

Christian Mirror.

NEW SERIES.

WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL XII. 1.

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POETRY.

APRIL.

"Thou hast caused the day-spring to know its place."

Capricious month of smiles and tears!
There's beauty in thy varied reign;
Emblem of Being's hopes and fears—
Its hours of joy, and days of pain.
A false inconstant scene is thine,
Changeful with light and shadow deep—
Of-times thy clouds with pure sunshine
Are painted—then in gloom they sleep.

Yet is there gladness in thy hours,
Frail courier of a brighter scene—
Thou fragrant guide to buds and flowers,
To meadows fresh and pastures green:
For as thy days grow few and brief,
The radiant looks of spring appear,
With swelling glow, and opening leaf,
To deck the morning of the year.

Yes! though thy light is quenched oft
With drifting showers of sorrowing rain—
Yet balmy airs and breezes soft,
Are lingering richly in thy train;
And for thy eddying gusts will come
The lay of the rejoicing bird,
That tries his new and brightening plume—
'Mid the void sky's recesses heard.

And soon the many clouds that hang
Their solemn drapery o'er thy sky;
Will pass in shadowy folds away—
Lo! mark them now! they break, they fly,
And o'er earth in one broad smile
Looks forth the glorious eye of Day—
White hill, and dale, and ocean isle,
Are laughing in the breath of May.

Type of existence! may'st thou be
The emblem of the Christian's race—
Through all whose trials may we see
The sunshine of undying grace;
The calm and heaven-unkindled eye,
The faith that mounts on ardent wing—
That looks beyond th' o'er-arching sky,
To Heaven's undimmed and golden spring.

CHOICE EXTRACTS.

CHRISTIAN ZEAL.

By few circumstances has the cause of Christ been so grievously injured as by the remissness and supineness of its professed adherents. Instead of imitating the ardent zeal and unceasing activity of the children of the world, how apt are they, coldly and negligently, to devote upon others duties in which they ought to take a deep and lively interest.

In few things does this spirit more culpably manifest itself, than in their conduct towards those who are appointed to minister to them in holy things.

Should they be blessed with a faithful, devoted pastor, a man of faith, zeal, and piety, who strives by every means to warn transgressors of their guilt and danger, and to rouse a guilty and slumbering world from its deep and fatal lethargy, before that swift and everlasting destruction come upon it,—who boldly sounds the alarm from the watch-towers of Zion, that they may be apprized of the approach of danger, and the presence and stratagems of their spiritual adversaries, and gird on the armour of light; and fight the good fight of faith, and lay hold on eternal life,—then how incumbent is it upon them by every means to strengthen the hands and encourage the hearts of those who earnestly long for their salvation, and strive to promote the cause and kingdom of God in the world,

—that, cheered by their deep and lively sympathy, and borne up by their fervent and united supplications, they make one successful inroad after another upon the domains of the Prince of darkness.

Not only the members of the congregation, who may be associated with the pastor in bearing spiritual rule over the people, and the managers or other active and influential persons, who may assist them in the various external or internal offices of the household of God, but also the humblest individual, should come joyfully forward and esteem himself honoured in being permitted to further so great and glorious a cause. And should any people, as there was one traitor to the cause of God among the small band of the Apostles, labor under the heavy calamity of having a careless and faithless pastor, who, unmoved by abounding iniquity, folds his hands in stupid apathy, and is like those who are lying down and love to slumber, while dreary desolation and spiritual death reign all around,—then how necessary it is that they should strive to awaken such idle shepherds to a sense of their duty,—that they should ply them with every argument, and use every means which can be supposed to influence the human mind, to arouse them to a deep sense of their awful responsibility,—that the blood of souls may not be required at their hands, and the doom of the unfaithful servant who hid his Lord's talent in the earth may not come upon them,—but that they may be stirred up diligently to attend to their own personal salvation, as well as to strive that Christ may be formed in the hearts of their people the hope of glory. Were professing Christians to act in this manner, what a powerful impulse would be given the cause of Christ. The streams of religion, we might hope, would be increased and purified among ourselves, and the blessing of heaven would flow out to water other lands; so that the wilderness and the solitary place would be glad, and the desert rejoice and blossom as the rose.

PATIENCE.

PATIENCE is defined by Webster to be "the suffering of afflictions, pain, toil, calamity, provocation, or other evil, with a calm unruffled temper; endurance without murmur or fretfulness." And Dr. Clarke, in his note on 2 Peter i. 6, defines it to be "bearing all trials and difficulties with an even mind; enduring in all, and persevering through all."—These definitions are nearly the same in substance.

The Scriptures teach us to exercise patience. "In your patience, possess ye your souls." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Other passages need not be quoted.

And why should we not be patient? Suffering is the lot of mortals. As long as we remain in the flesh we shall be subject to trials and difficulties. Impatience will never free us from them. So far from impatience tending to release us from our sufferings, or even to alleviate them, it will greatly augment them—render us the more miserable.

The apostle James says, "Behold, we count them happy which endure;" but how is it with the man who gives way to murmuring and fretfulness? He cannot be otherwise than unhappy; and so in proportion as he is impatient.

They who profess to be the followers of our Lord Jesus Christ should exercise patience, because, if this they fail to do, they will weaken the confidence of others in themselves, and thereby, in no small degree, curtail their usefulness. See that parent. In the morning he prays with his family, and gives them religious instruction, but during the day he manifests a spirit quite the opposite of that which the Bible teaches. Now, must not this man, by pursuing such a course, greatly lessen his influence for good in his family?

Again, Do not some ministers of the gospel injure their standing and usefulness, by showing such a want of patience? It is frequently said, in substance, that brother such an one preaches a good sermon, but then he has very little patience, or forbearance, and will show his temper almost as soon as any body else. This ought not to be; for, to say the least, it will partially destroy the effect of his preaching. Let every minister bear in mind the words of St. Paul to Timothy, "Be thou an example of believers."

"The servant of the Lord must not strive; but be gentle to all men, apt to teach, patient."

But, how shall we be enabled to exercise patience? "Our sufficiency is of God." "What things so ever ye desire when ye pray, believe that ye receive them, and ye shall have them."—*Richmond Christian Advocate.*

DYING RICH.

The following lines from the *United States Gazette* have the eloquence of truth to recommend them:—
"An active business man is a rational man, and a blessing to the community. He keeps in gratifying exercise the talents which God has given him, which, of itself, is a blessing to him. He gives employment to the hand of industry, which is far better than giving alms to the unemployed. These are the legitimate and rational ends of active business pursuits and wealth-getting—the gratification of the active powers and promotion of industry. But the desire of growing rich merely to die rich, is one of the most foolish intentions that ever entered the heart of foolish man. Experience has fully and emphatically taught the lesson, that much wealth left to heirs is, eight times out of ten, not a blessing, but a curse. Its expectation beguiles and spoils all the manly powers—its possession leads to misjudgment, excess, and finally exhaustion and ruin. The time will yet come, when men of wealth will be wise enough to make a gradual disposition of the property while living—not prospective, but operative—thereby have an eye to the use which is made of it, and participate in the greatest enjoyment that wealth is capable of giving, that of seeing it do good to others. They will dismiss the foolish aspiration of 'dying rich,' with the almost certain reflection that their heirs, sooner or later, will die poor."

HEAVEN LOST.—"What," says our Saviour, "shall a man be profited if he gain the whole world, and lose his soul?" 'Tis an incalculable, an infinite loss. As any one, by the grace of God, may gain heaven, what must be the reflection of one who shall lose his soul with this fact looking him in the face? I knew salvation was free—that through the sufferings and intercessions of Christ I might have been saved. I gained the pleasures of an unholy world—but lost the pleasures of heaven. I made friends with the wicked, and was the enemy of God. I had offer of pardon, but I rejected life, and Christ, and heaven. I heard a Saviour's voice, but deafened my ear that I might hear no more. O that those calls might not perplex me here—that the slumbers of eternal night might hush them still—that oblivion might snatch the views I have had of a crucified Saviour from this aching heart! But remembrance, imperishable and acute, stings my guilty soul. Heaven is lost. I might have been in heaven, but now heaven is forever lost! Can any tell what a man is profited, should he possess the world and yet lose heaven? Was the curtain of the world of endless woe and blackness removed, and all hell summoned to answer the Saviour's question, after stretching their horrid imaginations to the utmost, none could tell.

Man is great as he is wise; and knowledge is essential to wisdom; and education furnishes the rudiments of knowledge and the principles of wisdom.

CONVERSATIONAL POWERS.

FLUENCY in conversation must not be ascribed as a test of talent. Men of genius and wisdom have often been found deficient in its graces. Adam Smith ever retained in company the embarrassed manners of a student. Neither Buffon nor Rousseau carried their eloquence into society. The silence of the poet Chaucer was held more desirable than his speech. The conversation of Goldsmith did not evince the grace and tenderness that characterize his compositions. Thomson was diffident and uninteresting. Dante was taciturn, and all the brilliancy of Tasso was in his pen. Descartes seemed formed for solitude. Cowley was a quaint observed. Hogarth and Smith were absent-minded, and the studious Thomas Parker said that he was fit for no communion, save with the dead. Our own Hamilton, Franklin, and a host of others, were deficient in that fluency which often acuates a promiscuous circle.

GENERAL LITERATURE.

A NATION'S TRUE GLORY.

"These are my jewels," said an illustrious lady of antiquity, pointing to her well educated children. And could every mother with the Bible in her hand and her children before her realize that, through its influence, these beauteous jewels of the brightest lustre, not merely to honour her who brought them to light, but to a all to a nation's grandeur, and to a Saviour's crown of glory, would she not prize the Bible, and prize her children more than ever! A nation's highest glory is to be attained, not by wealth and outward splendour, not by an array of military power, but by the multiplication of immortal minds, properly enlightened, and transformed into the moral image of their Maker. It is this which constitutes the glory and the honour of "the nations of them that are saved." And what spectacle can imagination paint, more sublime, than that of a great nation, all instructed from childhood in the language and spirit of the Bible; all taught to reverence and obey its Divine Author, and to love their neighbour as themselves? And can he be a good citizen, who would in any way hinder such a result?—who would not inculcate upon the young and rising millions the precepts of the sacred volume? Infinite wisdom has ordained, "Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way." "Search the Scriptures, for in them ye think ye have eternal life." And can he be a good subject of human government who would despise or neglect this benevolent injunction of the King of kings? Infinite Intelligence has testified, "The Law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether; more to be desired are they than gold, yea, than much fine gold." These divine sentiments are corroborated by the experience and testimony of enlightened millions in both worlds. Who, then, that loves his country, his children, or his Almighty Benefactor, would not, in every step of education, inculcate those everlasting truths, which thus impart light, freedom, purity, and joy; which make good citizens both here and hereafter: and which, in the sight of Heaven, are more precious to man than mountains of gold?

Ought not all the children and youth of a nation, acknowledging the Divine authority of the Bible, to be habitually trained under such influences? What a change would soon appear on the face of society! What gladdening multitudes of noble and generous minds would be raised up to adorn every profession, and every department of life!

Then would be fully realized what Milton foresaw two hundred years ago?—"Methinks I see a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle, musing her mighty youth, and kindling her dazzled eyes at the full mid-day beam, purging and unscaling her long abused sight at the fountain itself of heavenly radiance." Then, too, would be realized what the inspired poet sang three thousand years ago:—"Happy is that people that is in such a case, yea, happy is that people whose God is the Lord." Glorious results of the Bible! Who, then, would not read, and encourage all to read, this gift of Heaven to the race of man, designed especially "for the

healing of the nations?"—*Rev. Austin Dickenson.*

BEHAVIOUR OF YOUNG FEMALES IN COMPANY.

ONE of the chief beauties in the female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration. When a girl ceases to blush, she has lost the most powerful charm of beauty. The extreme sensibility which it indicates may be considered as a weakness and incumbrance to the other sex, but in females is peculiarly engaging. Blushing is so far from necessarily attending on guilt, that it is the usual companion of innocence. That modesty which is so essential to the sex, will naturally dispose them to be silent in company, especially in a large one: people of sense and discernment will never mistake such silence for dullness. A person may take a share in conversation without uttering a syllable; the expression in the countenance shows it, and this never escapes an observing eye. Converse with men with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent that a female can possess. It must be guarded with great discretion and good nature, otherwise it will create many enemies. Wit is so flattering to vanity that they who possess it become intoxicated, and lose all self-command. Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it; it is often a great enemy to delicacy; and a still greater one to dignity of character. It may sometimes gain you applause, but it will never procure you respect.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice, perhaps unjustly; men are full as guilty of it where their interests interfere.—But as your interests more frequently clash, and as your feelings are quicker, your temptations to it are more frequent. For this reason be particularly tender of the reputation of your sex. Consider every species of indelicacy in conversation as shameful in itself, highly disgusting to modest men as well as to you. The dissoluteness of some men's education may allow them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from the mouth of a female. Christian purity is of that delicate nature that it cannot even hear certain things without contamination. It is always in the power of women to avoid these; no man but a brute or a fool will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the indignity with becoming spirit. There is a dignity in conscious virtue which is able to awe the most abandoned of men. You will be reproached, perhaps, with an affectation of delicacy; but at any rate it is better to run the risk of being thought ridiculous than disgusting. The men will complain of your reserve; they will assure you that a more frank behaviour would make you more amiable; but they are not sincere when they tell you so. It might, on some occasions, render you more agreeable as companions, but it would make you less amiable as women—an important distinction of which many of the sex are not aware.

PARENTAL UNFAITHFULNESS.

How strange it is that the same parent who is so intent on the preferment of his children in the world, should be so utterly listless of their

prospects, nor put forth one endeavour to obtain for them preferment in heaven—that he who would mourn over it as the forest of his family trials, should one of them be bereft of the corporeal senses; and yet should take it so easily, although none of them have a right sense of God, or a right principle of godliness—that he, who would be so sorely astounded did any of his little ones perish in a conflagration or a storm, should be so unmoved by all the fearful things that are reported of the region on the other side of death, where the fury of an incensed Lawgiver is poured upon all who have fled not to Christ as their refuge from the tempest, and they are made to lie down in the devouring fire, and to dwell with everlasting burnings—that to avert from the objects of our tenderness the calamities, or to obtain for them the good things of this present life, there shall be so much of care and of busy expedient, while not one practical measure is taken either to avert from them that calamity which is the most dreadful, or to secure for them that felicity which is the most glorious. Why there is, indeed, such obvious demonstration in all this of time being regarded as our all, and eternity being counted by us as nothing—so light an esteem in it of that God, an inheritance in whom we treat as of far less value for those who are dear to us than that they should be made richly to inherit the gifts of His providence—such a preference for ourselves, and for the fleeting generations that come after us; of the short lived creature to the Creator who endureth forever; as most striking to mark, even by the very loves and amiable sensibilities of our hearts, how profoundly immersed we are in the grossest carnality—that, after all, it is but an earthly horizon that bounds us, and an earthly platform we grovel on—that nature, even in her best and most graceful exhibitions, gives manifest tokens of her fall, proving herself an exile from Paradise even in the kindest and honestest of the sympathies which belong to her—that, retaining though she does many soft and tender affinities for those of her own kind, she has been cast down and degraded beneath the high aims and desires of immortality; and accursed even in her moods of greatest generosity, and evil in the very act of giving good gifts unto her children.

The man whose heart is set on the conversion of his children; the man whose house is their school of discipline for eternity; he it is, and we fear he only of all other parents, who lives by faith. If you love your children, and at the same time are listless about their eternity, what other explanation can be given than that you believe not what the Bible tells of eternity? You believe not of the wrath and the anguish and the tribulation that are there. Those piercing cries that hear from any one of your children would go to your very heart, and drive you frantic with the horror of its sufferings, you do not believe that there is pain there to call them forth.—You do not think of the meeting-place that you are to have with them before the judgment-seat of Christ, and of the looks of anguish and the words of reproach that they will cast upon you, for having neglected and so undone their eternity.

The awful sentence of condemnation—the signal of everlasting departure to all who know not God and obey not the Gospel—the ceaseless moanings that ever and anon shall ascend from the lake of living agony—the grim and dreary imprisonment whose barriers are closed insuperably and for ever on the hopeless outcasts of vengeance. These, ye men who wear the form of godliness, but show not the power of it in your training of your families—these are not the articles of your faith: to you they are as the imagina-

tions of a legendary fable. Else why this apathy? Why so alert to the rescue of your young from even the most trifling of calamities, and this dead indifference about their exposure to the most tremendous of all? O, the secret will be out! The cause bewrayeth itself! You have not faith; and, compassed about though ye be with Sabbath forms and seemly observations, and the semblance of a goodly and well looking profession, yet, if you labour not specifically and in practical earnest for the souls of your children, your doing short of this are, we fear, but the diseased and lame offerings of hypocrisy; your Christianity, we fear, is a delusion.—*Dr. Chalmers.*

From the Church Chronicle and Recorder.

THE LATE REV. J. FOSTER—A BEAUTIFUL LETTER OF HIS TO THE REV. JOSEPH HUGHES.

THE recent and lamented death of the Rev. John Foster, one of the most profound thinkers and original writers which our age has produced, must be regarded as a great public loss. His writings have been perused with no ordinary degree of interest, by intelligent and cultivated persons in this country as well as in England. They are marked with unusual depth of thought, beauty of imagery, refined taste, and vigour of diction. His Essays are the production of a mind of the highest order, and the frequent perusal of this volume is eminently adapted to discipline and invigorate the intellect. Every time we read it our conviction of its value is deepened, and we have been refreshed as by the return of an absent friend, whose character we esteem and from whose society we are conscious of having derived great intellectual and moral benefit.

Mr. Foster was a most amiable man in private life, and his moral and social worth was depicted in his letters to his friends, some of which the writer of this article has had the high privilege of perusing. We cannot but express a hope to see published a series of *Letters on Religion*, addressed to a young lady during her last illness. They evince a rare union of good sense, tender sensibility, and manly and elevated piety. The value of these letters we know how to appreciate from having perused them when at Bristol, England, a few years since; and we know that Mr. Foster was urgently solicited to publish them by the late Rev. Robert Hall and Mrs. Hannah More.

The following beautiful and consolatory letter was addressed by Mr. Foster to Rev. Joseph Hughes, the principal originator, and one of the secretaries of the British and Foreign Bible Society, when languishing unto death. It breathes the same pure and exalted piety which pervades all the writings of this eminent divine.

E.

Stapleton, Sept. 13, 1833.

"The thought of my dear and ever-faithful friend, as now standing at the very verge of life has repeatedly carried me back in memory to the period of our youth, when, more than forty years since, we were brought into habitual society, and the cordial esteem and attachment which have survived undiminished through so long a lapse of time, and so much separation. Then we sometimes conjectured, but in vain, what might be the course appointed us to run; and how long; and which might first come to the termination. Now, the far greater part of that appointment has been unfolded and accomplished. To me a little stage farther remains under the darkness; you, my dear friend, have a clear sight almost to the concluding point. And while I feel the deepest pensiveness in beholding where you stand, with but a step between you and death, I cannot but emphatically congratulate you, I have often felt great complacency, in your behalf, in thinking of the course through which Providence has led you; complacency in regard to the great purposes of life, its improvements, its usefulness, and its discipline, and preparation for a better world. You are, I am sure, grateful to the Sovereign Disposer in the review of it. You have had the happiness of faithfully and zealously performing a great and good service, and can rejoice to think that your work is accomplished with an humble confidence that

the Master will say, 'Well done, thou good and faithful servant,' while you will gratefully exult in ascribing all to his own sovereign mercy in Jesus Christ.

"But O, my dear friend, whither is it that you are going? Where is it that you will be in a few short weeks or days hence? I have affecting cause to think and to wonder concerning that unseen world; to desire, were it permitted mortals, one glimpse of that mysterious economy: to ask innumerable questions to which there is no answer. What is the manner of existence; of employment; of society; of remembrance; of anticipation; of all the surrounding revelations to our departed friends? How striking to think that she (Mrs. Foster) so long and so recently with me here, so beloved, but now so totally withdrawn and absent; that she experimentally knows all that I am in vain requiring!

"And a little while hence, you, my friend, will be an object of the same solemn meditations and wondering inquiries. It is most striking to consider, to realize the idea that you, to whom I am writing these lines, who continue yet among mortals, who are on this side of the awful and mysterious veil; that you will be in the midst of these grand realities, beholding the marvellous manifestation, amazed and transported at your new and happy condition of existence, while your friends are feeling the pensiveness of your absolute and final absence, and thinking how but just now, as it were, you were with them.

"But we must ourselves follow you to see what it is the emancipated spirits, who have obtained their triumph over death and all evil through the blood of the Lamb, find awaiting them in that nobler and happier realm of the great Master's empire; and I hope that your removal will be, to your other friends and to me, a strong additional excitement, under the influence of the Divine Spirit, to apply ourselves with more earnest zeal to the grand business of our high calling.

"It is a delightful thing to be assured, on the authority of revelation, of the perfect consciousness, the intensely awakened faculties, and all the capacities and causes of felicity of the faithful, in that mysterious, separate state; and on the same evidence, together with every other rational probability, to be confident of the reunion of those who have loved one another and their Lord on earth. How gloomy, beyond all expression, were a contrary anticipation!

"My friend feels, in this concluding day of his sojourn on earth, the infinite value of that blessed faith which confides alone in the great sacrifice for sin, the sole medium for pardon and reconciliation, and the ground of immortal hope. This has always been to you the very vitality of the Christian religion; and it is so, it is emphatically so, to me also.

"I trust you will be mercifully supported; the heart serene, and it may be, the bodily pain mitigated, during the remaining hours, and the still sinking weakness of the mortal frame; and I would wish for you also, and in compassion to the feelings of your attendant relatives, that you will humbly say, 'Thy will be done.'

"I know that I shall partake of your kindest wishes and remembrances in your prayers—the few more prayers you have to offer before you go. When I may follow you, and, I earnestly hope, rejoin you in a far better world, must be left to a decision that cannot at the most be very remote; for yesterday completed my sixty-third year. I deplore before God my not having lived more devotedly to the grand purpose, and do fervently desire the aid of the good Spirit, to make whatever of my life may remain much more effectually true to that purpose than all the preceding.

"But you, my friend, have accomplished your business—your Lord's business—on earth. Go, then, willingly and delighted, at his call.

"Here I conclude, with an affecting and solemn consciousness that I am speaking to you for the last time in this world. Adieu, then, my ever dear and faithful friend. Adieu—for awhile! May I meet you, ere long, where we shall never more say, Farewell!

"J. FOSTER."

Four Christian women have been baptized and entered into the Jewish Church, and within the last week have each been married to persons of that persuasion, in New York City.

RELIGIOUS INTELLIGENCE.

ENDOWMENT OF CATHOLIC ENERGY.

THE contest long looked forward to has early begun in both Houses of Parliament. The very first moment after the conclusion of the State trials has been seized upon by the leaders of the Whig party, to make a formal demand for the Establishment of Romanism. The struggle, now commenced, will doubtless be often renewed in various forms, at different periods of the session; and when Protestantism has such vigorous and determined assailants, and only half-hearted defenders, in the Legislature, it requires no prophetic gift to foretell what in due time must be the result, if the people of this Protestant land are not aroused to defeat the unholy proposal. We have long ago been cured of all partisan attachment to one class of mere politicians more than another. We trust that religious men, of every denomination, who have hitherto been inclined to put confidence in the Liberals as a party, will now see the true character of their idol. Lord John Russell comes forward in the name of his party to propose to Parliament, that that religion, which his great ancestor Lord William denounced on the scaffold as an "idolatrous and bloody religion," should be adopted into the religious Establishment of the empire; that it should in every respect, be put on an equality with the Protestant Established Church; and that its bishops should raise their mitred fronts in the House of Lords. The same proposal is simultaneously made in the Upper House, by Lord Normanby. Both these noble Lords declare that nothing short of this will ever suffice for securing tranquility to Ireland. To make their scheme the more palatable, a sop is thrown to the Irish Presbyterians, to whom they propose to give more power and emolument, by raising them, at the same time, to the dignity of an Established Church. They little know the men they have to deal with, if they suppose that the staunch Presbyterians of Ulster can be seduced from their allegiance to the Protestant faith, by any such base compromise. Our brethren, we doubt not, will soon speak out in such a way as to undeceive them.

UNITARIAN USURPATIONS.

THE Irish Lord Chancellor gave judgment on Saturday, in the important case of "The Attorney-General v. Hutton." It was a bill filed by the Attorney-General, at the relation of the Commissioners of Charitable Bequests, against Mr. Hutton and others, being the trustees of certain funds now held by the Unitarian congregations of Dublin, and which it was alleged had been originally bequeathed for strictly Trinitarian purposes, and not Unitarian, as alleged by the defendants. The arguments and proofs in this case, which was before the Court for seven days, having been concluded, and Mr. Brooke having been heard in reply, the Lord Chancellor went through the facts of the case, and, after a lucid review, stated that though he would not then give final judgment, he had little doubt but his final decision would accord with his present view of the case—namely, that the funds had been originally bequeathed to a congregation of Trinitarian Presbyterians; and that the congregation now worshipping in Eustace-street, being confessedly Unitarian, they were exercising the trust in a manner not intended by the original donors, and that, therefore, the Attorney-General must have a decree, as prayed. By this decree the Unitarians lose the meeting houses and schools in Eustace-street, in Dublin, and the interest on the grant which, it is understood, amounts to £1,200 a year.

MAR YOHANNA.—Extract from a letter written by Mar Yohanna to a friend in Boston:—"If you ask about this country, the Mohammedans oppress us very much. In the mountains there is much confusion among the Nestorians and Kurdish. We pray always that God may help them. O my dear friend, your dwelling-places is a Christian land; our land not so good for Christians to live in. Your land is a Bible land and Churches land. In your country there are many teachers, but our country sword; land full of blood. O my dear friend, pray about us; probably God deliver us from the power of Mohammedans. Yours truly,

"FRIEND MAR YOHANNA."

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY FOR 1811.—The English Missionary Notices contains the following particulars of the approaching interesting occasion:—

We take this opportunity of stating that, if the Lord will, the Annual Sermons before the Society will be delivered on Tuesday, Wednesday, Thursday, and Friday, April 23rd, 24th, 25th, and 26th, 1811; that in the principal Chapel of each of the eight London Circuits, the Annual Missionary sermons will be preached on the following Sunday, April 28th; and that the General Meeting will be held in Exeter Hall, on Monday, April the 29th. With great pleasure we announce the Ministers engaged for the week-day services are the Rev. John Scott, President of the Conference; the Rev. James Hamilton, Minister of the Scotch Church, Regent-square, London; the Rev. Peter M'Own, of Bristol; and the Rev. F. J. Jobson, of Leeds; and that in addition to these the Rev. Dr. Newton, of Manchester; the Rev. Thomas Jackson, of Richmond; the Rev. Dr. Dixon, of London; the Rev. Thomas Waugh, of Cork; the Rev. P. C. Turner, of Richmond; the Rev. G. B. Macdonald, of Leeds; and the Rev. W. M. Bunting, of London, have kindly consented to afford their valuable assistance on the Sabbath.

CHURCH OF ENGLAND.—The *John Bull* published in London, England, says, "There is a report in circulation that a large body of the 'Evangelical Clergy' are about to secede from the Established Church, and to set up a distinct communion on the principles of Episcopacy. Is there any truth in such a rumour? It is certain the following advertisement appeared in the *Record* [a church paper] of Monday last:—'It being in contemplation to form an Episcopal Church, separate from the State, with a revised Liturgy, all who are favourable to this object are earnestly requested to communicate by letter,' &c. We shall watch the progress of this business. Time will show whether there is truth in the rumour.

The *Freeman's Journal* states, that of ten church dignitaries, and of the numerous array of vicars and rectors appointed by Lord de Grey in Ireland, every individual is an opponent of the national system of education, which Sir Robert Peel professes to support.

The Earl of Roden is a Sunday-school teacher.

THE PUSEYITES.—It is stated by the *Oxford Chronicle* that the Hon. and Rev. Arthur Percival, one of the writers of the "Tracts for the Times," has withdrawn from the Society for Promoting Christian Knowledge, because of the admission of the Bishop of Chester's tract "On Justification by Faith." The Tractarians are getting remonstrances on the subject addressed to the Board of the Society.

ROMISH CONVERSIONS.

On Sunday, the 3d instant, seven persons who had been brought up in the doctrines and practices of the Romish faith, received the Sacrament of the Lord's Supper in the church of Money-more, in this country, after the scriptural manner of the Established church. These were brought to the knowledge of the truth through the instrumentality of the Irish Scriptures, being teachers for some time back under that valuable Institution the Irish Society, and attending occasionally on the spiritual instructions of the pious and exemplary Superintendent, the Hon. and Rev. J. P. Hewitt: till at length, from the constant reading of God's blessed word, they were led to renounce the false dogmas and unscriptural tenets of that corrupt and degenerate Church in which they had been blindly brought up from their infancy.—*London Mercury Sentinel*.

The Congregational Dissenters are purposing, at the commencement of the new-year, to add to our periodical literature a new magazine, under the title of *The Christian Witness*, which is to be edited by Dr. Campbell, of the Tabernacle, London.

INTELLIGENCE FROM THE SANDWICH ISLANDS.—Our correspondent at the Sandwich Islands puts us in possession of all the movements of interest and importance in that region. He speaks in the strongest language of condemnation & reproach of the conduct of Lord George Paulet, the British officer who took possession of the island. We are unwilling to spread before the public the facts which

we have received respecting the gross and loathsome licentiousness and moral corruption that marked the reign of that usurper. "Since the restoration" of the native government, our correspondent writes, "the streets have been more quiet both day and night, but nothing can be more obvious than that the leaven of Pautetism has dreadfully contaminated the people."

During the recent period of darkness and distress, under Paulet's sway, the Roman Catholics have gained some proselytes. They serve as a refuge and tower for the hard-hearted, lawless, and disobedient. They troubled the government and the protestant schools and churches exceedingly, and the missionaries expect them to be a living curse to the islands.

The Romanists have long been looking for a brig, Capt. Sullivan, from France, by which they were to receive a Bishop, Priests, Sisters of Charity, rosaries, pictures, images, relics, &c.; but the brig has never been heard of from beyond Cape Horn, and the strong probability now is that his op, priests and images, sailors, vessel and all, have gone to the bottom of the sea! A dreadful termination to a dreadful mission.

Many of our readers will remember the case of Bartimeus, one of the earliest converts at the Sandwich Islands,—a blind man, and one of the most wonderful monuments of the power of the gospel that missions to the heathen have furnished. He died Sept. 17, '43.

Bartimeus, or *puaaki*, was more than thirty years old before he heard of the gospel, but hearing the Bible read, and the preaching of the missionaries, he was converted, and became a preacher himself, and obtained a better knowledge of the Bible than almost any one of whom we ever hear in Christian lands. He preached with great fluency and native eloquence; and the aptness, the readiness, and the power with which he quoted and applied passages of scripture, were astonishing to all who heard him. He had laboured long and faithfully in the service of his Master, and has now gone to his reward.

An interesting revival of religion, under the labours of Mr. Hitchcock, at Molokai, has resulted in the hopeful conversion of three or four hundred souls.—*N. Y. Observer*, April 6th.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, APRIL 25, 1844.

HAPPINESS.—Happiness is the object which every one is eagerly pursuing; but a mistake concerning the nature of that which they desire to possess, is apparent in the conduct of every unregenerate man. In this state we are "of the earth, earthy."—We are blinded by "the god of this world"; and therefore, as incapable of seeing in what true happiness consists, as we are to obtain possession of it. Some imagine that happiness is to be found, where nothing but misery is deposited; and the conduct of many would lead us to suppose that they wished to revive the Sadducean heresy—deny the existence of the soul, and seek for "happiness" in the gratification of the animal passions.

Any that are seeking for comfort, or inward satisfaction, out of Christ, are performing as absurd a part as they would do, were they to look for the fruits of the earth in the ocean, or seek for the living among the dead. The very things which have been put in the place of religion are ashamed of the honour that is heaped upon them; and they have, in an infinite variety of ways, borne witness to the foolishness of their admirers, and sharply rebuked them for the meanness and foolishness of their idolatry. Wealth—honour—fame—learning—all these declare that "HAPPINESS" is not in them; and yet, these are the very things after which unawakened and uncon-

verted men are toiling and panting; and although, they lead them into intricate and dangerous paths, and cause many to fall and perish by the way, the chase is kept up with unabated vigour; and the warnings and admonitions of religion, are looked upon as impertinent intrusions.

RELIGION stands at every corner, and sees these poor misguided dupes toiling and sweating in pursuit of shadows, that mock them—phantoms, that can never be overtaken—bubbles, that burst as soon as they are touched. The foolishness and guilt which such conduct involves, fills the heart of Religion with sacred grief; and to save the perpetrators of it from the wrath which they are "treasuring up unto themselves," she lifts up her voice, and cries aloud,—"It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God!"—Seek not honour one of another—Remember that the world by wisdom knew not God—HAPPY is the man that trusts in the Lord—HAPPY is the man that hath the God of Jacob for his help—HAPPY is the man whose iniquities are forgiven, and whose sin is covered."

These warnings are listened to by some; and by others they are laughed to scorn. A few turn unto the Lord and find mercy; but the greater part go on—on—following the devices of their own hearts—and as they increase the distance between their own souls and the mercy of God—they rejoice in what they are pleased to call their own good sense; and recompense Religion for its solicitude and kindness as the Jews recompensed Jesus of Nazareth when they insulted and buffeted him.

But, blessed be God, RELIGION does not relinquish her visits to his people. Wheresoever they assemble she is present; and as a spirit of light, and peace, and love, she hovers over them. SHE hears them singing his PRAISES—SHE SEES them listening to his WORD—SHE beholds them reposing under the cloud of his PROTECTING LOVE—SHE sees them feeding upon the emblems of his BODY and BLOOD;—the delightful spectacle fills her with rapture—and giving utterance to the feelings that causes her heart to throb and swell, she magnifies the name of the Lord and congratulates his saints: "There is none like unto the God of Jeshurun; he is glorious in holiness, fearful in praises, doing wonders. He is known in Judah, and his name is great in Israel. HAPPY—HAPPY are the people whose God is the Lord. Yea, HAPPY art thou O Israel: who is like unto thee, O people, saved by the Lord."

EDUCATION.—Next to the disruption in the Scottish Establishment, we regard the great movement which has lately taken place in various dissenting Churches, on the subject of education, as the most important event which characterises the present eventful period of the Church's history. And in order that our readers may have all possible information respecting so important a movement, we have copied the following excellent speech of the Rev. Dr. BUNTING, on the subject, delivered

in the Wesleyan Centenary Hall, London, in February last.

EDUCATIONAL SPEECH OF DR. BUNTING, DELIVERED AT A PUBLIC MEETING HELD AT THE CENTENARY HALL, FEBRUARY 5th, 1844.

[Copied from the London Watchman.]

The Rev. Dr. BUNTING said,—It was important they should understand one another. He, for one, would not be committed to any mongrel system; but would, with whatever little energy or influence remained to him, uphold and maintain the true principles of Methodism, (Hear, hear.) He wished to know whether the point was not already settled. He saw, a few weeks ago, in the *Patriot*, a very admirable letter, in which the writer, with reference to his own denomination, the Independents, dwelt very much upon the question. He began by stating, that, as things are, there were some points which must be considered as settled, as *postulata*, as things no longer to be argued, as things which they had argued, and as things on which they had said everything that could be said, and about which they had come to what they thought the best conclusion. He thought this Society must have the same understanding as to their *postulata*,—as to things which had been settled and argued,—as to things which they must not be asked to discuss over again, time after time. (Hear, hear.) For that was the mischief of the matter, that they had been arguing about the comparative preferences due to different plans, and had not been duly carrying out any plan. (Hear, hear.) Now, it would be better that a comparatively worse plan, but yet essentially good, should be acted upon, than that they should spend their whole time in disputing about plans. Let them do something, (hear, hear.)—and not talk everlastingly,—especially while those on whom they had a right to look with some degree of candid suspicion, of godly jealousy, were doing every thing and talking nothing. (Hear, hear, and a laugh.) He called upon them to act. Let them follow the example of the Church. When defeated, at the close of the last session of Parliament, there were some parties who at first thought of talking, and they got up a requisition for a great and influential meeting, comprising persons of high rank and influence; but some wise man amongst them said,—“What’s the use of that?—you’ll spend all your time in talking;—have no talking meeting,—set on foot a subscription.” (Hear.) They did so; and, in the course of a few weeks, got £60,000; and now they had more than double the amount. So much for the advantage of doing over talking. (Hear, hear.) Now one of our Independent brethren,—one of the ablest amongst them,—he (Dr. Bunting) had some suspicion as to the individual, but was not at liberty to mention the name,—that individual,—who, whilst on the one hand he was one of the most determined Dissenters, was, at the same time, one of the most sagacious,—thought a great deal of time might be lost in advocating peculiar principles of dissent, which might be better employed in carrying them out on their own conscientious views; that individual contended, that there were some things perfectly settled amongst them. It was a settled point, that education was a good thing and must be carried out. That was his first point. The second point was, that education must not only be not hostile to religion, but must be connected and blended with it from first to last;—that they must not have religion introduced only once a-week, by the intervention of some minister, some visitor, some third party, but that the school-master must be a teacher of religion. (Hear, hear.) That was the second principle; and he (Dr. Bunting) was heartily glad that many of the Dissenters were disposed to act upon that principle. (Hear, hear.) His third principle was, that, under present circumstances, education must be denominational; but he made a very wise distinction between what was called sectarian education and sectional education. There might be education by sections, by different bodies of Christians, each section instructing, on its own principles, those under its own denominational influence, and, as many more might be voluntarily placed by their parents under its care, and yet it might not be, in any criminal or objectionable sense sectarian; for if sectarian teaching of youth was necessarily and essentially criminal, so was pulpit teaching of adults. (Hear, hear.) If it was essentially wrong to teach children peculiar notions of religion, it was essentially wrong to teach adults peculiar notions of religion. They might, therefore, be sectional in their operations, while they were not, in any criminal sense, sectarian. They might dwell, as they always ought to do, on the essentials of Christianity, without being debarred, by any prohibition, or rule, or constitution, or by any fear of censure from any committee or anybody else, when occasion served, from explaining, on a particular topic, their own peculiar views, and in their own peculiar phraseology, giving it their own peculiar application. (Hear.) There was a great deal of absolute nonsense talked and written about sectarianism, [which would not bear half an hour’s discussion amongst any sober-minded people,] as there was also about proselytism.

It was not sectarianism that each party, for the common good, should do its best, on its own principles, in the circle of its own influence. The *postulata*, he thought, had been admitted; these matters, he thought, had been settled, [hear, hear]; for, in the sort of representation they could possibly get after two or three days’ fair, and frank, and candid, and open conversation, they had come to this conclusion, that upon the whole, their education, (that for which the £20,000 was to be raised, was to be denominational, sectional, and if they pleased, sectarian, but not in the sense in which that word was commonly used. Not every dog that was called mad was really mad; [a laugh;] and many mad dogs that had a clamour raised against them were not half so mad as the people by whom they were hunted down. [Hear, hear.] There was a good sense of proselytism, and a good sense of sectarianism, and there was a bad sense of both. He wished to avoid the bad one, but he was not frightened by a name. [Hear, hear, hear.]—He thought it had been understood, that their education was to be denominational, and that they were to be under no restriction; that as far as they could get means, either from amongst themselves, or from the really liberal-minded Churchmen or Dissenters, they were to have denominational Wesleyan schools, and no interruption to Wesleyanism, no objection to creeds: The Wesleyans could not go against creeds,—they must have creeds,—and they would have creeds. [Hear, hear.] Those who were against all creeds, and all distinctive instruction, must go to some other society. He should be sorry to part with them, and to lose so much good intention and respectability. He gave them credit for their motives; but he would rather part with them than have their good intention and respectability taxed with this objection to all creeds. During his experience of 43 years, he had never known a man talk against creeds who had not something objectionable in his own. This Society must have a creed,—they must have a Wesleyan creed. [Hear, hear.] They could not help having the Wesleyan Notes, and the Four Volumes of Sermons;—the Lord Chancellor had told them that if they must have it in the chapel, why should they be frightened about it in the schools? [Hear, hear.] Why not have some degree of uniformity in teaching both their old and their young? They liked to hear the creed of Wesley in their chapels, and they did not wish their children to be taught as they themselves were taught? If they did not, it looked as if they were afraid of their own creed,—they were but half-and-half Methodists; but if they were thorough-going ones, they must wish their children to have the same sort of instruction, unfettered and uncompromised, which they themselves received. That was the conclusion at which they arrived at the meeting which was held in November,—that they must have denominational teaching where they could get it,—where they could support it; and the spirit and feeling then was, that they were not so absolutely dependent for help on other people, either on the ultra-Churchmen of the age, or the ultra-liberalism of the age, as to succumb. They were at that time under the impression that they could support their own system; they thought they should be able, in every circuit, to have at least two schools on the very best plan; and Methodism, they thought, was the very best plan. (Hear, hear.) At the same time, he believed it was universally understood, that if there were large country villages, where their friends could not support a school alone, on the best plan, they would be at liberty to join with others, either in support of a British and Foreign School, or if the clergyman was thoroughly evangelical and liberal, and, like the rector of a large parish in Oxfordshire, whom he had the pleasure of knowing, had no objection to the Wesleyan children attending the Wesleyan Sunday school on the Sabbath, and to the ministers teaching them what they liked, in support of the National School. Where they could not have the best school, they must have the next best, whatever it might be, and that must be judged of at the time; but the Committee were not going to give their chief and primary support to that second best. They might recognize it, pray for it, and comprehend it in their general views; and he hoped our Ministers did not forget to pray for the Sunday schools and the system of tuition generally. [Hear, hear.] Where they could not have a school on their own most excellent principle they must club their money with the Dissenters or the Church to support a second best. But, as for the £20,000, that was to support the Wesleyan schools only. [Hear, hear.] If he was wrong, he must retreat, but that was his honest opinion. Where he could not find a Wesleyan school on the best plan, if he could find a liberal dissenting brother, who would unite with him, without taking any advantage, he should be willing to do so, because it would be good upon the whole—it would be good in spite of some defects,—it would probably be better administered than it was constituted. He had given that advice at a place six or seven miles from London, where it had had the desired effect. But still he preferred his own system, because he thought it best. If he thought it only the second best, he should only give it a secondary support; but he thought it the first-

best, and that whatever they did ought to be really done on Methodist principles. (Hear.) At the same time, he felt the utmost good will towards all others, and particularly towards the British and Foreign School Society. That was his sincere feeling. . . . After some other observations, the Reverend Doctor, in conclusion, said,—he wished it to be distinctly understood, that if they obtained the £20,000 by the present Wesleyan movement, it was not in opposition to others. Let each take what the other left. Our object was to raise a general fund for the promotion of free and unfettered Wesleyanism, which ought neither to be bound in chains by the high Church portion establishment, nor by the low dissent of the liberals of the day. [Loud applause.]

THE FREE CHURCH DEPUTATION.—In consequence of the state of the navigation, the Rev. Dr. BURNS was unable to reach Montreal in time to meet the engagements advertised for last Sabbath. He is, however, expected in town today; and will, it is supposed, hold public meetings in the course of the present week. The appointments for next Sabbath are as follow:—The Rev. Dr. Burns will preach in St. Gabriel Street Church (Mr. Esson’s) in the forenoon; in the Wesleyan Chapel, St. James Street, in the afternoon; and in the American Church in the evening.

POPERY UNVEILED BY ONE OF ITS VICTIMS.

REV. HENRY LEWIS OXLEY, a long distinguished Roman priest in England, a member of the Order of Dominicans, some years engaged in the office of priest of the Church of Rome in Leeds, afterwards in Leicester, and lately chaplain to a nunnery in Leicestershire, having formally and publicly renounced the errors of Popery, was, on Sunday, September 3, in Christ Church, Derby, received into communion with the Church of England.—Though matter of sorrow, it was of surprise, that the character of this gentleman should be most maliciously assailed, and the change in his religious sentiments ascribed to the most unworthy motives. Mr. Oxley, in defending himself against such imputations, uses the following language:—

“I have abandoned the communion of the Church of Rome for ever, because I most conscientiously and firmly believe, and from sad, painful, and personal experience, have abundant reason to know, that some of the principal or leading doctrines of the Church of Rome are not only opposed to the unerring written word of God, but are moreover fatally destructive to the peace, happiness, and morality even of thousands of her own deluded votaries. The Saviour, before whose awful tribunal I must soon appear, knows that I lie not when I assert, as I do most emphatically—

1st. That the celibacy of the clergy, I will not say has been, but I declare before God is, the fruitful cause of monstrous crimes.

2dly. I equally assert, and with the same confidence, that the confessional is, and not unfrequently, the scene of great enormities.

3dly. I believe that the monasteries and convents are institutions inimical to the religious liberty and freedom with which Christ has made us free, and I think that it is a grievous sin in bishops, and other ecclesiastical superiors, to recommend, or even to persist, young and inexperienced persons to take three solemn vows of poverty, chastity, and obedience for life; and I am sure that all sincere Christians, Roman Catholics as well as Protestants, would unanimously coincide with me in opinion, that the monastic vows should be forever and everywhere forbidden, if they knew as well as I do, in how many instances they have been and are the cause of keen regret, fruitless tears, and unavailing sorrow.

4thly. I believe there is no authority whatever in the word of God, our only rule of faith, for the doctrines of the Church of Rome respecting the sacrifice of the mass, communion under one kind, indulgences, and praying for the dead. I therefore leave the Church of Rome.”

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XVIII.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE AND BEARING, ON THE QUESTION, OF THE EPISTLE TO THE ROMANS:—No. 7:—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—In his endeavour to rescue the character of his believing countrymen from undue disparagement in the eyes of his converted Gentile brethren, St. Paul protests against "his people" being considered as placed under any ban of divine proscription, in their individual capacity. So far from that, he has shewn that the covenant relation still subsisting between them and the God of Abraham was such as to give them, on receiving the gospel, even great evangelical advantages above their Gentile brethren. The New Covenant was but a fuller administration of the grace of the old. In an encouraging sense God still regards them as "his people," ver. 2. And, as we have seen, while "the gospel of Christ is the power of God unto salvation unto EVERY ONE that believeth," it is such "TO THE JEW FIRST, and also to the Greek;" ch. i. 16.

As a wise master-builder, the apostle occupies the whole and entire grounds of the Jewish argument; shewing, IN THE FIRST PLACE, that there is no such rejection of the "people" as would prevent their present individual salvation; and, IN THE SECOND PLACE, demonstrating that the mournful rejection, the existence of which he fully and pathetically admits, is nevertheless not of such a character, as to forbid the hope of their ultimate national recovery to God, by the gospel.

1.—1. In support of his view of the question, INDIVIDUALLY considered, he ADDUCES THE FACT OF HIS OWN ACTUAL CONVERSION: ver. 1. "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." "Since I am admitted to be an apostle, it cannot be doubted that I am really a converted Christian. My experience, therefore, is a proof of the possibility of individual Jewish conversion. This point, though scarcely admitting of a denial, it may be well to have placed as a first stone in the building I am about to rear. My case may be taken as a presumption of the real conversion of the disparaged Jewish membership in the church 'at Rome.' Let them not be undervalued, as though they belonged to a people absolutely and universally rejected of God, and incapable of a standing among the regenerated. "God hath not [in that sense] cast away his people." "

2. With the same view he bridges forward the fact that THERE WAS THEN, STILL, A LARGE REMNANT, APPROVED OF GOD, among his countrymen. He here recognizes some thousands of God-fearing Jews, who were TENDING towards Christ; the subjects of an incipient faith; besides "a multitude," who, as well as himself, had already publicly embraced the gospel. Of the whole of these he speaks, as "a remnant according to the election of grace;" ver. 5.

The former, as in a previous Jewish age, were known only to God, but yet governed by gospel principles, though theoretically unacquainted with the gospel system, as such. They were hence unworried Christians, and perhaps themselves unconscious that they were in reality incipient believers in the "crucified One!"—These were truly accepted of the Searcher of hearts, on the principles of the gospel, which they had learned from their holy Scriptures.—Principles by which they were governed and saved—though the peculiarity of their circumstances, and their want of "knowledge," prevented the full ripening and development of those principles, into an actual profession of "Jesus of Nazareth."

We are aware, with the most cordial Christian regard for them, that some truly valuable Christian brethren always attach the idea of UNCONDITIONALITY, to the term "election." But while we affectionately concede their right to their conscientious opinion, we ourselves very respectfully "contend" for our own corresponding right. In our humble view, God's election of men to eternal salvation is wholly dependent on their willing and cordial compliance with the terms on which salvation is offered in "his holy gospel." By "the election," therefore, we simply understand, all those who had believed

in the Lord Jesus Christ; or, as far as their "knowledge" on the subject had gone, "with simplicity and godly sincerity," were tending to that point.

St. Paul, in this chapter, teaches us that all those who, in this method, sought the salvation of their souls, had happily "obtained it; and the rest were blinded." Those who clung to other principles, fell under the judicial infliction of the divine Author of the Gospel. "The master of the house being angry," excluded them from the gospel feast, and they became involved in the moral darkness of unbelief, and justly inherited the "outer darkness," and "perdition of ungodly men!" Such a tremendous connection of cause and effect was long plainly foretold; "according as it is written," both by David and by Isaiah; ver. 2 to 10.

But "the Holy Ghost," having inspired the apostle to see that even in that age, there was a blessed "remnant," which was "reserved" to God "according to" the principles by which he determines his "election of grace;" he produces the cheering fact, as the second link in his chain of reasoning. And with this he dismisses the question of the salvability of the Jewish people, INDIVIDUALLY considered: a subject which is solemnly and affectionately commended to the Jewish people of "this generation!"

Within the limits of the present communication, we cannot introduce any thing but the more general outline of the remaining point of apostolical discussion.

II.—In support of his view of the question, NATIONALLY considered, St. Paul continues to reason most luminously and conclusively.

In the eleventh verse he enters upon this larger and more magnificent part of his "great argument." His object was to shew that though, in their NATIONAL capacity, his people had been so "cast away," as to forbid all hope of their IMMEDIATE conversion to the faith of Christ; yet that, EVEN THAT, he contemplated as a future joyful event, which was not only EXTREMELY PROBABLE, but ABSOLUTELY CERTAIN!

As the chapter progresses, "the pious and intelligent reader" will see, that St. Paul,

FIRST, ARGUES OUT THE FACT of their future recovery to God, as a nation;

SECONDLY, he reasons on inferences which he draws from THAT FACT. And

THIRDLY, he develops the mode by which THAT FACT is to be ultimately accomplished.

Reserving the particulars,

I remain,

Dear Sir, yours,

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

Near Lake Champlain, }
April 6, 1844. }

NATURAL HISTORY.

THE CUTTLE-FISH.

"The cuttle-fish," says Kirby in his *Bridgewater Treatise*, "is one of the most wonderful works of the Creator." We have no creature at all approaching it in size that departs so widely from the familiar every day type of animal life, whether developed on the land or in the water. A man buried to the neck in a sack, and prepared for such a race as Tennent describes in his *Ant'er Fair*, is an exceedingly strange-looking animal, but not half so strange-looking as a stroll *ack*.

Let us just try to improve him into one, and give in this way some idea of the animal to those unacquainted with it. First, then, the sack must be brought to a point at the bottom as if the legs were sewed up tightly together, and the corners left projecting so as to form two flabby fins; and further, the sack must be a sack of pink, thickly speckled with red, and tolerably open at the upper end where the neck and head protrude. So much for the changes on the sack; but the changes on the parts that rise out of the sack must be of a much more extraordinary character. We must first obliterate the face, and then, fixing on the crown of the head a large beak of black horn, crooked as that of the parrot, we must remove the mouth to the opening between the mandibles. Around the broad base of the beak must we insert a circular ring of brain, as if this part of the animal had no other vocation than to take care of the mouth and its pertinents; and around the circular brain must we plant, as if on the coronal ring of the head, no fewer than ten long arms,

each furnished with double rows of concave suckers that resemble cups arranged on the plane of a narrow table. The *tout ensemble* must serve to remind one of the head of some Indian chief bearing a crown of tall feathers; and directly below the crown where the cheeks, or rather the ears had been, we must fix two immense eyes, huge enough to occupy what had been the whole sides of the face. Though the brain of an ordinary sized loligo be scarcely larger, than a ring for the little finger, its eyes are scarce smaller than those of an ox. To complete our cuttle-fish we must insist, as a condition, that when in motion, the metamorphosed sack-racer must either walk head downwards on his arms, or glide, like a boy descending an inclined plane on ice, feet foremost with the point of his sack first and his beak and arms last; or, in other words, that, reversing every ordinary circumstance of voluntary motion, he must make a snout or cut-water of his feet, and a long trailing tail of his arms and head. The cuttle-fish, when walking always walks with its mouth nearer the earth than any other part of either head or body, and, when swimming, always follows its tail instead of being followed by it. This last curious condition, though doubtless, on the whole, the best adapted to the conformation and instincts of the creature, often proves fatal to it, especially in calm water and quiet inland friths, when not a ripple breaks upon the shore to warn that the shore is near. An enemy appears; the creature ejects its cloud of ink like a sharp shooter discharging his rifle ere he retreats; and then, darting away tail foremost under the cover, it grounds itself high upon the beach and perishes there. Few men have walked much along the shores of a sheltered bay without witnessing a catastrophe of this kind. The last loligo I saw strand itself in this way was a large and very vigorous animal. The day was extremely calm—I heard a peculiar sound—a *squelch* if I may employ such a word; and there, a few yards away, was a loligo nearly two feet in length, high and dry upon the pebbles. I laid hold of it by the sheath or sack; and the loligo, in turn, laid hold of the pebbles just as I have seen a boy, when borne off against his will by a stronger than himself, grasping fast to projecting door-posts and furniture. The pebbles were hard, smooth, and heavy, but the creature raised them with ease, by twining its flexile arms around them, and then forming a vacuum in each of its suckers. I subjected one of my hands to its grasp, and it seized fast hold; but though the suckers were still employed, it employed them on a different principle. Around the circular rim of each there is a fringe of minute thorns, hooked somewhat like those of the wild rose. In fastening on the hard smooth pebbles these were overtopped by a fleshy membrane, much in the manner that the cushions of a cat's paw overtop its claws when the animal is in a state of tranquillity; and, by means of the projecting membrane, the hollow inside was rendered air tight, and the vacuum completed; but in dealing with the hand, a soft substance, the thorns were laid bare, like the claws of the cat when stretched out in anger, and at least a thousand minute prickles were fixed in the skin at once. They failed to penetrate it, for they were short, and, individually, not strong, but acting together and by hundreds, they took at least a very firm hold.—*Witness.*

CIVIL INTELLIGENCE.

LATER FROM ENGLAND.

By the packet ship *Sheridan*, we have files of London and Liverpool papers to the 12th and 13th March.

In the House of Commons, March 11, Mr. O'CONNELL presented forty petitions from different parts of Ireland for the repeal of the legislative union between the two countries. He then gave notice that on an early day after Easter he would move for leave to bring in a bill to define the law of conspiracy, (hear) and the evidence applicable thereto; also, that he would after Easter move for leave to bring in a bill to repeal all the acts upon the relation of landlord and tenant in Ireland passed since the union, and to substitute other provisions upon the subject.

PUBLIC PETITIONS.—The total number of petitions presented to the House of Commons against a repeal of the existing corn laws now amounts altogether to 113, signed by 13,249 persons; for

a reduction of the tobacco duties, 47 petitions, signed by 5,975 persons; and for an alteration of the poor law amendment act, 33 petitions, signed by 1,101 persons.

DECLINE OF SOCIALISM.—The Rotunda, in Blackfriars-road, which was for some years occupied by the "Rev." Robert Taylor, Carlisle, and their infidel clique, and more recently by the Socialists, has at last been deserted, and is now shut up. A very hard struggle to retain it was made, balls, concerts, blasphemous lectures, refreshment room, theatricals, &c., being provided. All failed, and the Socialists, having packed up their traps, moved off just in time to avoid quarter day, which is close at hand.

IRELAND AND REPEAL.—At a meeting of the Dublin Repeal Association, a letter from Mr. O'Connell was read, from which the following passages are cited as worthy of especial notice:

"I meet many Englishmen who are in what I may call the precursor state, declaring positively that they will assist in 'the repeal,' if the present Government persevere in its present impolicy with regard to Ireland; and as such perseverance is certain, I reckon on having much English assistance, even before the session is over, in advocating repeal."

Alluding to reports that the repeal agitation is to be abandoned, he adds—

"English sympathy induces us to be more moderate in tone and conciliatory in language, but it leaves untouched and undiminished the inevitable necessity of the restoration of the Irish Parliament for any redress of Irish grievances."

Ireland was tranquil, though in some sections of Connaught the humbler classes were suffering extreme distress for want of food. The London Times says that the repeal agitation continues in activity, with little abatement of the professions or pretensions which were exhibited before the warfare in the Queen's Bench, but with an evident consciousness of much diminished power to do mischief.

O'CONNELL.—There is a very general report that the Government will not imprison Mr. O'Connell and the parties connected with him, even in the event of the reserved points being decided against him. This impression accords with a very common desire amongst all parties, unless perhaps very extreme politicians, and their number is exceedingly few. The purposes of the Government are mainly obtained by the verdict, and there is good reason to believe that there will be no repetition of the violent language used during the excitement of the last summer.—*Banner of Ulster.*

ORANGISM.—A meeting was held at Coleraine on Monday the 12th, which was attended by upwards of ten thousand Orangemen, from the counties of Antrim and Derry, for the purpose of reviving Orange clubs in Ireland, and resolutions to that effect were unanimously adopted.

ARREST OF RIBBONMEN.—The "Northern Standard" contains the following:—"Charles M'Kelvey, Esq., sub-inspector of the Glaslough Police Station, having received information that several Ribbonmen still held meetings in different parts of the country, arrested, on Monday night last, eight of them, and lodged them in Monaghan gaol. Papers connected with the system were found on two of them."

TAXATION IN IRELAND, ENGLAND, AND SCOTLAND.—In Ireland the imperial taxes are not ten shillings a head per annum; and the local taxes, (namely, £1,200,000 county cess, £500,000 tithes, £300,000 poor rates, and other taxes) amount altogether to about five shillings a head yearly. In England, the imperial taxation alone is fifty shillings a head per annum; and the local taxes at least twenty-five shillings a head per annum. In Scotland the imperial taxation is nearly forty shillings a head per annum; the local taxation about ten shillings a head per annum. Ireland, with a population of more than one half that of England and Wales, does not contribute one-twelfth of the taxes of the empire; and Scotland, with a population only one third less than Ireland, contributes a greater quota to the support of the Government. The whole of the revenue raised in Ireland is spent in Ireland; but Scotland contributes annually more than three-and-a-half millions sterling in revenue alone of the British exchequer!—*Martin's "Ireland before and after the Union."*

NOTICES OF MOTIONS RESPECTING THE ESTABLISHED CHURCHES OF THE THREE KINGDOMS—THE CATHOLICS—AND THE DISSIDENTS.—Mr. Milnes—to move a resolution, to the effect that it is just and expedient that a provision should be made by law towards the maintenance of the secular Roman Catholic clergy exercising religious functions in Ireland. Mr. Ward—to move, as an amendment upon Mr. Milnes' motion, that no provision for the maintenance of the secular Roman Catholic clergy in Ireland can be just or expedient, or will tend to the re-establishment of tranquility in that country, unless based upon such a revision of the whole ecclesiastical system as will place the clergy of all religious denominations upon a footing of perfect equality. Mr. Hume—address to her Majesty, that she will be pleased to institute an inquiry, whether the number of her Majesty's subjects dissenting from the doctrines and discipline of the Established Churches of England, Ireland, and Scotland, are now more in number than those who belong to and attend the Established Churches; and if so, whether the time is not arrived when all the public property granted by Parliament for the support of these Established Churches should be withdrawn from them, respect being had to the existing interests of the clergy and other persons actually employed in the service of the Established Churches; and whether it will not be more just and useful to the people of this kingdom to apply the revenue of the church for the purpose of educating the people, or for such other national purposes as Parliament may think fit.

THE LATE VISCOUNT SIDMOUTH.—The late Henry Addington Viscount Sidmouth, whose death took place at Richmond Park, on the 15th instant, was eighty-six years of age.

He was Speaker of the House of Commons from May, 1789, to March, 1801; First Lord of the Treasury, and Chancellor of the Exchequer, from March 1801, to May, 1804; Lord President of the Council, 1805; Lord Privy Seal, 1806; and Secretary of State for the Home Department, from 1812 to 1822.

The life and character of Lord Sidmouth belong to history; and his most anxious and attached friends need not dread their judgment in his case. It is not the province of periodical literature to anticipate that judgment; but even now so long an interval has elapsed since Lord Sidmouth ceased to be the Prime Minister of England, or, indeed, since he took any prominent part in public life, that, almost before his death, he may be said to have been judged by posterity—so far at least as the earlier and more active portion of his career is concerned. We might, therefore, now review his administration, almost as we might review that of Walpole, without personal partiality on the one side, or personal hostility on the other. It is enough, however, to say, what no living enemy ever denied, that he possessed great singleness of purpose, high moral courage, uncompromising principle and the happiest combination of suavity and firmness in public life. In private life, he never had an enemy, and in the wide circle of his friends, and in the more sacred recesses of his family, his warm and unselfish character, his frank and generous appreciation of merit in others, his affectionate and grateful sense of the attentions of his connections and dependents, will long be remembered; and the recollection will be a bond of union to the survivors. While, in the simplicity of his mind, he never obtruded his own religious convictions upon others—he never shrunk, on the other hand, from their avowal, when it might be useful; and in the latter years of his life, he employed the leisure which a merciful Providence had extended to him, with the unimpaired vigour of his mind, to the habitual preparation for the world into which he has now entered, his single trust being in the Lord Jesus Christ, through whose merits and mercy he hoped, as he stated a few days before his death to his family, to be reunited to them again and for ever.—*Standard.*

WHITE SLAVES SET FREE.

In the course of last month, a Russian man-of-war, the *Jitsch*, bound from St. Petersburg to Kamschatka, in consequence of meeting with a dreadful gale in the Channel, was compelled to put into Portsmouth to refit. On board of her were ten Poles from the interior of Poland, who having been enrolled in the Russian army, had

been turned over to the maine, and made into sailors. They formed part of the crew of the vessel, but had reason to believe they were destined to be disembarked in Kamschatka, and to be kept for the remainder of their lives in the dreary regions of Siberia. These men having been forced against their will into the service of the oppressor of their country, were, to all intents and purposes, slaves. But it is the boast of England that the chains of the slave drop from him when he treats her shores, and these gallant fellows, finding themselves in a British harbour, resolved to free themselves from the yoke of their tyrant. Accordingly, having one day been sent ashore for some purpose, they took the opportunity of quietly discharging themselves from the service of Russia. Dire was the anger of the captain and officers when the boat returned without them, and grievous the knocking inflicted on the rest of the boat's crew for letting them go, as if they could have helped it. The captain proceeded immediately to London in pursuit of the men, and probably learnt with surprise that the laws of England would not allow him to interfere with them, that his Imperial Master could not be permitted to infringe the law in this country, and that in this respect the Czar of Russia was but on a level with the meanest refugee. Such, however, he found to be the case, and he has been obliged to proceed on his voyage with his crew thus diminished. The Poles remain here in safety, but their position in a strange country, with whose manners and habits they are totally unacquainted, cannot be enviable. They are all stout, intelligent men, and declare they would encounter any hardship, and submit to any privation, sooner than continue to serve a master they detest, with the knout at hand, and Siberia in perspective.—*Times.*

PERSECUTION OF THE JEWS IN LITHUANIA.

WARSAW, Jan. 22.—You will with difficulty credit the extent to which the persecution of the Jews of this country by order of the government of his Majesty the Emperor Nicholas is extending. I shall, however, be brief in my reference to it.

An Imperial ukase has been received in Lithuania, directing the authorities of towns and other localities inhabited by Jews, to transport those unhappy persons, amounting to 36,000 families, to a distance of twelve leagues from their several actual places of residence. This cruel ukase was further to receive its execution before the 18th instant, so that, at a moderate estimate, 150,000 persons of both sexes, and of all ages and conditions, are at this moment, in the midst of all the rigours of a Lithuanian winter, expelled their houses and forced to seek a resting place in strange countries, not merely among strangers, but among people predisposed to view them as outcasts, and objects for extortion, persecution, violence.

Sacrificing a great principle in order to protect a suffering race, Europe interfered between the Greeks and their butchers. Here is a case for intervention not less urgent. Will the Christian Powers of Europe remain silent and inactive in the presence of such horrors?

IMPORTANT FROM WASHINGTON.—The last news from Washington is interesting and important. We learn from the *Athens Daily Advertiser* of the 25th inst, that the Senate has rejected the resolutions, moved by Mr. Atchison, proposing to declare the treaty of 1818 for the joint occupation of the Oregon territory, at an end. The vote was 18 for the resolutions, and 28 against them. The *Advertiser* adds:—This puts an end to the subject for the session, and is good news.

CAPTAIN STROCKTON, of the Steamer *Princeton*, has made a present of \$10,000 to the widow of the late Mr. Secretary Gilmer. He has also given \$200 to the widow of the colored cook, who was killed at the explosion, on board the *Princeton*, and has taken charge of Commodore Kenyon's two boys.—*Statesman.*

The large cannon which recently exploded on board the *Princeton*, was fifteen feet long, had a bore or muzzle twelve inches in diameter, and carried a ball of two hundred and thirty pounds weight—the gun itself weighing ten tons.

The war in China has been very disastrous to that nation. Late advices say it has cost them 20,000 lives and one hundred millions of dollars.

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

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THE POOR.
THERE never was a time when distress and suffering was felt by the poor to a greater extent in Montreal than at the present moment, owing to the different sources of relief for the poor in winter being in a great measure closed (especially that excellent provision, the Soup Kitchen).—The Committee of the Strangers' Friend Society appeal to a benevolent public, and request their charitable aid, either in money, fire-wood, potatoes, oatmeal, or food of any description, cast-off clothes, blankets, or wearing apparel, &c.—which would be thankfully received and gratefully acknowledged.
The report for the last year, and any other information relative to the Society's operations, may be obtained from the Treasurer, Mr. R. YATES, at H. BENSON & CO.'S, 178, Notre Dame Street,—to whom all donations are to be given.

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Reference to the Rev. A. N. Bothune, Cobourg; the Rev. John Butler, Kingsey, C. E., the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdell, Danville; the Rev. Mr. King, Robinson, C. E. The Postmaster of Kingsey will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.
Editors of Religious Publications are requested to notice the above.
December, 1843.

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