordination and reference of the several parts to each other, as to constitute it properly one administration or government ; we cannot have a thorough knowledge of any part, without knowing the whole. This surely should convince us, that we are much less competent judges of the very small part which comes under our notice in this world than we are apt to imagine. "No heart can think upon these things worthily ; and who is able to conceive his way ? It is a tempest which no man can see ; for the most part of his works are hid. Who can declare the works of his justice ? for his covenant is afar off, and the trial of all things is in the end." i. e. The dealings of God with the children of men are not yet completed, and cannot be judged of by that part which is before us. "So that a man cannot say, This is worse than that ; for in time they shall be well approved. Thy faithfulness, O Lord, reacheth unto the clouds : thy righteousness standeth like the strong mountains : thy judgments are like the great deep. He hath made every thing beautiful in his time ; also he hath set the world in their heart ; so that no man can find out the work that God maketh from the beginning to the end." And thus St. Paul concludes a long argument upon the various dispensations of Providence : "O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ?"—*Bishop Butler.*

THE GOSPEL COMPARED WITH THE LAW.

Let any indifferent rational person take the precepts of the Gospel, and lay them in the balance with those of the ceremonial law, and if he makes any scruple of deciding on which side the overweight lies, we may have cause to suspect him forsaken of that little reason which gave him the name of man. Let but the fifth of Matthew be laid against the whole book of Leviticus, and then see whether contains the more excellent precepts, and more suitable to the Divine nature. I speak not this to disparage anything which had once God for the author of it ; but to let us see how far God was from the necessity of natural agents to act to the height of his strength in that discovery of his will. God is wise as well as righteous in all his ways ; as he can command nothing but what is good ; may excellent in its kind. But though all the stars be in the same firmament, yet "one star differs from another in glory," though they may be all pearls, yet some may be more orient than others are : every place of scripture may have its crown, but some may have their anointed ; a greater excellency, a fuller and larger capacity than the other hath : every parcel of divine revelation may have some perfection in its kind ; yet there may be some *monstra perfectionis*, in Scaliger's expression, that far outvie the glory and excellency of the rest. Can we think the mists and umbrages of the Law could ever cast so glorious a light as the Sun of Righteousness himself, in his meridian elevation ? As well may we think a dark shady passage more magnificent and glorious than the most princely palace ; a picture drawn in charcoal more exquisite and curious than the lines of Apelles ; some imperfect rudiments more exact and accurate than the

most elaborate work,—as go about to compare the Law of Moses with the Gospel of Jesus Christ in point of excellency and perfection. Let the Jews then boast never so much of their *gradus Mosaicus*, and how much it exceeds the degree of revelation in other prophets : we know, if his light be compared with what the Gospel communicates, Moses himself saw but as in a glass darkly, and not in *speculo lucido*, as the Jews are wont to speak. We honour Moses much ; but we have learnt to honor Him, at whose transfiguration he was present, more ; neither can that be thought any disparagement to him, who accounted the reproach of Christ greater riches than the treasures of Egypt."—*Bishop Stillingfleet.*

HOW TO ENJOY THE PRESENT.

In order to enjoy the present, it is necessary to be intent on the present. To be doing one thing and thinking of another, is a very unsatisfactory mode of spending life. Some people are always wishing themselves somewhere but where they are, or thinking of something else than what they are doing, or of somebody else than to whom they are speaking. This is the way to enjoy nothing, to do nothing well, and to please nobody. It is better to be interested with inferior persons and inferior things than to be indifferent with the best. A principal cause of this indifference is the adoption of other people's tastes instead of the cultivation of our own ; the pursuit after that for which we are not fitted, and to which consequently we are not in reality inclined. This folly pervades, more or less, all classes, and arises from the error of building our enjoyment on the false foundation of the world's opinion, instead of being, with due regard to others, each our own world. The hunters after the world's opinion lose themselves in diffusion of society and pursuits, and do not care for what they are doing, but for what will be thought of what they are doing ; whereas compactness and independence are absolute essentials to happiness, and compactness and independence are precisely the two things, which the generality of mankind most of all neglect, or even frequently study to destroy.

TEMPTING OTHERS.

If men are determined to destroy their own souls, it is a needless aggravation of their ruin to surround themselves in perdition with the accusing spirits of those whom they had seduced into crime. Yet such is the infatuation of sinners that they seek a kindred society and employ every art to enlarge its circle. The unsuspecting youth is at every step surrounded by familiars who watch for his halting, saying "peradventure he will be enticed." He thoughtlessly listens, he incautiously complies, he is ensnared. Once entangled, he seldom escapes, but drinks deeper and deeper of the cup of iniquity, until reason and conscience are drowned and sin is committed with greediness. We have seen these enticers with all the malignity of their master, and with studious effort defeating the anxious watchfulness and tender entreaties of parents and wives, who were anxious to rescue some beloved object from their destroying grasp. What sorrow have they occasioned, what desolation have they carried into the once happy home, from whose hearth they have seduced the promising son or the young husband, to spend their days and nights with them in revelling and drunkenness ! Let the youth avoid the seducer, and let the seducer of youth stand aghast at the terrible doom which awaits him from a righteous God.—*Presbyterian.*

A good master is tender to his servant in sickness and in age. If crippled in his service his house is his hospital. Yet how many throw away those dry bones out of which themselves have sucked the marrow.

In any adversity that happens to us in the world, we ought to consider that misery and affliction are not less natural than snow and hail, storm and tempest ; and that it were as reasonable to hope for a year without winter as for a life without trouble.

Every breach of rectitude indicates some latent vice or some criminal intention which an individual, is ashamed to avow. And hence the peculiar beauty of openness or sincerity, uniting in some degree in itself the graces of all the other moral qualities of which it attests the existence.

GENERAL LITERATURE.

THE TWO ROADS.

A DREAM.

(From Sunday Stories by Archdeacon Wilberforce.)
I HAD BEEN reading in the New Testament before I fell asleep, and the words I had read came back again to me in a dream.

I thought I stood upon the edge of a wide common, and that from every side people were crossing the common by many different paths, to a place where they all met just by my right hand. There were already a great number of people there when I first looked, and more and more kept coming there continually. They were of all sorts and ages, rich and poor, young and old, sickly and strong; and I wondered in my dream what it was that brought them all together.

Then I thought that I walked into the middle of the crowd, to see what they were about, and then I soon found what they were doing. I found that all the paths in which they had been walking, ended here in two different gates, and they were all doubling into which of these two gates they should enter;—so I looked at the gates with the rest, and cast my eyes down the paths which lay beyond them.

A great many people were going in at the first gate at which I looked, and I could not wonder that they were. It stood wide open, and seemed to bid all who chose to pass through it. And then the path upon which it opened looked as gay and as pleasant as a path could look. There was a bright gravel walk for those who liked it, running between beds of beautiful flowers; and a little on one side there was a smooth grass walk which ran amongst fine spreading trees, from whose green branches I thought every bird of the air was singing. There were benches placed here and there under those trees, where every one could sit when he was tired, and rich ripe fruits seemed to grow close by for them to eat, and close streams of water ran sparkling by, so that no one need be thirsty who could stoop down and drink. Then every one at first sight looked so cheerful and happy along the way. There were men and women singing and dancing, and there were children gathering flowers, and bright birds with silver feathers and golden eyes flew round and round; and the trees were all in flower, so that the air was quite scented with their smell, and bees hummed amongst the flowers, and the sun shone, and the rivulets danced, and all seemed alive and happy. I could not wonder for a moment that so many turned down this way.

Then I looked at the other gate, it was as narrow as the other was wide. It seemed indeed hardly wide enough to let any one pass, and so many found it. For I saw several who walked boldly up to it, and began to push in at it, but it caught the clothes of one, and the flesh of another, and the handle of a third, and they could not get through. I saw too, sometimes a mother with a child in her arms, it seemed she could not get through because of this child; and sometimes a father would hold a son's hand so fast, that neither could get in. What made this the stranger was, that in spite of its narrowness, every one was able to push in, who tried with all their might. There were some very large people who pressed in, whilst others who were only half their size were kept out. Sometimes a mother, after much study, would be willing to let go her child, rather than be kept without, and then it seemed to widen for them both, and they got in together. In a word it seemed wide enough to let in the largest with a struggle, and too narrow to let any in without; though children got in the easiest, and those who had fewest things to carry with them. Few bundles, indeed, were got in at all.

Nor were the troubles over when they had got by: the path was almost as narrow as the gate.

Instead of the smooth walks, and gay flowers, and bright sunshine of the other road, here the way was rough, and the tearing thorns grew very close to each side of the path; and there were many places in which it seemed to get altogether dark, so that no one would be able to keep clear of the thorns, on one side or the other.

When I saw all this, I wondered that any should try to enter into it, instead of all hurrying together down the gay and easy road.

But as I cast up my eyes, to my surprise I saw that there was a motto written over each, and I hastened to read them. That over the I gate was looking at said thus:—

The narrow gate and thorny way,
Leads pilgrims to eternal day.

And then, casting my eyes upon the other, I read:—

This flowery way which men desire,
Must end in everlasting fire.

Now when I had read these two mottoes, as I knew that the KING who had put them up was truth itself, I began to wonder how any could dare to go along the broad and easy way, though it did look so tempting; and I stopped to watch how it was that any dare do so.

The first I saw was a fine high-spirited young lad; who, when I first looked at him, was still holding his father's hand. The old man looked somewhat sad, and I could see that he was struggling hard to get him off and his son up the narrow gate. Just then there came by a party of merry young people, and they stretched out their gay hands to the poor boy, and looked into his face with their laughing eyes, and he slipped away from his father, and made with them towards the broad way. Just before he turned in, he looked round and said to his father, "I shall only go a little way with them, just to see what it is like, and then I shall turn back and follow you;" and then he passed into the green walk, and I could see him for a long way laughing and merry, but he never seemed to turn round again, and I never saw him come back.

As I looked, I saw many more turning in the same way; some because they could not get a bag of money through the narrow way, and could not bear to leave it; some because they were afraid of tearing their fine clothes in squeezing through; some because it looked so shewy all down the narrow way; and they longed to gather the flowers and the fruits with which the broad way was full: some from mere thoughtlessness, and some because those who were round them began to jeer at them as soon as they turned their eyes towards the narrow gate. Some, too, I saw who went in at the broad gate, because after walking a little way in the narrow road, they had got torn by the thorns which grew beside it.—These seemed the saddest of any; but they were always persuading every one to go in at the wide gate. "Trust us," they would say, showing the scratches upon their hands and cheeks, "trust us and be warned, for the path gets narrower and narrower, and narrower, and darker and darker, and if you are fools enough to enter, you will soon wish yourselves out as we did."

Now hearing this said by one another, made me look a little closer at the narrow way. Then I saw that those who set out on it, found mostly a few paces of easy walking just when they had squeezed through, and then that the path did get very narrow.

I heard one and another groan when the thorns tore his flesh, and there was hardly any one whom they did not tear sometimes. Those who got in young, as they passed the most easily through the gate, so they seemed to be getting on the best now they were in, and generally I could see that they who pressed on most earnestly found the way the easiest, and got the fewest rubs. But if any one began to loiter or to look back, he was in the thorns in a moment: and once in, no one could tell when they would get clear; for first they were torn on this side, and then on that; and even when they did get clear, they always seemed to enter on one of those dark places of the road through which they went sighing, and groaning, and stumbling, like men in a sore trouble and distress.

Many were so frightened by all this that they turned straight back and fled towards the narrow wicket, which then opened wide, and let them out too easily.

Now I had a great curiosity to see how these roads went on; and as I watched the walkers in the narrow road, I saw first that those who got on quickly were often looking down to a hook which they held in their hands, and then again looking up, as if to the heaven over their head. When first I saw one of them look down, I thought he would surely miss the track, and be in a moment in the thorns; but instead of this, it seemed as if he thus kept on straighter and quicker than ever. While I was musing upon this, I heard one of them read out of his book, "Thy word is a light unto my feet, and a lamp unto my paths." And another seemed to answer him at the moment by reading out—"Through thy commandments I got understanding, therefore I hate every evil way."

I saw too that instead of the way getting narrower, and more rough and thorny, it grew always easier, and smoother, and broader. To those who had come in young, it was very soon plain and pleasant; and though to the others it was longer to get, and they came here and there to a fresh set of thorns, yet it was plain that they got along much more easily than they had done. Some who had been always in the thorns on the one side or the other, were now walking steadily along; and some seemed almost flying, they moved so quickly by, and so easily. Flowers, too, began to blossom round them: the thorns turned often in to sweet bunches of roses and woodbine; clusters, too, of ripe grapes, of which they ate just enough to refresh their lips, hung here and there in their way; and the birds began to sing sweetly to them.

No one now talked of turning back, but busy as they seemed in pressing on, I thought they looked already happy: some indeed were joyous, and all were cheerful; and I overheard one and another sing cheerily, "Her ways are ways of pleasantness, and all her paths are peace."

And now I could see but a little way before them, a bright and cheerful light which shone upon their road. As one and another entered into it, I lost sight of them; but I could hear by their last words which reached me, that they were then happier than ever. Some were singing holy songs, as if to the sound of harps and music of all kinds; some were nearly silent, but the little they did sing came from hearts full of joy; and I doubted not that what I could not see beyond was even happier and better than that I had seen.

I could scarcely bear to turn away my eyes from these happy people, to look at those who had chosen the other path; and when I did so, I was soon full of sorrow. For when I came to look more closely, I saw that even at the first, where they looked the merriest, there was hardly one amongst them who was thoroughly happy.—The mirth, too, which they had, died away as they went further. If one stooped to gather the fruit or the flowers, they faded away as soon as he had them in his hand, or turned into dust and ashes as soon as they reached his lips. The saddest of all were those who had once set out along the other road; they were ever turning round as if something frightened them, or else pushing on merrily as if they were running away from thought; and I could see, on looking closely, that the thorns still stuck in them and festered, and pricked them afresh at almost every turn. But though these were the saddest, yet as they went on, all grew sad. Gloom and darkness came over those faces which had been the merriest. They were also ever falling out with one another, and so making matters worse.

When I saw them all so sad, I wondered that none thought of turning back and trying the other road. I soon found out a cause for this: for just as I was looking, I saw one try to turn; and he, though he had been walking well and easily the other way, now I saw that he could scarcely stand. His feet slipped, his knees trembled, and he seemed all at once as weak as a young child: soon he slipped quite down; and as he lay bruised and groaning on the ground, those around him mocked and jeered him; and I thought he would have risen no more—when, lifting his eyes up to heaven, he seemed to call for help, and then just scrambling up on his hands and knees, he got a few steps further, only to fall again, and groan again for help. At last, however, his feet steadied, and I saw him after many hard struggles reach the gate and push through it, in spite of the crowd of people who were thronging in, and would scarce let him pass; and he fled to the narrow gate and pressed through it, and went along the path, though its thorns seemed to tear him at every step, and the way was darker than I had ever seen it yet; but still he pressed on like a man flying for his life; and I never took my eyes off him till at last he got into the easier and lightsome stage of his journey.

But for the rest who did not turn, it was a heart-breaking thing to look at them. For sooner or later they all got into thick black darkness, which was now spread all over what had once been their gay and cheerful road; and then I could see that they were parted from their friends, though they were most afraid of being alone; and then I knew that some worse thing befell them; for though I saw them not, I heard their cries and screams.—They were exceeding loud and bitter, but they

brought them no help, for they cried when there was none to hear; but they were so loud and bitter that I thought I could not hear to hear them; and so in my trouble I woke, and behold it was a dream.

THE TRAVELLER.

THE MOSQUE.

THE Mosques, which they pronounce Mesgjid, are built exactly in the fashion of our churches, where, instead of such seats and benches as we make use of, they only strow the floor with mats, upon which they perform the several sittings and prostrations that are enjoined in their religion.—Near the middle, particularly of the principal mosque of each city, there is a large pulpit erected, which is balustraded round, with about half-a-dozen steps leading up to it. Upon these, (for I am told none are permitted to enter the pulpit) the Mully, or one of the Im-ams, placeth himself every Friday, the day of the congregation, as they call it, and from thence either explaineth some part or other of the Koran, or else exhorteth the people to piety and good works. That end of these Mosques, which regards Mecca, whither they direct themselves throughout the whole course of their devotions, is called the Kiblah, in which there is commonly a nich, representing, as a judicious writer conjectures, the presence, and at the same time the invisibility of the Deity.—There is usually a square tower erected at the other end, with a flag-staff upon the top of it. Hither the crier ascends at the appointed times, and displaying a small flag, advertiseth the people, with a loud voice, from each side of the battlements, of the hour of prayer. These places of the Mahometan worship, together with the Mully, Im-ams, and other persons belonging to them, are maintained out of certain revenues arising from the rents of lands and houses, either left by will, or set apart by the public for that use.—*Shaw.*

All the Mosques are built nearly in the same style. They are of an oblong square form, and covered in the middle with a large dome, on the top of which is fixed a gilt crescent. In front there is a handsome portico, covered with several small cupolas, and raised one step above the pavement of the court. The Turks sometimes, in the hot season, perform their devotions there; and between the columns, upon cross iron bars, are suspended a number of lamps, for illuminations on the Thursday nights, and on festivals. The entrance into the Mosque is by one large door. All these edifices are suitably built of freestone, and in several the domes are covered with lead. The minarets stand on one side, adjoining to the body of the Mosque. They are sometimes square, but more commonly round and tapered. The gallery for the maazen, or criers, projecting a little from the column near the top, has some resemblance to a rude capital; and from this the spire, tapering more in proportion than before, soon terminates in a point crowned with a crescent.—*Russell's Aleppo.*

RELIGIOUS INTELLIGENCE.

FREE CHURCH OF SCOTLAND.

SECOND GENERAL ASSEMBLY.

THE second General Assembly of the Free National Church has just closed its deliberations.—In so short a period as five months from its separation from the Establishment, who could have dreamed that this body would be supplying ordinances to upwards of 800 congregations, not a few of them numbering more than a thousand individuals—that 700 churches would be built, or are building; or are about to be built, in connection with it—that a college, whose ornaments Erastianism may envy, but cannot filch, with an excellent students' library, is ready to be opened by it—that it is employing active means for planting a school by the side of every Free Church, and providing a salary for the teacher—that almost every evangelical Church at home has held out to it the right hand of fellowship, and that from near and distant foreign lands, the missionaries, (most impartial, because unprejudiced jurymen) have pronounced its contending and its cause to be righteous, and have therefore cast in their lot with it,—who, we ask, could have dreamed of such a mighty, speedy, universal, moral revolution?

STATE OF THE HIGHLANDS.

Dr. Candlish gave in a verbal interim report on the state of the Highlands, with especial reference to the hardships which the adherents of the Free Church there have suffered, by the refusal of sites for churches, and other kinds of persecution. With considerable warmth he denounced the systematic attempts which were being made to crush the Free Church in the Highlands by these unworthy means; and he warned those landowners who sheltered themselves in these proceedings behind their rights of property, to consider how many difficult and complicated questions they were forcing reflecting men to entertain. He expressed a hope, however, that upon a better understanding of the objects and proceedings of the Free Church, quietly pursuing its single end of promoting the gospel of our Lord Jesus Christ, the aristocracy would be led to adopt a more becoming course. At an early period of the summer, the Special Commission organized and arranged a deputation to visit the Highlands and Islands, and they also appointed special visitors to go to the county of Sutherland to encourage the hearts of the friends of the Church residing there. These men did visit that country, and the best report that could be rendered by the deputation from Sutherland was, that entire peace and good order prevailed throughout that county, in the midst of the unheard-of privations, &c. unexampled persecutions, to which they had been exposed. (Cheers.) With respect to the recent riots in Ross-shire, he (Dr. C.) refrained from expressing any opinion, as the matter was at present under judicial investigation, and contented himself with stating the steps which had been taken on the subject by the acting committee. He concluded in these terms.—“I should rejoice if the Assembly to-night were to come to such a resolution as would show that the attempt on the part of those in power to force out from that entire county the principles of the Free Church of Scotland, will be met by a resolute effort throughout all the Church.—(Cheers.) I should rejoice if the liberality of this Church, and the liberality of other Churches of Christendom, were to be put forth in behalf of the ministers and their afflicted flocks, to such an extent as might enable us to say to the great ones of the earth—You think, by depriving the people of their churches, and the ministers of their houses to dwell in, to shut out the gospel of the grace of God in that form in which these ministers proclaim it, and these people desire to hear it—you think this, but the liberality of Christendom enables us to put these ministers in such a position that they will be able, even when they have to travel the distance of 60 or 70, or 100 miles, still to visit their flocks, and still to dispense among them the bread of life.—(Cheers.) If such a resolution of this Assembly were accompanied, as it will be, by a solemn admonition against all degrees of excess—which cannot serve the cause of the Lord, but can only draw down judgment on the Church and the land—I say a resolution of this Assembly, manifesting our determination to support our afflicted brethren, accompanied with such a solemn admonition, would do more to preserve the peace of the Highlands than all the constabulary and all the military the authorities can muster, and though in addition to all the troops in Scotland, they should pour in upon us all the troops which they are now sending in upon Popish Ireland.”

THE JEWS.

Dr. Candlish stated that all the missionaries and all the agents employed by the committee in the cause of the conversion of the Jews, had declared their formal adherence to the Free Church of Scotland. (Loud cheers.) Not only the missionaries had done this, but those other persons—some of them converted Jews—who were agents along with them in this work, had signed their adherence. As it had pleased God to honour this Church by giving to it the men whom he had raised up and sent forth into the field, so since they had separated from the State, he had put it into the hearts of his people at home to contribute so liberally, that they were at present in possession of funds which would enable them to keep up the mission on the same scale as that on which it had before existed.

RELIGIOUS PERSECUTIONS IN DENMARK.

The intolerance with which the Lutheran and Protestant Government of Denmark pursues the

Baptists is most disgraceful. A Baptist minister from England (Dr. Hoby, of Birmingham) and a Baptist minister from Hamburg (Mr. Oecken) have been expelled from Copenhagen for no other cause than because of their religion. These gentlemen arrived in Copenhagen on the 31st of August, on a fraternal visit to their brethren in that city, the former having a passport from the British Charge d'Affaires at Hamburg. On their arrival they went to call upon a Baptist minister, and whilst at his house two of the police came to convey them to the police-office. There Mr. Oecken was told that he must leave the city by the same packet. Dr. Hoby was told that he too must depart, unless he would engage ‘not to preach or baptise, nor in any way, directly or indirectly, to proselytise, or spread his religious opinions.’ The Doctor replied that ‘it was not his object or intention either to preach or administer the holy rite of Christian baptism; but that it was his conscientious belief that no Christian could, consistently with his duty to God and Christ our Redeemer, give the required pledge.’—*Leeds Mercury.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 7, 1843.

THE SABBATH.—It is truly lamentable that, in the present enlightened age, when the Scriptures of Divine Truth are possessed by almost every individual in Christendom, and when the ordinances of the ever blessed Gospel are so generally dispensed throughout the length and breadth of the land,—men should be found so dead to the sacred obligations of the law of God, as to utter and entertain sentiments like those contained in the following extract, which were lately delivered by Mr. Aylwin, a member of the Provincial Parliament, in his place in the House of Assembly, during a discussion on the “Bill for the preservation of Game, and to prevent shooting on the Lord's day.”

“A great opposition was also evinced, with reference to Lower Canada, to placing any restriction upon shooting on the Sabbath Day. The arguments in support of that part of the third clauses which contained the restriction were, that the day ought to be kept sacred in Lower as well as Upper Canada. Those in opposition to it were that such an amendment was objectionable to the majority of the inhabitants in that section of the Province. Mr. Aylwin, whose opinions were in accordance with the latter, said, that it was not because the Sabbath was less regarded in Lower than in Upper Canada, but owing to a difference of opinion, which afterwards was the cause of so many sects in the world. That if it was observing the Sabbath to look solemn, pull a long face, and then spend the evening in debauchery with some, so was it equally observing the Sabbath to enjoy the simple amusements of dancing, and other cheerful and harmless recreations with others.”

We should like to ask Mr. Aylwin, upon what ground he founds the necessity for any person indulging in “debauchery,” or by what rule that circumstance can be said to give any licence to another for practising other species of Sabbath desecration?—for if we understand his meaning, it is this: that because some men spend the Sabbath evening in debauchery, therefore it is quite innocent in the great mass of the Canadian population of Lower Canada “to enjoy the simple amusements of dancing and other cheerful recreations” on the same sacred day; or, in other words, that because men are found so destitute of common honesty—as covertly to slander and destroy the reputation of an offending neighbour, therefore others are war-

cauted in openly taking away the life of a fellow being. We sincerely pity the man who can take advantage of a high and responsible position in society, for the purpose of showing his hatred to every thing solemn and sacred.

In alluding to this circumstance, the *Christian Guardian* expresses the following sentiments, in which we cordially concur:—"We cannot, with justice, repress an expression of our surprise and sorrow on reading remarks which fell from one of the members in the House of Assembly, on the 15th inst., during the debate on the Game bill, and to learn that what it contained on the subject of Lord's Day prohibition was considered *objectionable*, and therefore expunged; and our surprise and sorrow are increased to find that when, on the 16th, Mr. Murney moved for a reinsertion of the expunged portion, the House decided against him. Mr. Aylwin, the leading objector to what has been thrown out, may object on the ground of the Sabbath-breaking propensities of his constituents, and others, and may *covert* at the scriptural strictness of persons who honour that Day; but he places himself in opposition to the authority of God, who commands us to keep it "holy," and in our opinion, which we fear not to express, renders himself unworthy of a place in the House; while the Assembly in this instance has lamentably failed to sustain its character for consistency. In vain do Ministers of religion enforce the sacredness of the Day, if the Representatives of the people set at nought one of the most plain and binding of God's precepts; and if they do it, it would excite no astonishment in us were the sin of Sabbath-breaking after this to become prevalent. If Sabbath-breaking be French *morality*, it is the morality of Satan, and not of Christ and the Protestant's bible."

We learn from the *Christian Guardian*, that at the second General Assembly of the Free Church of Scotland lately held, "a Committee was appointed to consider the relations of the Church in Canada with the Free Church."

At the present season of the year more especially, the condition of the poor demands the attention and sympathy of all whom Providence has blessed with the means of alleviating the sufferings of their fellow-men; and we offer no apology for the space we have devoted to the following Report of the Montreal "Strangers' Friend Society," which we earnestly recommend to the attention of the reader:—

ANNUAL REPORT OF THE STRANGERS' FRIEND SOCIETY.

"To consider the case of the poor and needy, is a duty binding on all professing Christians,—that this duty must be performed in the spirit of cheerful obedience,—that, by so doing, God is honoured, and his cause and glory advanced in the world,—are truths clearly revealed in his blessed Word.

About a year ago, a few of the professed people of God were led to ask themselves whether they sufficiently considered the poor; when they were constrained to confess themselves to be verily guilty in this matter; at least, that there was great need of more systematic and efficient ef-

fort in this work. In order to this, a society was then formed, to which the appellation of the Strangers' Friend Society was given. The object intended was, to "visit the fatherless and widows in their affliction," "the stranger in a strange land," "the poor and he that has no helper,"—and, as far as the funds of the society would allow, to afford relief in the most judicious and economical manner. It was also understood that no distinctions of religion or country should prove any obstacle to the obtaining of relief. The necessary officers for the year were then chosen, and funds were collected in order to commence operations.

This society has now been in being for one year, and your Committee having fulfilled their term of service, hasten to lay before you a plain and succinct statement of their doings in connection with the Society during that time.

They regret to say that their operations have been necessarily limited, arising from the small amount of aid that the funds have received; but at this they are not discouraged. They are well aware that no scheme, however good in its object, has any proper claim on public support, until, after being some time in existence, evidence has been elicited, and facts exhibited, to prove, that it is not merely excellent in theory, but effective in practice. A year having now elapsed since the rise of this Society, your Committee are prepared to substantiate the claim of this Institution to be so, viz: excellent in theory, and effective in practice, as having fully answered the design intended, and as having established beyond question the necessity for its continuance and support. They, therefore, solicit your attention to the following statement:—

There has been received in aid of the funds during the past year £51 11s., and there has been expended £50 13s. 11d.; leaving a balance in hand of 17s. 1d. The number of cases relieved amount to 230; some of these pressed long and heavily upon the Society, while others, being of a lighter character, required but temporary and slight relief. Your attention is here called to the large number of persons relieved, when contrasted with the slender means at the disposal of the managers, showing that the utmost care has been used to render the Society as general a benefit to the public as possible, by the diffusion of its bounty. In hearing and answering applications for relief, your Committee have, in accordance with the rule of the Society, considered distress, when proved, the only condition to the obtaining of aid; and have consequently dispensed assistance to persons of various countries, and of different religious belief. They have also been attentive in desiring the visitors to call at the houses of the parties, before making even any promise of help, to examine narrowly as to whether the alleged distress was real or feigned; and, in short, to use every precaution to prevent imposition being practised. Your Committee, in meeting the wants of the poor, have bestowed oatmeal, herrings, potatoes, clothes, firewood, stoves and stove pipes, and various other necessary articles, but have carefully avoided the giving of money, well knowing the evil that has often resulted from that practice. In short, they have given food to the hungry, clothes to the naked, firewood and stoves to those suffering from cold; they have also paid house rent in some instances—cases having been brought to their notice of parties who had no home. A few cases of total destitution they will here mention:—About the latter part of November, as two of the visitors were on their way to the emigrant sheds, they discovered a family of persons huddled together in what seemed to be a pigstye, suffering severely from the cold, and they gave them some relief. In a few days afterwards they understood that they were still there, and, as the winter was setting in, it became absolutely necessary to remove the poor creatures to a dwelling-house, which was at once done, and the rent paid one month in advance. It was truly providential that such dispatch was used in removing them, as the cold set in with such severity the subsequent night that it is probable some of them might have perished before morning had they not been removed. This case alone is worth all the money expended during the past year.

In the month of December, two families of coloured people appealed to the Society for relief; they had a short time previous arrived in this

country from the United States, and were utterly destitute. Lodgings, furniture, and food had to be provided. One of the men a short time subsequent to this died in the hospital, giving every evidence of sound conversion. Another case of a man in dying circumstances, being, with his family, (consisting of a wife and three children) in extreme want, drew largely on the funds, as the case presented features calling for great commiseration. The committee continued to aid the family until the man's death, which happened in about four months from the time the case was made known.

If the limits of this Report allowed, other cases of great distress could be detailed; but these will suffice. In a few instances your Committee loaned small sums of money to deserving individuals, who were suffering under temporary poverty; and they are happy to be able to say, that, in every instance, the money was returned with thanks. They have also done their utmost to discourage pauperism and idleness, by finding employment for those who were able to work.

Your Committee gratefully record the valuable professional services of Dr. Slade Robinson, who devoted much of his time in attending on such of the poor as were sick, dispensing advice and medicine gratuitously.

And now, your Committee, in resigning their charge, would press on you the interests of this Society. It has worked well; it may yet work better. With small means much good has been done; with greater means much more may be accomplished. They would also, from a real regard to the interests of the Church of Christ, beseech you to give it your steady and persevering support; thus your light will shine before men, and others seeing your good works will glorify your Father who is in heaven; thus you will show an exemplification of pure and undefiled religion, by visiting the poor and needy, by dealing out your bread to the hungry, and by clothing the naked. These duties, when performed in godly simplicity, afford pleasing and incontrovertible evidence of the power, influence and spirit of the Gospel of Jesus Christ; and the performance of such duties is loudly called for at the present day. It is absolutely necessary to the well-being of the Church, that our faith should be proved by works of charity and mercy, and that the world should thus understand the nature of that faith which purifies the heart and works by love.

Your Committee fear that during the approaching winter, numerous and lamentable cases of distress may be presented; they are, therefore, anxious that their successors may be more amply enabled to meet the probable emergency than they have been during the past year. They now place the preceding statements before you, and entreat that you may do your duty to your suffering fellow-creatures; yea, even to your blessed Lord our Saviour. Hear his words:—"Inasmuch as ye have done it to one of the least of my servants, ye have done it unto me."

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER VIII.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—The prophecy of St. Paul's in Rom. xi. 24, "And so all Israel shall be saved," your respected correspondent declares cannot be applicable to the Jews "as a nation," but must be regarded as spoken in reference to all true believers in Christ—"the spiritual Israel"—whose salvation he considers the Apostle was here inspired to foretell shall take place, when "the fulness of the Gentiles be come in." Until which event shall occur, he does not perhaps perceive his argument involves that all "the spiritual Israel" shall remain in a state of spiritual "blindness," and in utmost peril of "the perdition of ungodly men."

In our last letter we adduced some considerations to show his interpretation of this interesting Scripture is unsound: others yet remain to be suggested. Still we invited him to prove, from the chapter in which the text is found, that he had correctly apprehended its real signification; and should have been glad had he made the attempt, and still more had he been successful therein: since our only design in our

friendly controversy, is to elicit "the truth as it is in Jesus," on this important subject.

Through his last communication, however, it is in vain we look for the required substantiation of his former assertion: and hence we may be permitted to term it an unsupported interpretation of the Sacred Scripture. This is not his first offence against God's truth! as we have heretofore shown. Yet it cannot be supposed he is at all conscious of any impropriety in such a course, since he pursues it, as the phrase is, with "so good a grace." A melancholy proof this of the disadvantage of incorrect notions of polemical right and wrong!

Instead of either standing by his antisciptural position with something like a show of argument, or candidly acknowledging himself to be in error, "J. H." starts another point of dispute, and invites us to accompany him into a new field of discussion: an honour he must excuse us if we decline.

Such a course of unblushing evasion was certainly not to be expected from him, after his rather impatient demand that the argument should be more closely and exclusively pursued in our future correspondence. That other topics were occasionally glanced at in our letters, was because we considered they would conduce to the edification of the reader. But it was also partly out of compassion to his existence as a controversialist, that we were rather desirous of postponing the "coup-de-gras" of the argument. Of this he appears not to have been in the least sensible. But after most loudly demanding closer quarters, he deems discretion the better part of valour; and putting spurs to his steed, leaves the field without even an apology or a substitute.

With all the kindly feeling in the world we contemplate this hasty retreat of your respected correspondent. But it does not at all comport with our notions to accompany him in his flight for the purpose of an inglorious contest on any other ground.

We intend indeed to secure an unquestionable victory for the noble cause we have already humbly espoused. But having a small degree of self-respect, we have no desire to commence a new campaign with an opponent who can evince himself to be as incapable of an honourable surrender as of an honourable defence.

It may be supposed that "J. H." has adopted for his maxim of warfare that chivalrous sentiment so consoling to a vanquished and trembling fugitive:—

"He who fights and runs away,
May live to fight another day."

But if so, we would respectfully suggest that it would only be fair for him, in future, to bespeak also a "run-a-way" antagonist. Such a one, it is humbly hoped, he will not find in,

Mr. Editor, yours,

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

Near Lake Champlain,
November 27, 1843.

MISCELLANEOUS.

OLD HUMPHREY ON RICHES.

Do not be over anxious about riches. Get as much of wisdom and goodness as you can, but be satisfied with a very moderate portion of this world's goods. Riches may prove a curse, as well as a blessing.

I was walking through an orchard, looking about me, when I saw a low tree more heavily laden with fruit than the rest. On a nearer examination, it appeared that the tree had been dragged to the very earth by the weight of its treasures, and that its very roots had been pulled out of the ground.

"Oh!" said I, gazing on the prostrated tree, "here lies one who has been ruined by his riches."

In another part of my walk I came up with a shepherd, who was lamenting the loss of a sheep that lay mangled and dead at his feet. On inquiry about the matter, he told me that a strange dog had attacked the flock; that the rest of the sheep had got away through a hole in the hedge, but that the ram now dead had more wool on his back than the rest, and the thorns of the hedge held him fast till the dog had worried him.

"Here is another," said I, "ruined by his riches."

At the close of my ramble, I met a man hobbling along on two wooden legs, leaning on two sticks.

"Tell me," said I, "my poor fellow, how you came to lose your legs?"

"Why, sir," said he, "in my younger days I was a soldier. With a few comrades, I had attacked a part of the enemy, and overcome them, and we began to load ourselves with spoil. My comrades were satisfied with little, but I burdened myself with as much as I could carry. We were pursued—my companions escaped, but I was overtaken, and so cruelly wounded, that I only saved my life by the loss of my legs. It was a bad affair, sir, but it is too late to repent it now."

"Ah, friend," thought I, "like the fruit tree and the mangled sheep, you may date your downfall to your possessions; it was your riches that ruined you."

When I see so many rich people as I do, caring so much for their bodies, and so little for their souls, I pity them from the bottom of my heart; and sometimes think there are as many ruined by riches as by poverty. "Give me neither poverty nor riches: feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord! or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx. 8, 9.

THE ARAB HORSES.

A most moving incident, illustrative of the extraordinary strength, as well as attachment, of the Arab horses, is given by Lamartine in his beautiful Travels in the East:—

"An Arab chief, with his tribe, had attacked in the night a caravan of Damascus and plundered it; when loaded with their spoil, however, the robbers were overtaken in their return by some horsemen of the Pacha of Acre, who killed several and bound the remainder with cords. In this state of bondage they brought one of the prisoners named Abou el Mark to Acre, and laid him, bound hand and foot, wounded as he was, at the entrance of their tent, as they slept during the night. Kept awake by the pain of his wounds, the Arab heard his horse neigh at a little distance, and, being desirous to stroke for the last time the companion of his life, he dragged himself, bound as he was, to his horse, which was picketed at a little distance. 'Poor friend,' said he, 'what will you do among the Turks? You will be shut up under the roof of a khan with a horse of a pacha or an aga; no longer will the women and children of the tent bring you barley, camel's milk, or dourra, in the hollow of their hand; no longer will you gallop free as the wind to the waters of the Jordan, which cool your sides, as pure as the foam of your lips. If I am to be a slave, at least you may go free. Go; return to your tent which you know so well; tell my wife that Abou el Mark will return no more; but put your head still in the folds of the tent and lick the hands of my beloved children.' With these words, as his hands were tied, he undid with his teeth the fetters which held the courser bound and set him at liberty; but the noble animal, on receiving his freedom, instead of bounding away to the desert, bent his head over his master, and seeing him in fetters on the ground, took his clothes, gently in his teeth, lifted him up, and set off at full speed for home. Without ever resting he made straight for the distant well-known tent in the mountains of Arabia.—He arrived there in safety, laid his master safe down at the feet of his wife and children, and immediately dropped down dead from fatigue.—The whole tribe mourned him, the poets celebrated his fidelity; and his name is still constantly in the mouths of the Arabs of Jericho."

This beautiful anecdote paints the manners and the horses of Arabia better than a thousand volumes. It is unnecessary to say after it, that the Arabs are, and ever will be, the first horsemen, and have the finest race of horses in the world.

TEMPERANCE.

Is there any evidence that God has blessed the efforts that have been made to overthrow drunkenness. No one, in his sober senses, will deny but that much good has been accomplished, and that a reform is now going forward which is glo-

rious beyond description. What has been done? Thousands of distilleries have been stopped, and many thousands of retailers have given up the traffic. Millions of people have abandoned the use of the cup, and they unitedly say that it is much to their advantage. Added to this, multitudes of those who were down in the lowest depths of infamy, degradation and woe, have been persuaded to abandon the poison and have been raised up to be blessings to themselves, their families, and the world. Many of them by this means have been brought to enjoy the blessings of religious instruction; have given their hearts to the Saviour, and have thus helped to swell the triumph of the cross of Christ. Has God had no hand in this? Have ministers, Christians, and philanthropists accomplished all this in their own wisdom and strength? Nay, verily. "Without me," says the Saviour, "ye can do nothing." The work is the Lord's.—There are some who from time to time have a zeal not according to knowledge in this, as in every other good work. But we fully believe that the work is God's, and that He will be pleased to carry it forward by human agency.—*Philadelphia Temp. Adv.*

PURGATORY.—It is evident that the patron saint of Ireland did not believe in Purgatory—and yet Romanists claim him as their own. A treatise ascribed to him, *De tribus habitaculis*, completely overturns the supposition that he had any notion of another place beyond the grave besides heaven and hell. His words are these—"There are three habitations under the power of Almighty God: the first, the lowest and the middle; of which the highest is called the kingdom of God or the kingdom of Heaven, the lowest is called hell, the middle is termed the present world or the terrestrial globe. These extremes are quite contrary to each other; for what fellowship can there be between light and darkness—between Christ and Belial? But the middle has some resemblance to the extreme; for in this world there is a mixture of good and bad men together; whereas in the kingdom of God there are none bad, but all good; and in hell, there are none good, but all bad.—And both these places are supplied from the middle; for the men of this world, some are taken up to heaven, others drawn down to hell; and thus like to like are joined; good men to good, bad men to bad, just men to just angels, wicked men to wicked angels, servants of God to God, servants of the devil to the devil. The blessed are invited to the kingdom prepared for them from the beginning of the world—the cursed are expelled into everlasting fire, prepared for the devil and his angels."

HINTS TO FARMERS.

A FARMER should never undertake to cultivate more land than he can do thoroughly; half tilled land is growing poorer; well tilled land is constantly improving.

A farmer should never keep more cattle, horses, sheep, or hogs, than he can keep in good order; an animal in high order the first of December, is already half wintered.

A farmer should never depend on his neighbour for what he can, by care and good management, produce on his own farm; he should never beg fruit while he can plant trees, or borrow tools when he can make or buy them; a high authority has said, "the borrower is servant to the lender."

THE LEVIATHAN TELESCOPE.—The Rev. Dr. Robinson, the celebrated astronomer of Armagh, in a letter to the writer describes the gigantic telescope now constructed by the Earl of Rosse as nearly complete. He says, "the speculum, which weighs three tons, has been ground to figure, and can be polished in a day. The tube, partly a cubic chamber where the mirror is fixed, and partly a cylinder of inch deal, strongly hooped, and eight feet diameter at its centre, is completed. The massive centres on which the telescope is to turn are in their place; and the apparatus which supports the speculum, which is of wire, and of great weight, is also complete. The telescope is not to be turned to any part of the sky, but limited to a range of half-an-hour on each side of the meridian, through which its motion will be given by powerful clock-work, independent of the observer. For this purpose, it stands between two pieces of masonry of Gothic architecture, which harmonises well with the castle. One of these will sustain the galleries for the observer, and the other the clock-work and other machinery—none of which is finished, and the other being nearly com-

plotted. An extremely elegant arrangement of counterpoises is intended to balance the enormous mass, so that a comparatively slight force only will be required to elevate or depress—much of which is also completed; and Lord Rosse considers that a couple of months will be sufficient to have the instrument fit for trial. The arrangements will not permit the examination of an object at any time,—but only when near the meridian, when objects are best seen. So large a telescope will always require the most favourable circumstances of air, &c., and there will always be enough of objects at any given time to employ it fully. The aperture is six feet, and the focal length fifty-two feet.

THE FAMILY CIRCLE.

THE CRIPPLE'S FUNERAL.

It was during a bright and pleasant autumnal day that Jacob's remains were carried to their last abode. Two days previously, a rich farmer of the village had been buried, whose funeral had been very numerously attended; but among all those present not a single tear had been shed, for they said that though he had given employment to a great many of the poor of his native place, and had well fed his work people, he had always behaved as if he could have loved no one.

What was the surprise of the young pastor when, on reaching the men who carried the coffin out of the cottage, he beheld the numerous procession that followed it? From almost every house in the village one or more had come, and those unable to join the funeral saw it pass with uncovered heads, testifying their interest by a religious and solemn silence. But what increased still more his astonishment was the genuine and deep emotion remarkable in several persons of both sexes. Even young men and aged were in tears. How extraordinary appeared this general grief for the departure of a poor helpless cripple!

The pastor preached from "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.) Never before had he spoken with such warmth over a grave. Almost all the auditors were weeping. After his exhortation, the greater part returned home. A few only remained in the churchyard—just those who had attracted his special attention by their deep and unaffected grief. The exterior of most of them indicated people of the poorer class; some came from the villages in the forest, and had a long way to return.

A kind invitation from the pastor to take refreshment at his house, was thankfully accepted by them, and they all seated themselves round his table. "I have been greatly rejoiced, though, I confess, much surprised," said he, "at seeing, this day, so many weep over our poor and pious impotent the tears of real affliction; and yet we all rejoice that he has attained eternal rest, who, during his whole career, has not been able to render a service or give a glass of water to any one."

"The tears which flow," said one of the men, "are those of affection, and not of grief. We are all happy to think that his body, weak and torn by suffering, now enjoys the quiet repose of the grave, and that his soul is in possession of that bliss which his Saviour had prepared for him.—But you are greatly mistaken if you imagine Jacob unable, during his lifetime, to give a glass of water, or to render a service, or to do good to any. I am a witness to the contrary. I was a poor child, left to die by a mother I had never known, and placed by the parish in the hospital, where there was, besides Jacob, an old woman who was to take care of me; but who never did so; and it was he who performed her duties. All that he then earned in knitting stockings and sewing, he gave to old Margaret to buy milk and oatmeal for our food, linen and blankets to clothe and cover us. As she used to sleep so soundly that she did not hear my screams during the night, he desired my cradle to be put beside his bed of straw, and I became thus to him a source of much trouble and uneasiness. When I grew up, he taught me to read, sent me to school, and, when I left it, he employed almost all that he had so painfully earned to make me learn the trade of a shoemaker. But what I value much more is, that as soon as I could stammer a few words, he taught me to know and love the Lord, and, thanks to his efforts, blessed of God, I have now a firm hope to be saved by divine grace. I live in the forest, nine miles off. I am poor, for I have eight children and a sickly wife; but often have

I desired to share with Jacob any little economies, or, when my wife was well, to bring him some delicacies, but which he would never receive.—'My dear Frederick,' said he, 'I am accustomed to my oatmeal gruel, and every other fool would hoot me. Keep this money for your children, who will want it some day, and carry those delicacies to poor Gertrude, who suffers from lingering disease, and whose weak stomach cannot bear black bread.' He did the same when I offered to attend him when he was sick either in the day or in the night. 'Frederic,' he would say, 'it is more easily for me to help myself when alone; when I need assistance, it shall be sent to me.'—The only service he would receive from his friends was to keep his rooms and his person clean and tidy, and during his last illness, he let us occasionally sit up with him."

"He has acted in the same way towards me," said a pleasant woman, whose clothes announced more comfortable circumstances, and who lived likewise in a village of the forest. "I would have given with as much pleasure as Frederic, if Jacob had accepted sometimes a little of what was superfluous to me, for there is no one to whom I am so much indebted; but all my entreaties were vain. One day I brought him different things, and he refused them almost all. I began to weep bitterly, seeing that he would accept nothing from me. 'Comfort yourself, my good Catherine,' said he, 'and listen now to me. Suppose that from love for the pious countess of the castle, who you say is such a kind lady, and whose goodness you have yourself experienced, you were desirous of making her a present of fruit, or some produce of your garden, and that on your way you met a servant of hers, who, in exchange for your pears, offered you a cap, such as are worn in town; or that a stranger asked them from you in exchange for his stick. You would reply, 'I do not want to sell my pears, for I have gathered them for my lady the countess; and, besides, I would not know what to do with your cap or your beautiful stick.' Thus, Catherine, the little good I have been enabled to do to my neighbour, I have done only from love to the Lord, and I, a poor cripple, who can do nothing in comparison of the innumerable blessings and comforts which my beloved Saviour vouchsafes to my soul every day, would not like to receive reward here below in earthly goods, the greater part of which I could use as little, and would care as little about, as your in your village would of a lady's cap or a Spanish cane. For I could not, without suffering, drink your wine, nor wear the fine and warm silk cap your husband has brought me from the Tyrol. Poor people do not come to me to beg, and I cannot seek them out; your golden crown, therefore, would only serve me to look at. All I could induce him to receive was a little fruit, according to the season. Every Holy Thursday I brought him some honey and a roll, and, from time to time, linen, spun, woven, and prepared by myself. He never would exchange his straw mattress for a good bed, for he said he was not accustomed to a soft bed."

"And yet it is to Jacob that I owe my life, my happiness in this world, and, with God's grace, that which awaits me beyond it. I was four years old when I arrived here with my mother, a native of the grand duchy of Baden. We had a long journey before us, and had undertaken it without any resources except what public charity afforded on the way. We were going to Dantzic. My father, who cared very little for his wife, had gone thither with a Russian nobleman, and finally remained as a porter. It was winter, and the cold intense. My poor mother could not bear it; she fell ill in this village and died. It was determined I should be sent back to my own country; but as I also had suffered so much from cold, that my body was swelled and covered with wounds, I was placed in the hospital, where I was to stay till spring. On arriving there I cried bitterly for the loss of my mother and from the pains I felt. Old Elsbeth, the shepherd's widow, who was then neither so gentle nor so patient as she became afterwards, through the means of Jacob, as we all know, scolded instead of trying to comfort me.—But Jacob was very kind, and spoke to me as a child would to another child. In general, he appeared to me, during his whole life, to have continued like those little children of whom it is said, 'Of such is the kingdom of heaven.' He soon won all my confidence. With his fingers, of which he had then still the use, he made me sit

the dolls, with coloured rags, which Elsbeth had fetched from a field where they had served to frighten away the birds. He also gave me a little bell, with which he had played in his infancy, at his grandmother's. There was a small wooden bench near his bed, on which, eight years previously, Frederic, then still a child, used to play. There, seated almost the whole day, I used to amuse myself listening to the nice stories which Jacob told me out of the Bible. Though I was, in general, quiet and happy in my own way, yet those parts of my poor little body which had suffered from cold gave me occasionally acute pain, and my hands became so full of wounds, that often I could not refrain from tears and screams. After a while, Jacob, seeing this, said to old Elsbeth, 'I see perfectly that the village apothecary does not understand how to treat that poor child; besides that he has only come once to see her.—Therefore, go into town and tell the doctor to come; I will, with pleasure, pay both for his visits and prescriptions. Procure, also, some warm clothes for the poor little thing, and get what will give her every day a good large cup of warm bread and milk, for she is as thin as a skeleton.'

"Old Elsbeth now began to abuse poor Jacob, telling him not to spend on a stranger's child the little money he had earned in knitting from morning to night, and often even by moonlight. 'If ever you are ill,' said she among other things, 'or old, you will have nothing left to procure some little comfort for yourself. When I am dead, you will find no one to gather wood for the winter in the forest, out of charity; and if you have no money then, you will be left to shiver as you like, and eat your oatmeal gruel raw.' But Jacob, after many gentle arguments and entreaties, prevailed on her to go to the mayor, in whose hand he had deposited his little savings, to secure them against the thieves who infested the neighbourhood, to ask a few forins. From thence Elsbeth went for the doctor, and came back with some warm stuff for clothes, which Jacob cut out himself, and sewed as well as he could. The medical man arrived—the late Dr. Schmidt, a very old man, and a real disciple of Christ. After conversing with Jacob, he felt a deep interest in him, and would never take anything either for his visits or the medicines he gave me. He ordered me a plentiful and strengthening diet until I should recover my health.

(To be continued.)

CIVIL INTELLIGENCE.

PROVINCE OF CANADA.

PROVINCIAL PARLIAMENT—RESIGNATION OF THE MINISTRY.

In order that the real circumstances which gave rise to the suspension of the business of the country by the resignation of the ministry may be fully understood, we think we cannot do better than publish the Reply of the Governor General to the letter of Mr. Lafontaine—containing as it does a full account of the causes which have led to this important movement, as well as a declaration of His Excellency's views and intentions with respect to it. The Kingston correspondent of the *Morning Courier* states that "there does not appear to be any prospect of a speedy formation of a new Government; indeed some say that the Governor intends to govern *per se* until the termination of the Session;" and in the meantime suffer the business of the Legislature to go on as usual."

The Governor General observes with regret in the explanation which the Gentlemen who have resigned their seats in the Executive Council propose to offer in their places in Parliament, a total omission of the circumstances which he regards as forming the real grounds of their resignation, and as this omission may have proceeded from their not considering themselves at liberty to disclose these circumstances, it becomes necessary that he should state them. On Friday Messrs. Baldwin and Lafontaine came to the Government House, and after some other matters of business and some preliminary remarks as to the cause of their proceedings, demanded of the Governor General, that he should agree to make no appointment, and no offer of an appointment, without previously taking the advice of the Council; that the list of Candidates should in every instance be laid before the Council; and that they should

recommend any others at discretion, and that the Governor General in deciding, after taking their advice should not make any appointment prejudicial to their influence. In other words, that the patronage of the Crown should be surrendered to the Council for the purchase of Parliamentary support, for if the demand did not mean that, it meant nothing, as it cannot be imagined that the mere form of taking advice, without regarding it, was the process contemplated. The Governor General replied that he would not make any such stipulation, and could not degrade the character of his office nor violate his duty, by such surrender of the prerogative of the Crown. He appealed to the number of appointments made by him on the recommendation of the Council, or to the members of it in their new departmental capacity, and to instances in which he had abstained from conferring appointments on their opponents, as furnishing proofs of the great consideration which he had evinced towards the Council in the distribution of the patronage of the Crown.

He had at the same time objected, as he always had done, to the exclusive distribution of patronage with party views, and maintained the principle, that office ought, in every instance, to be given to the man best qualified to render efficient service to the State, and when there was no such pre-eminence he asserted his right to exercise his discretion.

He understood from Messrs. Baldwin and Lafontaine that their continuance in office depended on his final decision with regard to their demand, and it was agreed that at the Council to be assembled next day the subject should be fully discussed. He accordingly met the Council on Saturday, convinced that they would resign as he could not recede from the resolution which he had formed, and the same subject became the principle topic of discussion. Three or more distinct propositions were made to him over and over again, sometimes in different terms but always aiming at the same purpose, which in his opinion, if accomplished, would have been a virtual surrender, into the hands of the Council, of the Prerogative of the Crown; and on his uniformly replying to those propositions in the negative, his refusal was each time followed by "then we must resign" or words to that purport from one or more of them. After the discussion of this question at so much length, being, as he has hitherto been convinced, the one on which the resignation of the Council rested, he is astonished at finding that it is now ascribed to an alleged difference of opinion on the theory of Responsible Government. In the course of the conversation which both on Friday and Saturday followed the explicit demand made by the Council regarding the patronage of the Crown, that demand being based on the construction put by some of the gentlemen on the meaning of Responsible Government—different opinions were elicited on the abstract bearing of that still undefined question as applicable to a Colony, a subject on which considerable difference of opinion is known every where to prevail, and the Governor General during those conversations protested against its being supposed that he is practically opposed to the working of the system of Responsible Government, which has been established, which he has hitherto pursued without deviation and to which it is fully his intention to adhere.

The Governor General subscribes entirely to the Resolutions of the Legislative Assembly of the 3rd September, 1841, and considers any other system of Government but that which recognizes responsibility to the people and to the Representative Assembly as impracticable in this Province. No man is more satisfied that all Government exists solely for the good of the people, and he appeals confidently to his uniform conduct here and elsewhere in support of this assertion. If, indeed, by Responsible Government the gentlemen of the late Council mean that the Council is to be supreme, and the authority of the Governor a nullity, then he cannot agree with them, but must declare his dissent from their perversion of the acknowledged principle. But if they mean that Responsible Government, as established in this Colony, is to be worked out by an earnest desire to ensure success, he must then express his surprise at their arriving at conclusions which he does not consider to be justified by any part of his conduct, and which he conceives his repeated declarations ought to have prevented. Allusion is made in

the explanation of the gentlemen of the late Council, to the Governor General's having determined to reserve for the consideration of Her Majesty Government, the Secret Society Bill.—If there is any part of the functions of the Governor, in which he is more than in any other bound to exercise an independent judgment, it must be in giving the Royal assent to acts of Parliament. With regard to this duty, he has special instructions from Her Majesty to reserve every act of an unusual and extraordinary character; undoubtedly the Secret Society Bill answers that description, being unexampled in British legislation. The gentlemen of the late Council had heard his sentiments expressed on it; he told them it was an arbitrary and unwise measure, not even calculated to effect the object it had in view. He had given his consent to its being introduced into Parliament, because he had promised soon after his assumption of the Government, that he would sanction legislation on the subject as a substitute for Executive measures which he refused to adopt on account of their prescriptive character, although he deprecates the existence of societies which tend to foment religious and civil discord: the gentlemen of the late Council cannot fail to remember with what pertinacity those measures were pressed on him, and can hardly be unaware of what would have followed at that time, if in addition to rejecting the proscriptive measures urged, he had refused to permit legislation on the subject. Permission to introduce a Bill cannot be properly assumed fettering the judgment of the Governor General with regard to the Royal assent, for much may happen during the passage of the Bill through the Legislature to influence his decision. In this case the Bill was strongly opposed and reprobated in the Assembly, but when it went to the Legislative Council many of the members had seceded, and it did not come up from that House with the advantage of having been passed in a full meeting. Taking these circumstances into consideration, together with the precise instructions of Her Majesty, and the uncertainty of Her Majesty's allowing such a Bill to go into operation, the Governor General considered it to be his duty to reserve it for Her Majesty's consideration, as it was much better that it should not go into operation until confirmed by Her Majesty's Government, than that it should be discontinued after its operation had commenced.

In conclusion, the Governor General protests against the explanation which those gentlemen propose to offer to Parliament, as omitting entirely the actual and prominent circumstances which led to their resignation, and as conveying to Parliament a misapprehension of his sentiments and intentions, which has no foundation on any part of his conduct, unless his refusal to make a virtual surrender of the prerogative of the Crown to the Council for party purposes, and his anxiety to do justice to those who were injured by the arrangements attending the Union, can be regarded as warranting a representation which is calculated to injure him, without just cause, in the opinion of the Parliament and the people on whose confidence he places his sole reliance for the successful administration of the Government.

Government House, }
Nov. 28, 1843. }

THE HON. ROBERT JONES' REGISTRY BILL.

The first section of the new Bill repeals those portions of the Ordinance constituting the present Registry Districts; the second section provides for the establishment, in lieu thereof, of Registry Offices in each County, in the Eastern part of the Province.

The third section leaves it optional with parties to register by memorials, or by simply handing in the document for registration by transcription, at full length.

The fourth and fifth sections provide for the necessary documents being furnished to the new County Registry Offices, by the Registrars of the present Districts.

The sixth section legalizes the creation of a Mortgage on real property, held in free and common socage, in any part of Eastern Canada, and on property held under any tenure in certain counties, (viz.—Missisquoi, Sherbrooke and Drummond,) by a simple Act executed before witnesses; giving such Acts the same force and effect as if executed before Notaries.

The seventh and last section is for the purpose of granting a further extension of time for the registering of old Deeds, after which period they will forfeit their privilege.

LATEST FROM EUROPE.

IRELAND.—The Dublin papers contain another address by Mr. O'Connell to the people of Ireland, which, like his other recent ones, inculcates peace, order, and loyalty.

The Roman Catholic clergy second Mr. O'Connell's present efforts to preserve the peace. "I have learned," says a letter from Dublin, "that the Rev. A. O'Connell, parish priest of St. Michael and St. John, the district in which Dublin Castle is situated, preached a most admirable sermon on Sunday morning, from the text, 'Many are called, but few are chosen.' The reverend gentleman dwelt with great energy and effect on the duty of obedience to the laws, and the necessity of strict attention to spiritual duties on the part of the people. He implored his very numerous congregation not to allow themselves to be carried away by excitement of any kind, but to live in peace and charity with all men. I have heard that similar sermons have been preached in other Roman Catholic churches, with the view of allaying the present excitement."

We are happy to announce that it is the intention of the Executive to put down all Repeal bands in Ireland, no matter whether existing under the convenient name of Temperance bands or not—as experience has proved that they were established for political purposes, and their green liveries were adopted as the symbol of revolution. What will they do with their national uniform?—*Drogheda Conservative.*

SOMETHING OMINOUS.—Last night, between the hours of seven and eight o'clock, the entire country was literally covered with fires. From every eminence throughout the counties of Limerick, Clare, and Tipperary, a fire blazed, and all shot into light almost simultaneously. In several instances the fire blazed on the public roads, and torches were to be seen borne along by the people in every direction. It was really wonderful to witness the exactness with which each fire, for miles round, blazed into light, almost at the same moment. The meaning of these fires we cannot ascertain.—*Tipperary Constitution.*

GOOD LANDINGS.—Colonel Green, of Kilmalian Castle, in the county of Waterford, has given an abatement of 30 per cent. to his tenants at Kilmalian, county Waterford. Sir John Power, of Kilsane, in the county of Kilkenny, Bart., has reduced his rents 25 per cent. for his tenants in the counties of Tipperary and Kilkenny, and is besides draining the lands for his tenants.—*Cork Examiner.*

The Canada Corn Bill came into operation on the 10th instant; and under its provisions is a quarter on wheat, and about 7½d. per barrel on flour, are to be the permanent duties on the wheat and flour of Canada. There has been a moderate arrival of Canadian flour since the act came into operation, and very considerable supplies are expected before Christmas.—*Liverpool Times.*

A special commission has been opened in Wales by Mr. Baron Gurney and Mr. Justice Cresswell, for the trial of the parties connected with the late Rebecca riots. The proceedings occupied three days. One of the singleaders was found guilty, and sentenced to twenty years transportation, the others to small terms of imprisonment. The punishments have all been mild, with the exception of the principal offenders.

The government of France, according to the *Journal des Debats*, is about to undertake the project of connecting the Atlantic and Pacific Ocean by a canal across the Isthmus of Panama. The King, it is said, is building a royal yacht, in which he means to return the visit of Queen Victoria next summer.

From a report to the Royal Cornwall Polytechnic Society, it seems that, out of a population of 300,000, 728 children are accidentally burnt to death in a single year, giving an average of 3.50 for the whole kingdom. To check this waste of life, the society recommends children to be clothed in woollen or stuff pinafores, which, whilst it would promote health and comfort, would protect them from fire, to which cotton is peculiarly liable, and is the cause of the greater number of the deaths.

A dreadful storm has destroyed Porto Leon, in Florida, with twenty lives, and an immense amount of property in the surrounding country, and at St. Mark's.

A letter from Gratz (Styria) states that a vulture lately pounced down on an infant, ten months old, which a woman had left for a moment on the grass, in a field near Waiz. It carried up its prey, and alighting fifty yards off began to devour it. Some farmer's men ran up and frightened it away; but the child was so dreadfully torn that it died immediately.

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WEDNESDAY, December 6, 1843.

	s.	d.	s.	d.
Oats, per minot	0	10	a	1 0
Wheat, "	5	0	5	6
Barley, "	2	0	-	2 3
Pease, "	2	0	-	2 2
Lint Seed, "	4	0	-	4 2
Buckwheat, "	2	0	-	2 3
Turkeys, per couple	3	0	-	4 6
Fowls, "	1	6	-	1 8
Geese, "	4	0	-	5 0
Ducks, "	6	8	-	2 6
Chickens, "	1	0	-	2 6
Partridges, "	2	6	-	3 0
Eggs, fresh, per dozen	0	7	-	0 9
Butter—Dairy, per lb.	0	8	-	0 9
" Salt, "	0	6	-	0 6 1/2
Pork, per hund.	20	0	-	22 6
Beef, "	12	6	-	21 3
Flour, per cwt.	10	10	-	12 6
Beef, per lb.	0	2	-	0 5
Pork, "	0	3	-	0 5
Veal, per qr.	1	6	-	10 0
Mutton, "	1	6	-	4 0
Lamb, per qr.	1	3	-	2 0
Lard, per lb.	0	5	-	0 6
Potatoes, per bushel	1	3	-	1 6
Corn, "	2	0	-	2 6
Rye, "	2	5	-	2 10
Beans, "	4	6	-	6 0
Honey, per lb.	0	5	-	0 6
Hay, per 100 lbs.	25	0	-	30 0

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