

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

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

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POETRY.

THE INFIDEL'S TEST.

BY MRS. EDWARD THOMAS.

"Father," said the expiring daughter of the infidel Colonel Allen, "I feel that my end is drawing near. Tell me, I entreat you, see I to believe what you have taught me, or what I have learnt from my mother?" "Believe, my child," he replied, after a severe struggle with his feelings, "what your mother taught you."—*Saturday Magazine* vol. 3. p. 233. (London.)

Stretched on the bed of death his darling lay,
Her hours are told—she cannot rise the day.
She knew his voice, unclosed her quivering eyes,
And gazed upon him with a dread surprise.
Her looks expressed perplexity and fear—
"Father," she cried, "he instantly drew near,
Laid tenderly her head upon his breast,
Kiss'd her wan eyelids, and his daughter blest.
"Father!" she cried once more, "Death draweth
nigh!

Is there a God? Is there futurity?
My mother taught there was; but thou—oh, thou!
Declar'st it folly at his bedside to bow.
At such an awful hour do not deceive—
Is there a God? What must thy child believe?
Speak, I adjure thee, ere it be too late!
When taken hence, what is to be my fate?
I feel there is (when this worn spirit's fled)
A God to judge—eternity to dread.
Oh! did my mother teach the truth?" "She did!"
Trembled his lips, and quail'd his quivering lid.
Mighty the struggle in the scorner's heart;
Yet could he let his cherished one depart
Oppress'd with doubt;—the doubt that made him
too,

Question if what he had instill'd were true?
No, no! he dares not! demons prompt in vain—
Oh! his humiliation, anguish, pain,
As he confess'd to that expiring child,
"When he disowned his God he basely lied."
He felt her shudder, for he clasp'd her yet;
And her last look he never can forget.
Oh! it is easy round the festive board,
With boon companions to deny the Lord,
Turning his threaten'd judgment to a jest,
(Blasphemy lending wit a keener zest);
Holding eternity a thing of nought,
Nor sick'ning at annihilation's thought.
But when the lips of death make the appeal,
How awful the conviction we then feel!
"Is there a God?" The soul appall'd replies,
There is a God—a God who never dies.
Who, save a God, created all we see?
Who gave existence, thankless man, to thee?
Oh! turn to him, with penitence, in time;
Implore his pardon for each wilful crime.
Lo! he invites thee to partake his love!
Lo! he invites thee to the bliss above.
Scorn not the offer—"Oh! repent and live;"
He as a father panteth to forgive;
They who die in their sins no joy afford
To the most merciful, most gracious Lord.

GENERAL LITERATURE.

THE CHRISTIAN MISSIONARY IN CHINA.

EXTRACT FROM THE JOURNAL OF REV MR ABEEL.

Introductory Remarks—Indifference to Religion—Chinese Proverb—Attendance on the Sabbath.

THE departure of Mr. Abeel from Macao, and his arrival at Kolongsoo, an island near Amoy, have been mentioned in preceding numbers of the Herald. The following extracts from his journal—a continuation of that which was published in the December number—will be read with peculiar interest at the present time. The recent changes in the external relations of China, the partial opening of its immense territory to the blessings of civilization and Christianity, have arrested the attention of the friends of missions in all parts of the world. But how will the gospel be received by that vast population? How much time must be allowed for the removal of prejudices, and for a cautious examination of an untried religion? How will the missionary be treated by the common people, and how will men in office—mandarins, viceroys, magistrates, &c.—look upon the unpretending preacher of Christ, and him crucified?

It is evident that upon the answers which these inquiries shall receive, must depend, in no small degree, the expectations and responsibilities of the Church, in relation to a very large portion of the human family. If God in his providence, has opened no avenue to this singular people, if he offers no inducement to missionary effort, Christians can and must turn away, and devote all their energies to tribes and tongues which are accessible to the gospel. But if, on the other hand, the barriers which have hitherto kept out the truth are soon to be prostrated, if important and effective breaches have already been made, the hopes of believers in all lands will brighten, and their obligations will become more weighty and imperative than ever.

The statements of Mr. Abeel have a direct bearing upon this whole subject. The time has not yet arrived for a final decision of the question, how far China is accessible to Christian effort. Additional facts must be collected, further experiments must be made. Still there is every reason to believe that all the missionaries who shall be sent thither, will find a great and effectual door already opened.

May 15, 1842.—The people at large are extremely indifferent in respect to their religious sentiments. Indeed they appear to have no systematic creed, but they hold a confused jumble of opinions, often contradictory to each other. I asked the boy who has been living with us since our arrival, and whom we have endeavoured to teach the unity of the God-head, and the wickedness of idol worship, what God he worshiped now. He replied, "O I am not at all particular; any one whose birth-day happens to come along. An abandoned, desperate person had been speaking of murdering men with fiendish pleasure. I told him if he pursued such a life his soul would sink to hell after death. With a broad

laugh, he answered, "That is a matter of the least consequence," meaning that if he did not suffer in this life, he had no solicitude about the sufferings of the next. The future is too indistinct and uncertain to arouse their fears.

"17. To-day we were reading about the poor widow whose small offerings were cast into the treasury. My teacher attempted to illustrate the text by an anecdote. He said there was an old woman who lived in a part of this province, and who requested the privilege of putting down her name to a subscription for a bell. It was an offering to Budh, and the rich were giving of their abundance. When the old woman made the request they looked with astonishment, and asked her what she had to give. She took a cash—less than the thousandth part of a dollar—and handed it to the collector. He threw it with disdain into a pond of water, adding, that he supposed from her request that she had more than that to give. She replied, and her reply has been a proverb since, "one cash cheerfully bestowed (from penury) is as meritorious as tens of thousands (from abundance)." The bell was cast, but its tones were most defective. It was re-cast, but with no better effect. At last, after many unsuccessful efforts, Budh appeared to the collector in a dream, and informed him that the bell would never give forth a good sound until the identical cash of the old woman was added to its materials. The pond was dried, the rejected cash found, the bell once more cast, and the tones were rich and clear. Thus the deceiver sustains his cause, by associating with a proverb which is in the mouths of many, gross and fatal falsehood which they equally believe."

On the 8th of May, Mr. Abeel wrote in his journal, that from twenty-five to thirty attended the service of the Sabbath.

"22. To-day our congregation was less than a dozen. A mountebank was showing his tricks in the market, and the majority of those who have lately met with us, preferred witnessing his feats to worshipping the Lord. There are a few however who always attend, which is more to be wondered at than that the others should have been drawn away."

Under date of May 27, Mr. Abeel says, that seven French Catholic priests had recently passed through Kolongsoo on their way to Chusan.

Excursion to the Interior—Appearance of the Country—Arrival of other Missionaries—Attendance on the Sabbath.

"June 1. Yesterday, at the invitation of the senior naval officer, I embarked with him and others on board the iron steamer Medusa, in the direction of Tang Wa, the capital of the district in which Amoy is situated. Our course lay east of north. We had the island of Amoy on our right the greater part of the distance. For the first few miles the hills wore the same rugged, barren aspect, which is characteristic of the coast of China. Fertility and cultivation grew upon us as we advanced. The mountains on the Amoy side

gradually descended, until the range was continued by arable hills, covered with green fields. In some places the villages were very numerous. The want of trees was the principal defect in the scenery, although there were some most luxuriant exceptions. Numerous willow-plantations were scattered over the cultivated hills—the water being used in irrigation. Whole villages appeared to turn out to see the strange object as she passed; indeed the hills were frequently darkened with spectators. From the tops of the rocks which crowned the highest elevations, they were watching our movements. Even the women could not restrain their curiosity, but stood gazing at us in little groups. Our steamer drew but four and a half feet of water, and of course we could go where no sailing vessel of any considerable size would have ventured. We proceeded about seventeen miles, when we grounded; we then took boats, and went two or three miles farther. The tide was so excessively low that the smallest boats could not approach within two miles of Tang Wa. Had we waited, we might have went up to the town in a gully of water. On our way back we landed at one of the villages where the crowd of spectators were the greatest. Some of them recognized me, and were very civil.

"7. This morning I had the great gratification of welcoming back to this field my friend and fellow-labourer, Mr. Bone, accompanied with his family, Mr. and Mrs. McBryde, and Dr. Cumming. After being so long alone, it is a delightful change. May the blessing of the Lord rest upon us all."

The following extracts show not only that the missionary in China may preach the gospel without let or hindrance, but that there is also an encouraging willingness to hear.

"19. To-day we saw the fruits of inviting the people during the week to come on the Sabbath. An unusually large number were present. Among them were two Buddhist priests in their vestments.

"27. Yesterday the room was nearly full of worshippers; all the seats we could furnish were taken up; fifty or more must have been present. Some went away for want of accommodations.

"July 3. Congregation larger than ever. I had supplied the room with an additional number of cheap bamboo stools, and found them necessary. I do not remember to have seen such close attention before.

"10. Our number somewhat reduced to-day. The inhabitants of the western village were engaged in gathering the produce of their fields. I had before endeavoured to prove to them that this was not a sufficient reason for absenting themselves; but they are not alive, either to the law of the Sabbath, or to its invaluable privileges."

Doctor Cumming, almost immediately after his arrival, had a large number of patients.

"10. We have been kept exceedingly busy to-day in our different spheres of labour. Several respectable persons were present at our family worship. I endeavoured to make known to them the leading truths of the revelation. The application for books have seldom been so numerous or pressing. Among the patients were fifteen who had been taken by pirates, some of whom were shockingly mangled. They had been a week in the hands of these cruel men, during all which time their wounds had never been dressed."

On the following day, Mr. Abel and his missionary brethren, were invited to dine at Amoy, where they met a company of very respectable and intelligent Chinese. The way was soon prepared for an interesting conversation on the religion of the Bible; the simple and reasonable doctrines of the gospel seemed

to commend themselves to those who were present.

(To be concluded.)

PROCRASTINATION AND PERDITION.

A SOLEMN WARNING.

In one of my walks about my parish some years ago, I passed the place where one of my parishioners, who was a stonecutter, was at work upon a large block of granite. He was about forty years of age, a hard-working, prosperous man, a warm personal friend, a constant attendant on the means of grace; but utterly indifferent, as far as I could judge, about the concerns of his soul. Having so good an opportunity, I determined to speak to him plainly and earnestly upon the subject of religion.

"My friend," said I, "you have a hard subject for your chisel there." "Yes," he replied, "very hard, indeed; I don't know that I ever saw a more difficult stone to cut than this." "But," said I, "there are harder things than blocks of granite." "I suppose so; and granite grows harder by exposure to the air. I can work a stone much easier when it is first taken from the quarry." "I refer to the heart," said I. "It is harder than stone; and, as you say of granite, it is growing harder every day. Hard as this stone is you can make it assume any form you please. You can mould it like clay. But God has been many years at work upon you by his word, and Spirit, and providences, yet not a feature of the image of Christ yet appears upon your heart of adamant."

"I know it, I know it," he replied, "but it was not always so. Ten years ago, the Holy Spirit visited my soul, and melted it like wax. You never saw me weep, but I wept then, and I thought the time of my conversion was come. But the cares of this world, and the deceitfulness of riches, and the lust of other things entered in, and grieved away the Spirit, and hardened my heart against the truth. The Spirit left me; but I believe, and am sure, that it was only for a season. I am confident that he will again return, and I shall become a Christian."

"Ah, my friend," said I, laying my hand upon his shoulder, "you are cherishing a most dangerous confidence. You are not grieving but insulting the Spirit of God; and your heart may be withered by his wrath, instead of being melted by his love. But God is merciful, only be sure you live until the Spirit returns. Be careful of your life, for you stake your salvation on its continuance."

I never saw him again. A few months after this interview, during my absence from the place, he was found in his barn, suspended by the neck, and quite dead. No reason could be assigned for this act of self-destruction. He met with no heavy affliction. He had an affectionate wife and several small children. His business was prosperous. His earthly condition was in all respects happy. But he could not wait for the return of the Spirit. Abandoned of God, and tempted by the great adversary of souls, without strength to resist, he madly cut short his own probation, and quenched his presumptuous hope in the blackness of darkness.

Reader, have you grieved away the Spirit, and still expect his enlightening and converting influence? Make a covenant with death and hell that will stand; and be sure not to die until your hope be realized.

God has given us four books: the Book of Grace, the Book of Nature, the Book of the World, and the Book of Providence. Every occurrence is a leaf in one of the books: it does not become us to be negligent in the use of any of them.

From the Sunday School Journal.

THE ACTRESS.

An actress, in one of the English or provincial country theatres, was one day passing through the streets of the town in which she then resided, when her attention was attracted by the sound of voices which she heard in a poor cottage before her. Curiosity prompted her to look in at the open door, when she saw a few poor people sitting together, one of whom, at the moment of her observation, was giving out the following hymn, which the others joined in singing:

"Depth of mercy! can there be,
Mercy still reserved for me?" &c.

The tune was sweet and simple, but she heeded it not. The words had riveted her attention, and she stood motionless, until she was invited to enter by the woman of the house, who had observed her standing at the door. She complied, and remained during a prayer which was offered up by one of the little company; and uncouth as the expressions sounded, perhaps, to hearers, they carried with them a conviction of sincerity on the part of the persons then employed. She quitted the cottage, but the words of the hymn followed her. She could not banish them from her mind, and at last she resolved to procure the book which contained it. She did so, and the more she read it, the more decided her serious impressions became. She attended the ministry of the Gospel, read her hitherto-neglected and despised Bible, and bowed herself, in humility and contrition of heart, before him whose mercy she now felt she needed; whose sacrifices are those of a broken heart and contrite spirit, and who has declared that with such sacrifices he is well pleased.

Her profession she determined at once and for ever to renounce; and for some little time excused herself from appearing on the stage, without, however, disclosing her change of sentiments, or making known her resolution finally to leave it.

The manager of the theatre called upon her one morning, and requested her to sustain the principal character in a new play which was to be performed the next week for his benefit. She had frequently performed this character to general admiration; but she now, however, told him her resolution, never to appear as an actress again, at the same time giving her reasons. At first he attempted to overcome her scruples by ridicule, but this was unavailing; he then represented the loss he should incur by her refusal, and concluded his arguments by promising, that if, to oblige him, she would act on this occasion, it should be the last request of the kind he would ever make. Unable to resist his solicitations, she promised to appear, and on the appointed evening went to the theatre. The character she assumed required her, on her first entrance, to sing a song; and when the curtain drew up, the orchestra immediately began the accompaniment. But she stood as if lost in thought, and forgetting all around her, and her own situation. The music ceased, but she did not sing; and supposing her to be overcome by embarrassment, the band again commenced. A second time they paused for her to begin, and still she did not open her lips. A third time the air was played, and then, with clasped hands and eyes suffused with tears, she sang, not the words of the song, but

"Depth of mercy! can there be,
Mercy still reserved for me?"

It was almost needless to add that the performance was suddenly ended; many ridiculed, though some were induced, from that memorable night, to "consider their way;" and to reflect on the wonderful power of that religion which could so influence the heart, and

change the life of one hitherto so vain, and so evidently pursuing the road which leadeth to destruction.

It would be satisfactory to our readers to know that the change in Miss ——— was as permanent as it was singular;—she walked consistently with her profession of religion for many years, and at length became the wife of a minister of the Gospel of our Lord and Saviour Jesus Christ.

THE ELEVENTH HOUR.

AN AFFECTING INCIDENT.

SOME years since, a gentleman, well known for his liberality and zeal, was passing through an obscure alley in London, on the Sabbath morning, distributing religious tracts as he went along. A woman with whom he left one of the little publications, informed him that she had a lodger in an apartment in the house who appeared to be very ill, and who she thought would feel pleased and grateful if the gentleman would pay him a visit. He instantly complied with the request, and was introduced into a room almost destitute of furniture, where, upon a miserable bed, he perceived the ruins of a fine young man, in the last stage of emaciation and decay. The gentleman, with his accustomed kindness and fidelity, entered into conversation with him, and was pleased to discover that the sufferer was not only fully prepared to receive his instructions, but that he appeared to be truly impressed with the character of his state, acquainted with the system of salvation through the crucified Saviour, and manifesting those dispositions of repentance and faith, which are so essential to the safety of the soul. He confessed he had been brought up in respectability, that he had received a religious education, that he had fallen a victim to the multifarious seductions of vice, that he had abandoned his parental home, that his constitution had been ruined by excess, and that his present condition had resulted from his own depravity. He then proceeded, in broken language and with exhausted strength, to describe how, in his misery, like the prodigal son in the parable, he had come to himself, how all the impressions of early life had been revived by an influence from above, how earnestly and penitently he had cast himself before the throne of grace, how hope had animated him while dwelling upon the love and mediation of the Redeemer, and how at last he was enabled to indulge in some expectations of final forgiveness and acceptance beyond the grave. When the gentleman kindly enquired if he could do any thing for him, the young man with considerable hesitation, but yet with absorbing earnestness, said, "I hope I have obtained the forgiveness of God, would that I could obtain that of my father!" The gentleman, whose feelings were very strongly excited, offered his services, and enquired the parent's address; and it was with some astonishment that he heard the name of an individual whom he knew to be occupying a station of respectability and reputation.

As the situation of the young man admitted of no delay, he immediately repaired to the residence of the father, whom he found at home, and to whom he was introduced. Some embarrassment followed. At length the gentleman said, "I believe, sir, you have a son." The old man became violently affected, burst into a flood of tears, and sufficiently exemplified how much the conduct of his child had agonized his heart. The gentleman, after some delay, proceeded, with as much caution as he could exercise, to narrate the circumstance which had transpired in the morning, and concluded by offering his services to conduct the parent to an interview with his erring and penitent child.

A silent assent having been given, they proceeded to the house where the young man was lodging. They soon arrived at the place. The gentleman first entered the apartment. The young man when he saw him faintly smiled with pleasure; and then looking further, he perceived the grey hairs and well-known countenance of his father. With all his remaining strength he uttered the most pathetic entreaties for forgiveness; the whole affection of his father was aroused; and, according to the description in the parable before quoted, he ran, took his son in his arms, and gave him the most endearing assu-

rance that he was pardoned. The young man had put his arms round the neck of his father, who suddenly felt the filial embrace relaxed. He looked through his tears, and found that he held the corpse of his child! The effort and the emotion had proved too much for his strength, and his spirit had fled to the presence of God.

From the German of Gaussen.

ASTONISHING ACCURACY OF THE BIBLE.

AN astonishing feature of the word of God is, that notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error,—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding—above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the Church,—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find these such spots; and whilst you apply yourselves to this examination remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the circumstantial language of history: it extols them in the sublime strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah; in the courts of the temple of the Jews, in the music-schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual allovium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagorases, the Zolucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its 50 authors, search among its 66 books, its 1189 chapters, and its 31,173 verses, search for only one of those thousand errors which the ancients and the moderns committed when they speak of the heavens or of the earth,—of the revolutions of the elements; search—but you will find none.

YOU AND ME.—Some years since, when sitting under the ministry of a devoted servant of God, he on one occasion preached upon the Diotrephesian spirit. In his usual faithful manner, he pointed out its sad effects upon a church, until in his application he came so close, that I was surprised, knowing as I did how delightful the harmony had always been in that church. I soon began to persuade myself; however, that there was a Diotrephes there, but could not satisfy myself who it was. Finally I ventured to seek information, and turned to a good brother, an elder in the church. I said, "Mr. L——, who does Mr. S—— mean?" "You and me," was his quick reply. I have never asked since, who my minister meant, when he was delivering the message of his Master.—Recorder.

THE TRAVELLER.

CAMBRIDGE—SIMON.

FROM DR. TYNG'S "RECOLLECTIONS OF ENGLAND."

THE two Universities present most agreeable and attractive objects to the American clergyman who travels in England, and particularly to one of our Church. But they have been so often described by various travellers, that I shall despair of giving any information in reference to them which all your intelligent readers do not already possess. There are, however, personal circumstances connected with the particular visits of each traveller which are peculiar to the individual; and though all such may not be described, perhaps I may be allowed to dwell, in a communication of my recollections, upon some of those things which make so very prominent and pleasant a part of these recollections in themselves. I passed a few delightful days in Cambridge, in the society of Christian brethren, whose intelligence and piety charmed and gratified me in an unusual degree. The Rev. Wm. Cairns, whom you know so well, as the excellent successor of Mr. Simon, met me at the Anniversary of the Bible Society in London, and invited me most cordially to make him a visit at his residence in Trinity College. I took the coach for Cambridge in the afternoon, and arrived there at dusk,—and I went immediately to Mr. C.'s rooms according to his appointment. I remained with him, amidst all the delightful circumstances which were naturally collected in such a visit, from Friday until Tuesday. You may well imagine how agreeable and refreshing the occasion was to me. I was disappointed in the appearance of Cambridge, after the accounts which I had received in London and at home of its comparative inferiority to Oxford. Its situation is indeed not level for a distant view of it. But there is a rural beauty in its groves, and pinacles, and towers, rising embosomed in the midst of them, which is very striking. The appearance of the town, as you enter its main avenue, has been undoubtedly much improved within a few years past. The erection of the splendid structures of the Fitzwilliam Museum, and the Pitt Press, and the new front to King's College, have greatly adorned this beautiful street. I was surprised at the unexpected elegance and grandeur of it; and even after my subsequent visit to Oxford, I still consider the whole aspect of Cambridge, in itself, decidedly the more beautiful and satisfactory of the two. The immense quadrangles of Trinity College are unequalled; and as I passed through its venerable gates, and beneath the towers which have marked its greatness for centuries past, I was deeply impressed with the grandeur of the scene. The whole style of English College life is unknown to us. The fellows, and, I believe, the undergraduates also, have their breakfast in their own rooms,—the dinner being the only public and united meal. Mr. C.'s rooms are truly elegant,—having ample accommodation for quite a family,—and therefore able to exercise hospitality to his friends. His windows open upon the private garden and bowling green of the fellows of Trinity College, which are bounded at the foot of the river Cam, and over which is opened the prospect into the beautiful public gardens and walks of Trinity. All this, covered with the peculiar verdure of English foliage, made a charming object daily before me. My coming was welcomed by him with real Christian cordiality; he received me with all the affection of a brother. The lovely character and interesting manners of this excellent man no one can adequately describe. Every thing that can make a man attractive, in gentleness, and dignity, and intelligence, and kindness, and active sympathy, seems to have been bestowed upon him. I could not but say, after days spent with him, in the privacy of his own rooms, and in the scenes of his public employment, "he comes behind in no gift." He had laid out plans of occupation for me, which kept me fully busied during my whole visit,—having invited, to every morning's breakfast, and every evening's social hour, a different party of gentlemen from the various Colleges, allowing me thus an opportunity to see as many and as much as possible that were likely to interest me. Our first evening was spent without company, in the delightful Christian conversation to which mutual confidence and united experience in the ways of God will assuredly lead the servants of Christ,

He had much to tell me of the habits, and life, and history of the venerable Simeon, whose biography he is preparing; the delay of which has arisen from the great difficulty, still unaccomplished, of compressing the material within the limits prescribed by Mr. Simeon himself. The evening, and almost the night passed by, before I could break myself away from a companion so interesting and so instructive. We concluded our interview with reading together in the blessed word of God, and prayer,—and I retired with thankful appreciation of the vast privileges of Christian counsel and friendship. The interesting interviews which I had with many Christian brethren during the succeeding days, I cannot particularly describe. I was surprised at finding the fellows of the Colleges whom I met so generally young men, and many of them quite young. They were mostly in orders, but have been but a few years graduated. This surprise was increased at finding the age of the undergraduates in the same proportion; far younger than I had expected. The four hundred young men whom I saw repeatedly in the chapel and hall of Trinity College, were of the same apparent age as the members of one of our own Colleges, and their whole aspect carried me back to the time when I was enjoying the privileges and pleasures of this happy period of life. At our various conversations, I found the character of a scholar the same every where. Argument and discussion, sometimes very unprofitable, even about the most important things, took up far too much of the time. Still this was not always the case. Many were deeply interested in religious things,—particularly so in the history of religion with us,—and they had many questions to ask, and much information to give, which brought to view the treasures of the Christian amidst things which are above. There was no occasion, I believe, in which we were together in Mr. C.'s rooms, on which we did not unite in prayer, and in reading God's Holy Word. And my memory retains with great delight, the recollection of many truly spiritually-minded men, and many most happy interviews, that united to make this visit edifying as well as delightful. The evangelical character of this University has improved nearly in the same ratio as that of Oxford has deteriorated. And one can hardly be in the two places without perceiving, in every thing, the different atmosphere and influence which prevails. It is beyond all dispute, or attempted dispute, that the life and ministry of Simeon have completely revolutionized the character of this University, and made decided evangelical piety, not only respected but extensively diffused, and highly influential among all classes connected with it. It is a glorious illustration of the blessing which God bestows upon a disinterested, faithful course of obedience to him. He thus honours them that honour him. Every thing connected with his venerable name interested me. I visited his rooms, over the door of which his name is still legible. I stood upon the stone which covers his sepulchre,—I went up to his private concealed walk on the roof of his College, where he was accustomed to spend hours in secret meditation and prayer, like Peter at Joppa,—and I delighted to lead to such conversation as should bring out from my friends some new references to him, and new illustrations of his excellent character and surprising history. Every one honours his memory, though the number is rapidly diminishing of those who had the opportunity of personal acquaintance with him.

FOUNTAIN OF ELISHA.

Our ride of the morning, though trifling in respect of time or distance, had left some of our party and myself but little disposed for farther exertion. Lady F. however was unexhausted; and the beauty of the evening, and its comparative coolness, induced her and myself to undertake a visit to the neighbouring spring, which bears the name of the Prophet Elisha, and is the source of the waters which he sweetened. Never was a trifling exertion better rewarded. Our indefatigable janissary and escort mounted with the utmost alacrity; and the latter skirmished again incessantly during our ride of some twenty minutes through the jungle. The fountain is situated at the base of the hill chain, a neighbouring summit of which is pointed out as the scene of our Lord's fasting and temptation. I have scarcely seen a nobler source. It might vie in volume with Holy Well, or with another spring

dear to my recollections, that of Woolmers, in Hertfordshire, whose waters the Duke of Bridgewater projected to conduct to London in rivalry with the New River. Some ancient masonry fences in the water on the one side; a gigantic fig tree, its white stem gleaming through its leaves, overshadows the source; and the stream rushes on through high reeds and dense jungle, over which the distant hills of Moab were seen, crimson with the last glow of parting day. The red aspect of these bare mountains is very striking even when not thus illuminated.—The bare and bold effect of these species of Syrian scenery has been very happily rendered in a Panorama lately exhibited of Damascus. It suggested here to the recollection the passage of 2 Kings, iii. 22, which commemorates the dispersion of the hosts of Moab, when the flood came down in the night from a mountain rain which refreshed the exhausted hosts of Judah, Israel, and Edom, and which, by the redness of its current, made the Moabites believe that the allied powers had fought among themselves, and that the trenches were reddened with the bloodshed. 'And they said this is blood. Now, therefore, Moab to the spoil. The kings are surely slain, and they have smitten one another.' The reeking horses of our escort needed no invitation to the stream; and, while they refreshed themselves in its pellucid waters, the scene formed as compact, manageable, and complete a subject for the pencil as ever made me sigh over my inability to do it justice.—*Mediterranean Sketches by Lord Francis Egerton.*

RELIGIOUS LITERATURE.

HOW TO WIN MEN FROM EVIL.

An ancient prince who ruled his kingdom in righteousness, undertook to reclaim a revolted province of his widely extended empire. He first commissioned for this purpose his ministers of justice, whose office was to expound the laws of his empire, and urge the weight of their moral obligations and the terror of their penalty, illustrated by numerous infictions to enforce submission. But the measure appeared unsuccessful. A very small part only of the revolted province returned to their allegiance.

Another expedient was then adopted. The king's first-born son was despatched, the heir of his father's throne, who was instructed to lay by the robes of justice and of royalty, and assume, among the people to whom he was sent, the condition of the humblest subject, taking part in their infirmities, toils and sufferings, sympathizing in their sorrows, and ministering to their necessities.

This commission he executed with consummate wisdom and fidelity. He fed the hungry, he clothed the afflicted, and he distributed freely, to all who needed them, the richest gifts which royal munificence could bestow, without money and without price. He spared no pains, withheld no sacrifice, in ministering to the wants and sufferings of those around him. And when it was found that the laws of his father's kingdom, which, like those of the Medes and Persians, could not be changed, demanded the death of those revolted subjects whom he came to reclaim, with a magnanimity and self-devotion, which astonished heaven and earth, he voluntarily offered his own body to the executioner, as a substitute for the punishment of the guilty.

"Love so amazing, so divine," could not be resisted; thousands melted under its influence, whom the rigor of unrelenting justice could never subdue, and thus it was found that "what the law could not do in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh," was able to accomplish.

PILGRIMAGE.—"And Joseph remembered the dream which he dreamed of them." More than twenty years had elapsed since he had been favored with those bright and prophetic visions, and yet he had not forgotten them. No! they had been the day-stars of his troubled voyage; he had looked up at them from the pit, and they gave him hope; he had seen them through the bars of his prison, and they gave him patience; from "the second chariot" of Egypt, and they gave him humility; and now they shone for the

last time upon him, (for their cheering light was no longer needed,) when his brethren bowed down before him, and they filled his heart with gratitude and praise. For by their light he plainly saw the hand of a faithful and merciful God in every event, as it was passing over him, since they had made plain the great result with which all was to conclude, even before he left his father's roof. With some such feelings will the Christian, who is permitted, through free and undeserved grace, to enter the heavenly mansions, look back perhaps at the bright anticipations, the rare though blessed foretastes of coming glory which a merciful God permitted to cheer his path and gladden his soul during the years of his earthly pilgrimage.—*Blunt on the Pentateuch, Genesis.*

PIOUS THOUGHTS.

PRIDE.—Pride deceives with the subtlety of a serpent, and seems to walk erect, though it crawls upon the earth. How it will twist and twine about, to get from under the cross, which it is the glory of the Christian calling to be able to bear with patience and good will.

IMPROVEMENT OF TIME.—Though every moment cannot be laid out in the formal and regular improvement of our knowledge, or in the stated practice of moral and religious duty, yet none could be so spent as to exclude wisdom or virtue, or pass without possibility of qualifying us more or less for the better employment of those which are to come.

SPECULATIVE KNOWLEDGE.—Speculative knowledge, however it may advance, is not growth in grace—it makes men contentious, high-minded, and less edifying to others. Growth in knowledge, if it would be without a proportionate conformity to the image of Christ, and the cultivation of devotion and practical religion, merely puffeth up.

PROVIDENCE IN ALL THINGS.—Philosophers may speculate and argue as they please. They may pretend to assign merely natural causes for all these events. But let it be remembered, that GOD ACTUATES NATURE. Nature, without God, is a word either destitute of meaning or replete with blasphemy. Jehovah accomplishes, by natural means, the wise and holy ends of his moral government. By natural means he preserves the righteous; by natural means he punishes the guilty. "Shall there be evil in a city, and the Lord hath not done it?"

IMPROVEMENT OF AFFLICTIONS.—We should always record our thoughts in affliction—set up waymarks—set up our Bethels, erect our Ebenezers, that we may recur to them in health; for then we are in other circumstances, and can never recover our sick-bed views.

CREEDS AND CATECHISMS.—Brief summaries of Christian doctrine are of great use to young beginners. The principles of the oracles of God, brought into a little compass in Creeds and Catechisms, have, like the beams of the sun contracted in a burning-glass, conveyed divine light and heat with a wonderful power.—*Matthew Henry.*

EFFECTS OF PRAYER.—The prayers of men have saved cities and kingdoms from ruin; prayer hath raised dead men to life; hath stopped the violence of fire; shut the mouths of wild beasts; hath altered the course of nature; caused rain in Egypt, and drought in the sea; it made the sun to go from west to east, and the moon to stand still, and rocks and mountains to walk; and it cures diseases without physic, and makes physic to do the work of nature, and nature to do the work of grace, and grace to do the work of God; and it does miracles of accident and event: and yet prayer that does all this, is of itself nothing but an ascent of the mind to God, a desiring of things fit to be desired, and an expression of this desire to God as we can, and as becomes us. And our unwillingness to pray is nothing else but a not desiring what we ought passionately to long for; or if we do desire it, it is a choosing rather to miss our satisfaction and felicity, than to ask for it.—*Taylor.*

BLESSED PURSUIT.—Blessed is he who spends his life, not in the pursuit of such knowledge as flesh and blood can bestow, but in the study and love of Jesus Christ.

RELIGIOUS INTELLIGENCE.

THE MISSIONARY MOFFAT'S FAREWELL TO ENGLAND.

When the steamer had reached the ship, the Rev. John Robinson, of Soho Chapel, delivered to Mr. and Mrs. Moffat a kind and brotherly address, to which Mr. Moffat made the following brief but expressive reply:—

"My beloved Friends,—You will excuse my emotion, on entering into my feelings, while I bid farewell to two of my beloved children. I shall leave them in confidence, trusting to those friends to whom I owe so much, but especially to that God who has kept me in the wilds of Africa, and since I came to my own land. I am sure, my beloved friends, you will continue to regard us, even when oceans roll between, and deserts divide us. I trust that the affection which I have witnessed will continue till death shall separate us; and then we shall mingle our thanks to that God who has done so much for us."

Here Mr. Moffat became deeply affected—far more so than at any previous service which took place at least in the metropolis. Finding the struggle to repress his emotions vain, as his dear boy Robert and his daughter Ellen, who were to remain behind, robbed beside him, he said, "I cannot proceed," and added no more!

Dr. Jenkyn having delivered a short address to the whole company, and Mr. Binney having pronounced the benediction,—

"The Missionaries and their more immediate friends then ascended the *Fortitude*, a beautiful vessel of about six hundred and seventy tons burden. The cabins are very spacious and remarkably commodious. The accommodation of the *Fortitude* forms a pleasing contrast to that of the *Camden*. After the visitors had made a general survey of the ship, the bell was rung as the signal for their departure. The most painful moment of the day now arrived. Tears were seen on the cheeks of men who seldom weep. The young people could only be torn away from Mr. Moffat; it really seemed like the separation of children from a parent. A scene of the same character as that between the lamented Williams and his little son Samuel, which we described in the 'Missionary's Farewell,' now took place between Mr. Moffat and his boy Robert. Both were deeply affected, as well as the excellent mother of the lad, and his affectionate sisters. The youth, however, manifested uncommon firmness and resolution in conjunction with extreme tenderness. It was thought by some, that, if allowed to remain on board all night, and to return on the morrow, it might somewhat soften the trial; but the manly youth was afraid to trust himself, and prudently preferred to go back with the steamer. When the company had again got back to the *Royal Sovereign*, and the engines began to move, an incident took place which tended not a little to raise the depressed feelings. The crew of the *Fortitude* stood forth in their own way to share in the business of the occasion. They were simultaneously to the shrouds, some of whom were stripped, one in a blue, another in a black shirt, this man covered with a hat, that with a red nightcap, and commenced vociferous cheering, which a few persons from the steamer faintly returned; for this noisy demonstration did not well accord with the feeling either of those remaining or those returning. When the 'Hip, hip, hurrah!' of the honest tars had terminated, our eyes, turning to the poop, there beheld the magnanimous missionary casting a last lingering look upon his departing children and friends, as they continued waving hats and handkerchiefs bedewed with many a tear. With all his manhood, he seemed deeply to feel the separation. The last thing we distinctly observed, was an act expressive of the strongest and most afflictive emotion. Striking his forehead forcibly with his hand, he immediately wheeled about and turned away, as from a spectacle which he could no longer bear to look upon. While the distance every moment increased, many a prayer ascended to the Father of mercies, for blessings on the head of his faithful servant, family, and companions, till the ship disappeared from our view, and the approaching night aided our meditations."

Never missionary left the shores of Britain with such a freight as Robert Moffat.

He carries with him, in addition to the

riches of the everlasting Gospel, all the elements of social comfort, and most of the implements of the highest civilization. A considerable portion of the entire cargo of the noble ship belongs to the honoured missionary. The goods and articles he claims amount, it is stated, to upwards of seventy tons weight. There are five tons of iron and two of brass, besides anvils and tools of various sorts. Among many other objects, both curious and useful, he bears with him a number of church bells, to summon the savage population to the house of prayer.

"In addition to various useful machines and instruments, Mr. Moffat carries with him a present of a gun with seven barrels, which are all fired simultaneously by one trigger. This terrible apparatus may be of literally impossible for a lion to escape.

"The valuable property of the missionary will constitute riches to the whole surrounding region. It will greatly accelerate the work of civilization. It will tend not a little also to dignify the missionary's character, even in the eyes of those who have not yet learned the value of his message. Those friends of the heathen, therefore, whose distributive liberality has formed this aggregated substance, have each well done in this act, which, from time to time, deserves to be repeated to other missionaries."

LATEST MISSIONARY INTELLIGENCE.

By the English papers, it appears that the Church Missionary Society of England has received the past year about £115,000 sterling, or about \$555,000. This is a most auspicious circumstance in these times of embarrassment; and is highly encouraging to all other Missionary Societies.

NESTORIANS.—Rev. Messrs. Perkins and Stoddard, with their wives, and Mar Yohannan, were expecting to leave Constantinople for Orumiah as early as the 1st of June. In consequence of the unsettled condition of the Mountain Nestorians, Mr. Bliss had decided to go to Erzurum, and then determine whether the route by Van would not be practicable in the autumn.

The Turkish Government have decided that the country of the Mountain Nestorians comes within the pachalic of Erzurum, instead of that of Mosul; and that change is considered favorable to the safety of the missionary operations among them. Doct. Smith was expected to start about the first of April for Mosul, by way of Samsoon. Unmarried missionaries have some important advantages over married men in that quarter of the globe, and in new and unsettled missions; though *their life does not embrace the idea denoted by the word home.*

Doct. Grant writes that Col. Taylor was about to ascend the Tigris, from Bagdad to Mosul, in a steamer. Mr. Badger, an English missionary in that neighborhood, sent out by the Society for the Propagation of the Gospel, is a decided Puseyite. We are informed by the *London Record*, an Episcopal newspaper, that he was dismissed from the seminary of the Church Missionary Society, on account of his Puseyism. He had been on a visit to the Nestorian Patriarch at Tiyary, with letters from English bishops, and presents. His mission is regarded with some solicitude.

Particulars of the death of Mr. Hinsdale have been received. He died of typhus fever, after an illness of twenty-four days. He enjoyed heavenly peace in death. With indefatigable zeal and labor he had fitted himself for the Missionary work; and his associates feel that he was just the man for the field he was called to occupy. Letters have been received from Doct. Grant and Mr. Laurie, dated April 5th. They were then on their way to the Mountains. Doct. Grant had had a narrow escape from assassination; by order of the Pasha of Mosul, in consequence of reports of the Papists that he was building a castle in the Mountains. He escaped by being providentially called, in consequence of the sickness of Mr. Hinsdale, to commence his downward journey from the mountains nine days sooner than was expected.

ARMENIANS.—The work of divine grace among them continues to be highly encouraging. New inquirers are appearing, opposers are yielding to the power of the truth, though opposition is gaining strength.

BEYROOT.—Letters have been received to Feb. 27th: Protestantism, as such, must be regarded as now tolerated at Beyroot. Mussulman law does not forbid the existence of Protestant sects.

Numbers are specially inquiring into the truth of Christianity; and the prospects of the Mission are evidently brightening.

ISLANDS OF THE PACIFIC.—The recent movement of the French among the Islands of the Pacific, are obviously designed to give a predominance to Romanism in that quarter of the globe. They have taken violent possession of the Marqueses, the Society, and probably the Navigators' Islands. The last two groups are within the sphere of the successful operations of the London Missionary Society. This act of violence and usurpation may, however, in the providence of God, prevent those Islands from falling into the hands of France, and from being placed under papal influence. God has done a great work there. The church-members at those Islands would fill more than eighteen churches, exclusive of the thousands more in the Islands of the South Pacific Ocean.

AHMEDNUGER MISSION.—The most interesting document has just come to hand, which has ever been received from the Mission to the Maharrattas. It is from the pen of Mr. Ballantine, and gives an account of the influence of the Gospel upon the *Mahar caste*. This caste is not the highest nor the lowest among the Maharrattas, but comprises perhaps the most enterprising class of the people. It is characteristic of the Mahars to acknowledge what is reasonable and true. They manifest an increasing interest in Christianity, and desired the missionaries to attend the meetings of pilgrims, that they might there impart to them religious instruction. On one occasion, the native Christians sat up the whole night, conversing with the people about Christianity. The prospect is, that the *Mahar caste* may be brought under the influence of the Gospel. A caste is a homogeneous community. The castes of India have hitherto been regarded as an almost insuperable obstacle to the spread of Christianity, but they may yet be found to be an important auxiliary to its dissemination. If the *Mahar strata* of society should become deeply and generally imbued with the spirit of the Gospel, the whole mass, above and below, would be shaken as by an earthquake.—*Puritan.*

EXPULSION OF JESUITS FROM BUENOS AYRES. DURING the last three hundred years, the whole world has not furnished another example of any body of men who have been so uniformly and universally proscribed as the Jesuits. When they were originally organized as a society, they long were refused the Papal sanction to their manifestly nefarious designs; and had they not sworn entire allegiance to the Pope's authority, *per fas aut nefas*, the atrocious order would have died with Loyola and his ungodly confederates. A few years only after their first, or public appearance, Archbishop Brown, of Ireland, nearly three hundred years ago, thus prophetically characterized them,—"A new fraternity of late is sprung up, who call themselves Jesuits, who will deceive many, and strive to abolish the truth. They will turn themselves into all forms; with heathens a heathen, with atheists an atheist, with Jews a Jew, and with Reformers a Reformer, purposely to know your intentions, minds, hearts, and inclinations, and thereby to make you like the fool, who said in his heart, there is no God. They shall spread over the whole world, shall be admitted into the councils of princes, which will happen by neglect of fulfilling the law of God, and by winking at their sins; yet, in the end, God shall suddenly cut them off, even by the hands of those who have most succored and made use of them; and they shall become odious to all nations—for they shall be worse than the Jews, having no resting place upon earth, and then shall a Jew have more favour than a Jesuit."

They have been banished from every country into which they have forced themselves, from Britain to Japan. The order itself was utterly abolished by Pope Ganganelli, to use his own language, as "the infernal pest of all nations;" and they poisoned him for his Bull! Pope Pius VII. recognized them, as he said, because they alone were sufficiently artful and corrupt to sustain "the mystery of iniquity." They have lately been driven from Portugal and Spain, whence they have fled to the United States. Recently the whole of the known Jesuits in Buenos Ayres have been excluded from that republic and they, also, will doubtless take refuge in this country.—*Christian Intelligencer.*

RUPTURE OF THE SCOTCH CHURCH.—The deed is at length done—the true Scotch spirit, worthy of the best days of the Church, and of John Knox himself, has not faltered in the trial. The sacrifice which these noble-minded and God-fearing men have made is greater than we can imagine. It is like being cast out from a father's own house—so long have they been attached to the Old Kirk, and so tenderly have their affections and associations been connected with it. But they have loved Christ and his honour, and the freedom of their consciences, better than houses and lands; and for it they deserve to be embalmed in the Christian esteem and affection of the world. They have carried with them such an amount of talent and piety, and such force of zeal, as to leave the poor establishment so shrunken, weak, and dispirited, that it will probably die of syncope, if not transmuted in Episcopacy. The New Church, based upon the voluntary system, and untrammelled by connection with the State, will advance with a power and vigour which Scotland has not for ages witnessed. The influence of the movement upon the cause of religious freedom and the conversion of the world can hardly be over-estimated.—*N. Y. Evangelist.*

SCOTLAND.—Scotland has been the scene of a religious movement, the most important in its consequences, the most extended in its ramifications which has taken place since the time of the reformation. Nearly 500 ministers—the heart's blood of the Church, embracing all that are most distinguished for learning, talent, and energy—have seceded from the Kirk, and thrown themselves upon the voluntary principle, rather than submit to an interference in matters of discipline with the civil power.

PUSEYISM IN ITS HONEST AVOWAL.—By the last steamer from England, we learn that Dr. Pusey, the great leader in the Tract controversy, having preached a sermon before the University at Oxford, in which, as was alleged, he vindicated the celebration of mass, a board of professors was appointed to examine its orthodoxy—the application for such appointment being made by the Margaret Professor of Divinity. After several meetings, the board adjourned without sending in any collective judgment, but each member made a separate report, the result of which was, that the Vice-Chancellor of the University ordered Dr. Pusey to be suspended from preaching for two years.

Dr. Pusey is said to have protested against this decision, and demanded a hearing of his judges.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JUNE 29, 1843.

THE CONVERSION OF THE JEWS.—On Sunday evening last, the Rev. W. M. Harvard delivered a second discourse on the conversion of the Jews, in the Wesleyan Chapel, Great St. James Street, to a large and deeply attentive congregation—in which he endeavoured to show, from a number of considerations, that, *literally*, "all Israel shall be saved," previously to the final consummation, in contradistinction to an opinion which many entertain, that the Jews, as such, have no claim to the promises made to Abraham and his seed. The Rev. Gentleman took for his text the 15th verse of the 11th chapter of the Romans, and entered into a lengthened and learned argumentation in support of his position. As the question of the conversion of the Jews is creating considerable interest at the present time, we shall be happy, in preference to giving any opinion of our own, to devote a portion of our journal to a calm and dispassionate discussion on the subject, should any of our readers feel disposed to favour us with a few original articles in reference thereto.

Since writing the above, we have been favoured with a communication on this subject, which will be found in another column—of the merits of which we leave the intelligent reader to judge.

On our first page will be found some extracts from a journal kept by the Rev. Mr. Abeel, Missionary in China, which contains many highly interesting details. As but little comparatively is known respecting the moral and religious character of this singular people, and as the attention of the religious world has been directed to the condition of the Chinese, by the Providential opening lately effected into that vast empire for the introduction of Christianity,—Mr. Abeel's Journal cannot but prove interesting at the present time. It will be recollected by our readers that this eminent servant of God has been labouring for some time in that benighted land; and has, amidst numerous discouragements and much opposition, held on his way, preaching the everlasting Gospel, and rejoicing in the approbation of the God of Missions, and in the success attending his ministry.

On another page will be found a letter by the Rev. Dr. Tyng, author of "Recollections in England." The Dr. is justly a favourite with the Christian public, and the announcement of his name is sufficient to secure for his articles an attentive perusal.

Our old and esteemed friend, the Rev. T. Osgood, has, at the solicitation of some friends, given to the public a sketch of his history, which we have much pleasure in copying from a contemporary, being fully persuaded that the numerous friends of this indefatigable servant of Christ will peruse it with pleasure.

REVIEW.

THE TEMPERANCE HYMN-BOOK, intended for use at Public Meetings, Societies, &c. Compiled by R. D. WADSWORTH, Agent Montreal Temperance Society. Montreal: J. C. Beckett, 1843.

The above is the title of a very neat and judiciously-selected collection of hymns, intended for use at Temperance Meetings, a copy of which has been obligingly sent to us. The hymns are compiled from our best Christian poets, and breathe throughout that spirit of true piety which should ever accompany the Temperance cause; and to the absence of which, in a great measure, may be attributed the neutral conduct of many serious Christians in relation thereto. The compiler, Mr. Wadsworth, well known for his zeal in the cause of Temperance, is entitled to the thanks of the religious public for this excellent collection of hymns. We unhesitatingly recommend the little work to our readers, and especially to our "Temperance" friends. The low price at which it is published (9d. each, full bound,) will place it within the reach of all.

THE REV. T. OSGOOD.

An Extract from the Journal of T. Osgood, Agent of the Friendly Union of Montreal.

HAVING been often requested to give some account of myself, I now take up my pen to gratify the desire of many friends. But, with reluctance: for I have more pleasure in speaking and writing concerning persons and subjects more worthy of public notice. I can say with Paul, "by the grace of God I am what I am." And I have great reason to be truly thankful, that I may hope, I have not lived in vain; yet, I blush and am ashamed, that I have done no more for Him who has done so much for me.

I was born on the 24th of October, in the town of Methuen, in the county of Essex, in the state of Massachusetts; which was then a Province of the British Empire.

My parents being pious and industrious, they taught their numerous family; that religion was the one thing needful, and that honest industry, with temperance and economy, are also important for the good of the community.

I am the youngest of twelve children, to whom my mother gave birth; only three of whom are now living.

My father died when I was only 12 years of age; the following year I went to live with a Mr. Bizby, to learn the business of tanning and currying.

I continued with my master until I was in my 19th year, when I purchased my time and the premises which he had occupied; and my mother was pleased to take charge of my house. I conducted business for two years, when I was taken sick, and it was thought by my physician I should never recover. But by the goodness of God I was restored to health, after a few months, and fearing to return to that business, in which I had lost my health, and feeling a great desire to be useful, as a teacher of the young, I went to Atkinson Academy, where I devoted two years to study; then entered the Freshman Class, at Dartmouth College, in the autumn of 1799.

During my residence at College I employed my winter vacation in teaching school, the avails of which, with the patrimony which was left me, I was enabled to pay my expenses at college, and furnished with the necessary means of support while pursuing my Theological studies, with Dr. Lathrop, of West Springfield. After spending a year with that excellent man, I spent a few months in the family of Dr. S. Worcester of Salem. I then went to Dr. Emmons in Franklin, in whose family I resided a while, and enjoyed the benefit of his instructions. After comparing the different systems taught by these good men, I was convinced, that the plain truths of the Bible, as believed and taught by all good men are what should be preached and practised, rather than the curious speculations which have divided the church of Christ. Every Christian preacher ought to urge the necessity of repentance towards God and faith in the Lord Jesus Christ, with a life of prayer and watchfulness. And who can refuse to give the right hand of fellowship to all who give evidence of that faith which worketh by love and purifieth the heart?

In the month of October 1804, I returned to West Springfield, and received licence to preach the gospel, in the association of Congregational Ministers of which the Rev. Dr. Lathrop was moderator. I preached for the first time in the pulpit of that good man in West Springfield. That man and that place will long be remembered by me.

Soon after this I was invited to preach in Hamden, Ct. where I received a call to settle in the ministry. I also preached in Brandford, where I was also invited to settle. But having preached upon a thanksgiving day from these words "Rejoice with trembling," I gave offence to some infidels and democrats, who caused me to be imprisoned for a short time. Being set at liberty by the kind assistance of Judge Daggar, and other friends, I then set out upon a journey to Upper Canada, now called Canada West, crossing at Buffalo, in October 1807.

I employed several months in Canada preaching and visiting schools. I then returned to Springfield and reported what I had seen and done. Dr. Lathrop, Dr. Morse and other friends, thought proper to appoint me one of the missionaries of the Society for Propagating the Gospel among the Indians and to others in North America. I was ordained by the Association of ministers who gave me licence to preach; Dr. Lathrop preached on the occasion, a sermon on "Dammable heresies," which has since been reprinted and widely circulated. This took place in October 1808. I then set out for Canada, preaching and visiting all the schools I could in passing through it. When I arrived at Montreal, I procured many small tracts to be printed for distribution on my way. In paying up my bill, I found my money was exhausted, and being among strangers I felt some anxiety. But I put my trust in God, expecting that He would provide. I travelled through Kingston, and north of the Lake Ontario, up to the District of Niagara, where I had been acquainted the preceding year; and found, as did the apostles when sent out by the Saviour, that I lacked nothing. I went upon the plan of freely receiving and freely giving; which I think the best plan of supporting ministers. I travelled on this plan four years, passing north of the Lakes Ontario and Erie, through the state of Ohio, then south to Virginia, then north to Canada, preaching and visiting schools.

When the unhappy war broke out between the United States and Great Britain, in 1812, I was interrupted in my business. I applied to Sir George Prevost, then Governor General of Canada, who subscribed liberally to the object which I made known to him, and ordered me a free passage in a government ship to England, to solicit aid for erecting an asylum for the poor and for promoting useful knowledge.

I obtained letters of recommendation from Dr. Stewart, the late Bishop of Quebec, and other kind friends, with which I embarked at Quebec, on the 12th

November 1812. I arrived in London on the 2d day of January 1813.

I procured a committee to be formed, and under whose patronage, I travelled through England, Scotland and Ireland. On which journey I obtained £1800 sterling, for the promotion of Education, and a hundred pounds towards a house of industry. The Committee in London placed the funds thus raised in the hands of Joseph Reyner, Esq. and employed a teacher from the British and Foreign School Society to accompany me to Canada, with directions to form a Committee to correspond with the Committee in London. The teacher and myself were furnished by Government with a passage to Quebec; where we arrived in October 1814. A Committee was immediately formed, but having no suitable school-house the Theatre was hired for the purpose, and fitted up for a school, in which upwards of 200 children were soon collected, being taught to read, write, and cast accounts. This excited the Catholic and Episcopal denominations, to build each of them a house and obtain teachers.

The £100 which was collected for a house of industry I paid to the Committee appointed by the government to carry that most desirable object into operation; yet, that sum, with £1500 left by Mr. Masteller, remains unappropriated for the object designed, greatly to the injury of the poor, and disgrace of those concerned in this business.

To be continued.

CORRESPONDENCE.

FOR THE CHRISTIAN MIRROR.

THE JEWS.

THE Jews, as a nation, have been raised up by Jehovah, in order that by them a knowledge of the truth might be preserved in the world, and that through them mankind might be prepared for the advent of the Messiah, by sacrifices and other typical ceremonies, as well as by the predictions of the inspired Jewish prophets.

When the Saviour was crucified, a new dispensation began. The purposes for which the Jews were appointed a distinct and separate people were accomplished—the line which separated them from the Gentiles was removed—they were placed on a level with the Gentiles, or rather, the Gentiles were raised to a level with the Jews—both were included in the promise, that “in every nation he that feareth God and worketh righteousness is accepted of him.”

Respecting the return of the Jews to Palestine, and their final conversion as a nation, many mistakes have doubtless been made by not keeping in mind the different meanings of the words *Jews* and *Israel*. Those terms are sometimes used in scripture in a natural and national sense, and sometimes in a spiritual sense, as designating the children of God. St. Paul clearly marks this distinction in the 2d chapter of Romans, 17th and 23th verses: “Behold thou art called a Jew;” &c., that is, a Jew naturally and nationally—and “He is not a Jew who is one outwardly;—he is not one of God’s spiritual people, although externally and visibly he is of the nation whom God calls his own. And in the 9th chapter, 6th verse,—“For they are not all Israel who are of Israel.” Here are two Israels, one evidently different from the other. So also in chapter 11th, 26th verse. “And so all Israel shall be saved.” This understood of Israel as a nation would not be true, as it is certain many of them have been lost.

If the Jews, as a nation, return to Palestine, then they must be the heirs of the promise made to Abraham; and, by consequence, St. Paul must have made a mistake when he penned the 3d chapter of his epistle to the Galatians,—“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise,” vers 29. We think the Galatians were not Jews nationally—though, being Abraham’s seed, they must have been Israelites, especially being heirs according to the promise—not as Ishmael.

Those who contend for the return and conversion of the Jews, triumphantly point them out as having been kept a distinct people by the special providence of God, and boldly assert that they are the only people remaining of all the nations of antiquity, and who mix with the people of other nations without amalgamating: Unfortunately for such reasoners, the Chinese and the Arabs are exceptions to this statement; and even the gypsies of Europe do at the present day present as remarkable a phenomenon in civil life as

do the Jews. Like the Jews, they have been proscribed, persecuted, hunted down, and slain, throughout Christendom; and yet the gypsy, like the Jew, has preserved his peculiarities, his language, and his religion, such as it is, for centuries. So that the language of prophecy in reference to the Jew, might with great propriety be applied to them—“they live alone, and are not reckoned among the nations.”

It is easy to account for the fact of the Jews remaining a distinct people, without attributing it to Divine Providence. Their laws relating to marriage and sacrifice, and the light in which they view the Gentiles, (as *unclean*,) has obviously that tendency. We should rather say, that Christ, by his sacrifice of himself once offered, made both one, breaking down the middle wall of partition between the circumcision and the uncircumcision. Eph. ii. 14.

Those who say they are kept distinct by Divine Providence, manifestly contradict the word of God, as the following syllogism will prove:

When the Jew embraces Christianity, he ceases to be any longer a Jew.

God wills that all should come to a knowledge of the truth, and be saved.

Therefore, God wills that the Jew should be a Jew no longer, but a Christian.

There are prophecies in the Old Testament which foretel the restoration of the Jews. But these prophecies were mostly if not all uttered prior to their return from the Babylonish captivity, and may refer to that event. Some of them certainly do not refer to the return from Babylon—as, for instance, the 60th chapter of Isaiah. But whether it be a prophecy in relation to the return of the carnal Jews to Canaan, let the intelligent and pious reader determine.

Montreal, June, 1843.

J. H.

MISCELLANEOUS.

HOW TO WIN A PRECIOUS JEWEL.

THERE was once a rich old man who had three sons. Being near his end, he resolved to divide his property among them. But he had a very precious jewel besides, which he promised to give to that son who should perform the most noble and generous action within three months.

At the appointed time, the young men came to make their report to their aged father. The eldest spoke first. “I met an entire stranger, who entrusted me with the whole of his property. I might easily have kept it all to myself, for he had no witness, nor any means of proving the fact. But I faithfully returned to him the whole. Was not that noble and generous?”

“No, my son,” replied the old man, “you did nothing more than was strictly just.”

Then the second son said:—“I saw a child which had fallen into the river, and was on the point of being drowned. A crowd of people stood around, but none dared to venture into the waving flood. I plunged in; at the risk of my life, I saved the drowning infant. Was not that noble and generous?”

“The act was indeed praiseworthy,” said the father, “but it was only the dictate of humanity.”

The youngest son then modestly stepped forward, and blushed at having to tell his own good deed. He said, “I found my mortal enemy, who once attempted to take my life, fast asleep on the edge of a precipice, to which he had approached in the night without being aware of his danger. His life was in my power, for the least motion would have plunged him down the abyss. At the risk of sharing his fate, if I did not succeed in saving him, I dragged him from the fatal spot.”

“Take the jewel, my son,” exclaimed the delighted old man, “that was truly the spirit of the Gospel of Christ, who has said, ‘Love your enemies, bless them that curse you, and do good to them that hate you.’”

“It cannot be revenge is sweet,
To those who learn at Jesus’ feet,
The words that breathe so much of heaven:
‘Forgive, as ye would be forgiven.’”

How happy they, within whose breast
Revenge is ne’er allowed to rest;
But who, like Christ himself would live,
Who e’en his murderers could forgive!”

THE GARDEN.

WE pity the man that hath no garden. For ourselves, we had rather be deprived of almost any earthly good. Home would lose half its charms if destitute of this enchanting spot. Deprive an English cottage of its “little garden neatly planned before,” and you destroy at once those fine associations which cluster round it and invest it with so many innocent delights and peaceful scenes. A house without a garden—then a home not half as happy as it might be. It was the curse of Adam to be driven from a garden, and to lose its pleasures with the smiles of his Creator! To say nothing of its rich and luscious products—the cool, refreshing salads, the juicy melon, the fragrant strawberry, the purple plum, the delicious grape, and other fruits so grateful to the palate, so conducive to the health—the garden exerts a most salutary influence on the heart. We here behold, in our morning and our evening walks, the silent, yet wonderful operations of the finger of God—the mysterious transformation of cold, inanimate and sluggish earth, into living and most delicately wrought and painted buds and leaves, stems and fruits and flowers. How favourable to meditation at eventide a walk amid the fragrance and beauties of the garden. What sweet and secret sympathies with nature in “her visible forms.” What harmony between the soul and the gentle influences—the smile and eloquence of beauty from every living thing.

Our Saviour loved a garden. Gethsemane was the scene of one of the most touching incidents of his life on earth.

O garden of Olives, thou dear honored spot,
The fame of thy wonders shall ne’er be forgot;
The theme most transporting to seraphs above—
The triumph of sorrow, the triumph of love.

Wachtower.

PARENTAL COMMANDS.—Many parents seem to imagine that they are to establish their authority by giving many commands. The fewer the better, in every view. He that never gives a command will never be disobeyed; and parents must not forget that in all the early training this is the first point to be secured. Run no hazard, therefore, by giving orders which may, by any possibility, be disobeyed; in other words, give as few as possible. If you want your child to go for a pitcher of water, rather than say “Go bring it,” it is better to tell him that perhaps he is old enough and strong enough to do you that service, perhaps not; and if there be any inconvenience in wanting it, take care that he suffers at least as much as any body else. If, after all, you find it necessary to give an order, and obedience does not follow instantly, then “he that spareth the rod hateth the child.” “Chasten him, and let not thy soul spare for his crying.”

THE HAPPINESS OF FIFTY YEARS.—A paper was found after the death of Aberdham III., one of the Moorish kings of Spain, who died at Cordova, in 961, after a reign of fifty years, with these words written by himself—“Fifty years, have passed since I was a Caliph. I have enjoyed riches, honours and pleasures; Heaven has showered upon me all the gifts that man could desire. In this long space of apparent felicity I have kept an account of how many happy days I have passed,—their number is fourteen. Consider then, mortals, what is grandeur, what is the world, and what is life.”

THE TRAINING OF THE MIND.—A sound, moral discipline and well-regulated mind, can alone, under God, carry a man through life, so that he shall not be the sport and victim of every change that flits across the scene. And it cannot be too anxiously borne in mind, that this great attainment is, in a remarkable degree, under the influence of habit. Each step that we take in the prosecution of it will facilitate our further progress; and every day that passes over us without making it the object of earnest attention, the acquirement becomes the more difficult and the more uncertain; and a period at length arrives, when no power exists in the mind capable of correcting the disorder which habit has fixed. The frivolous mind may then continue frivolous to the last, amusing itself with trifles, or creating for itself fictions for the fancy, no better than dreams, and

as unprofitable; the distorted mind may continue to the last eagerly pursuing its perverted speculations, while it is departing further and further from the truth; and the vitiated and corrupted mind may continue to the last the slave of its impure and degrading passions. Such is the power and such the result of mental habits; and let us ever bear in mind, how such habits are formed. They arise out of individual acts of the mind; and we have not the means of determining what number of such acts are necessary for forming the habits, and at what period they shall gain a mastery, which shall perit the highest interests of the soul. We cannot determine how many acts of frivolity may constitute the permanently frivolous mind; how many trains of impurity may constitute the permanently corrupted mind; or what degrees of inattention to the diligent culture of the powers within may be fatal to the best interests of the man, both as an intellectual and a moral being. Hence the supreme importance of cultivating in early life the mastery of the mind, and of watching with earnest attention the trains of thought which we encourage there; as we cannot determine at what period a habit may be formed, the influence of which shall be permanent and irremediable.—*Abercrombie.*

SUMMARY OF NEWS.

LATEST FROM EUROPE.

IRELAND AND REPEAL.—Ireland absorbs, at the present moment, the exclusive attention of the British Ministry and the British people. The Repeal movement continues to make the most gigantic strides; the whole country is in a fearful state of excitement, and Mr. O'Connell, after visiting Cork and various other parts of Ireland, has returned to Dublin. During his sojourn in the provinces, hundreds of thousands congregated at his back. He addressed them on every occasion in a strain condemnatory of the British connexion, while he poured out the most unmeasured vituperation and ridicule against Sir Robert Peel, the Duke of Wellington, and Lord Brougham. The great bulk of the Catholic clergy have thrown themselves into the movement, and all classes seem to regard a crisis at hand. Troops are daily pouring into the country. Government steamers are constantly engaged between the Tower of London and Pigeon-House, Dublin, in carrying and landing arms; the Castle in the latter city is being placed in a state of defence; and every thing shows that the Government anticipates an immediate outbreak.

Some Roman Catholic Bishops are about to prepare a prayer for the safety of Daniel O'Connell.

The troops now stationed in Ireland amount to about 25,000 men.

Almost every door in the city of Cork has chalked upon it, "Repeal or Blood!"

The repeal of the Union agitation has reached Manchester, where there are 50,000 Irish, who have formed themselves into societies, and declared that they will not deal with either publican or shopkeeper who will not contribute to further "repeal." Thus considerable sums have been raised and sent over to Ireland.

Dr. Murray, the Roman Catholic Archbishop of Dublin, has published a letter, disclaiming having taken any part in the repeal movement, such as has been ascribed to the whole of his brethren by Dr. Higgins.

All the Irish forts, castles, and battlements have been inspected by a government engineer, and ordered to be repaired and placed in a state of perfect utility. Indeed, the preparations of government are such as would indicate that a civil war is not far distant.

The latest Irish papers contain an account of a *meece* between a party of Orangemen and a body of Repealers, at Dungannon, on the 30th of May. A house was razed and many persons beaten, but no lives were lost.

The Riband System has latterly been spreading to a great extent in parts of the countries of Dublin, Meath, Longford, Cavan, and Monaghan. The Government, in consequence of information received, has instituted inquiries in various localities as to the progress of the system.

The total number of Magistrates, says the Dublin Post, superseded, on account of mixing with the repeal agitation, is thirteen. Mr. O'Connell read for the meeting the correspondence with the Chancellor, which preceded his dismissal from

the magisterial bench. Mr. O'Connell has announced to Sir Edward Sugden his determination to impeach him thereupon—in the Irish parliament.

Mr. O'Connell is on a visit to several large towns in Ireland. He was escorted by one hundred thousand persons in a triumphal march of twenty miles, for the North Riding of Tipperary—where he addressed a meeting of 350,000 persons!

The London Morning Post states that Government have issued tenders for the immediate supply of ten thousand sets of Infantry accoutrements and that 'this has not been usual since the hottest period of war.'

NOTICE.

THE REV. R. HUTCHINSON will deliver an ADDRESS on the SECOND ADVENT OF CHRIST, on SUNDAY next, the 2d July, at Four o'clock, P.M., at his Room, No. 158, Notre Dame Street.

June 29, 1843.

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