

# Christian Mirror

NEW SERIES.

WEEKLY.]

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

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## POETRY.

### IN THE SILENT MIDNIGHT.

HE STANDETH AT THE DOOR AND KNOCKETH.

In the silent midnight watches,—  
List—thy bosom door!  
How it knocketh, knocketh, knocketh—  
Knocketh evermore!  
Say not 'tis the pulse's beating:  
'Tis thy heart of sin;  
'Tis thy Saviour knocks, and crieth  
'Rise and let me in.'

Death comes down, with reckless footsteps,  
To the hall and hut;  
Think you death will tarry knocking,  
Where the door is shut?  
Jesus waiteth, waiteth, waiteth—  
But the door is fast:  
Grieved, away thy Saviour goeth;  
Death breaks in at last.

Then 'tis time to stand entreating  
Christ to let thee in;  
At the gate of heaven beating,  
Waiting for thy sin:  
Nay! alas, thou guilty creature!  
Hast thou then forgot?  
Jesus waited long to know thee,  
Now he knows thee not!

### CHILDREN.

'Speak to a child—any child—in a calm, positive, clear voice, and he will be sure to obey you, if you speak once and only once.'—*Mrs. Sigourney.*

'This is true: and if it were observed in family government there would be few disobedient children. Every parent has one particular tone—one peculiar voice, which every child, if it be not entirely spoilt, will obey. Let any child cry for the moon, to any parent. He will be refused always with that voice. What is the consequence? The child stops crying. A child cries for a razor—a looking-glass—or a teapot of boiling water. He will be generally refused in such a voice—with such a peremptory look, that he will not venture to ask again. It is a pity parents do not observe this and profit by it. Let them refuse any thing precisely as they refuse what is impossible—as they refuse the moon, the mirror and the water, in the same voice, in the same way,—and they will have little or no trouble with a child. Nature is full of these delicate, sweet intimations for the heart of a parent.

Truth is a diamond which should always glitter in the crownpiece of every door, like the blood of the passover on the lintels of Hebrew doors. The destroying angel is commissioned to honour that token.

She who considers herself immortal will act from high and inspiring motives; while she who lives only for time, must be grovelling and limited in her plans of benevolent enterprise.

He is happy whose circumstances suit his temper; but he is more miserable who can suit his temper to any circumstances.

"The day closes in darkness, the year fades in desolation and man sleeps in the dust: but there is a morning and a spring time for all. Youth that is cut down in its loveliness, like a morning flower, shall bloom afresh in the garden of God; and age, that shines in righteousness, till it sinks beneath the sod, shall rise again in glory, like the sun in the firmament."

Though Fortune frowns, and the dealings of Providence seem mysterious, Hope whispers there is a brighter day, and prosperity will succeed adversity.

## GENERAL LITERATURE.

### THE PRIVATE MANNERS OF THE EARLY CHRISTIANS.

(Concluded from page 19.)

THE next point to which we shall advert, in the private manners of the primitive believers, is

#### DIET.

In this point they were frugal and sparing—never indulging in those luxuries of the table which were so commonly in use among the pagans. And the manner in which they partook of their meals was characterised by that piety and spirituality of mind, which may well lead the Christians of our age to blush and be ashamed.

When dinner had been served, and the family had taken their seats at table, the master of the household, with a grave and solemn voice, and in a prayer of considerable length, acknowledged their dependence on the care of their common Father, expressed their gratitude for the past tokens of his bounty, and invoked him to bless, for their health and comfort, the provisions of which they were about to partake. During the progress of the meal, some member of the family in houses of the lower class, or some hired reader in those of the richer orders, entertained the company with select portions of the Scriptures; for so strong and insatiable was their appetite for spiritual food, that they could not rest satisfied without providing suitable refreshment for the soul at the same time that they were enjoying the comforts of the body. The viands being removed, the family circle was drawn more closely together,—for now were unfolded, and put into the hands of all, the precious scrolls in which, in those days, the Scriptures were written. Previous to this, however, each was expected to put himself in an attitude of becoming reverence; the hands were carefully washed, that not a stain might fall on the Sacred Volume, and, while the men remained with their heads bare, the women covered themselves with a veil, as a token of respect for the Book of God. The head of the family then read aloud a few passages, both from the Old and the New Testament, accompanying them with some plain and simple admonitions of his own, or recalling to the memory of his audience the public exhortations which, on the preceding Sabbath, had been founded on them in the church; or he taught the younger branches of the house to repeat after him the beautiful prayer which was dictated by the lips of the Saviour; and told them, in simple phrase, of the love which God bears to the young, and of the blessedness of remembering their Creator in the days of their youth. These readings and exhortations were always short, and diversified, at intervals, by sacred music,—of which the primitive Christians were passionately fond. Sometimes one, distinguished by taste and talents for spiritual songs, sung some favourite piece of sacred melody; at other times, the shrill voices of the women and the children were blended in full chorus with the deeper tones of the men,—till, as the hour set apart for refreshment drew towards a close, the venerable parent, whose look and attitude called for momentary silence, gave thanks to the Giver of all good, for the enjoyment of their natural and spiritual comforts, and prayed that his presence and his blessing might be with them during the succeeding period of labour and duty. And not only at meals, but at other times, the early Christians employed themselves in reading the Scriptures and in prayer. This leads us to advert to a most important point in their private manners—their regular and devout observance of

### FAMILY WORSHIP.

It may easily be supposed that at a time when Christians were not contented with "a form of godliness," but sought earnestly to feel its power, an ordinance so refreshing and elevating to the soul as the worship of God in the family, was not likely to be neglected. Accordingly, we find Mr. Jamieson thus describing their regular and devout attention to this duty:—

At an early hour in the morning the family was assembled, when a portion of Scriptures was read from the Old Testament, which was followed by a hymn and a prayer, in which thanks were offered up to the Almighty for preserving them during the silent watches of the night, and for his goodness in permitting them to meet in health of body and soundness of mind; and, at the same time, his grace was implored to defend them amid the dangers and temptations of the day,—to make them faithful to every duty, and enable them, in all respects, to walk worthy of their Christian vocation. During the day they had, like the Jews, stated seasons, at the third, sixth, and ninth hours; (corresponding respectively to nine, twelve, and three o'clock, according to our computation,) when those who had command of their time, were wont to retire for a little to engage in the exercises of devotion. In the evening, before retiring to rest, the family again assembled, when the same form of worship was observed as in the morning; with this difference, that the service was considerably protracted beyond the period which could be conveniently allotted to it in the commencement of the day. Besides all these frequent observances, they were in the habit of rising at midnight to engage in prayer and the singing of psalms; a practice of venerable antiquity, and which, as Dr. Cave justly supposes, "took its origin from the first times of persecution, when, not daring to meet together in the day, they were forced to keep their religious assemblies in the night."

But it must not be imagined that the Christians of the primitive age observed only stated seasons of devotion. Prayer was the element in which they lived and breathed, and every occupation in which they engaged was habitually sanctified by prayer. They "prayed without ceasing;" and not only so, but they were diligent, nay, unwearyed, in their perusal of the Word of God. It was, in fact, a marked peculiarity of their private manners, that they abounded in

### READING THE SCRIPTURES.

At a period when the Bible was only to be found in manuscript, and at a very high price, it is no slight evidence of the importance which was attached to the Sacred Volume, that it was so extensively and minutely known. On this topic we quote the following observations:—

Those of the men who could read, never went abroad without carrying a Bible in their pockets,—while the women wore it hanging about their necks; and by frequently refreshing their memories by private perusal, and drawing little groups of anxious listeners around them, they acquired so familiar an acquaintance with the lively oracles, that there were few who could not repeat those passages that contained any thing remarkable respecting the doctrines of their faith, or the precepts of their duty. Nay, there were many who had made the rare and enviable attainment of being able to say the entire Scriptures by heart! One person is mentioned, among the martyrs in Palestine, so well instructed in the Sacred Writings, that, when occasion offered, he could, from memory, repeat passages in any part of the Scriptures as exactly as if he had unfolded the book and read them; a second, being unacquainted with letters, used to invite

friends and Christian strangers to his house to read to him, by which means he acquired an extensive knowledge of the Sacred Oracles: and another may be mentioned, of whom the description is so extraordinary; that we shall give it in the words of the historian, Eusebius, who knew him: "Whenever he willed, he brought forth, as from a repository of science, and rehearsed either the law of Moses, or the Prophets, or the historical, evangelical, and apostolical parts of Scripture. Indeed, I was struck with admiration when I first beheld him standing amidst a considerable multitude; and reciting certain portions of Holy Writ. As long as I could only hear his voice, I supposed that he was reading; but when I came close to him, I discovered that, employing only the eyes of his mind, he uttered the Divine Oracles like some prophet."

And again, in reference to the habit of storing the mind with divine truth, Mr. Jamieson tells us,—

Every day it was the practice for each individual to commit a portion of Scripture to memory, and for the members of a family to repeat it to each other in the evening. So much was this custom regarded as part of the ordinary business of the day, that they had a set hour appointed for conning the daily lesson,—an hour which, though every individual fixed it as suited his private convenience, was held so precious and sacred, that no secular duties, however urgent, were allowed to infringe upon it; and while some, who had their time at their own disposal, laid their memories under large contributions, and never relaxed their efforts, till they had completed the daily task they had imposed on themselves, others were obliged to content themselves with shorter passages as they could learn during the intervals of labour, and amid the distractions of other cares. By all classes, however, it was considered so great an advantage, so desirable an attainment, to have the memory richly stored with the records of salvation, that while in the lapse of time, many ancient practices became obsolete, and others more suited to the taste of succeeding ages, were adopted into the church, this excellent custom still maintained its place among the venerable observances inherited from primitive times; and the pious Christians of the first centuries would have regarded it as a sin of omission, for which they had occasion expressly to supplicate pardon in their evening devotions, if they were conscious of having allowed a day to pass without having added some new pearls from the Scriptures, to the sacred treasures their memories had previously amassed.

It were easy to enlarge on so fruitful a theme as the Manners of the first Christians; but we have said enough; surely, to convince every reader that, among ourselves, there is a lamentable degeneracy, in many points connected with vital godliness. It becomes us to humble ourselves, therefore, before God, and to seek to imitate those devout and holy men who, "through faith and patience, are now inheriting the promises."—*Scottish Christian Herald.*

## THE RISE AND PROGRESS OF POPERY.

BY THE ABBE RAYNAL.

In an obscure village of Judea, and in the house of a poor carpenter, there arose a man of austere morals. His candour was disgusted with the hypocrisy of the priests of his time. He had discovered the vanity of legal ceremonies, and the vice of expiations; at thirty years of age this virtuous person quitted his employment, and began to preach his opinions. The multitude, from the villages and country places, flocked around him, listened to him, and followed him. He associated to himself a small number of disciples, ignorant and weak men, taken from the lowest conditions of life. He wandered for some time about the capital, and at length ventured to appear there. One of his disciples betrayed him, and the other denied him. He was taken up, accused of blasphemy, and crucified between two thieves. After his death his disciples appeared in the public places, and in the great cities, at Antioch, at Alexandria, and at Rome.— They announced, both to barbarous and civilized people, at Athens and at Corinth, the resurrection of their Master; and the belief of their doctrine, which seemed so contrary to reason, was universally adopted. In all parts corrupt men embraced a system of morality, austere in its principles and unsocial in its councils. Persecu-

tions arose; and the preachers, together with their converts, were imprisoned, scourged, and put to death. The more blood is spilt, the more doth the fact extend itself. In less than three centuries, the temples of idolatry are subverted or abandoned; and notwithstanding the hatred, heresies, schisms, and sanguinary quarrels, which have torn Christianity since its origin, even down to our latter times; yet there are scarce any altars remaining, except such as are raised to the man of God, who died upon a cross.

It was no difficult matter to demonstrate to the pagans the absurdity of their worship; and in all general, as well as particular disputes, if we can prove that our adversary is in the wrong, he immediately concludes that we are in the right. Providence, which tends to the accomplishment of its designs by all sorts of means, intended that this mode of reasoning should lead men into the way of salvation. The founder of Christianity did not arrogate to himself any authority, either over the partners of his mission or over his followers, or over his fellow-citizens. He respected the authority of Cæsar. When he saved the life of an adulterous woman, he took care not to attack the law which condemned her to death. He referred two brothers, who were at variance, to the civil tribunal. When persecuted, he suffered persecution. In the midst of intolerant persons, he recommended toleration. 'You shall not,' said he to his disciples, 'command fire to come down from heaven upon the head of the unbeliever; you shall shake off the very dust from your feet, and you shall retire;' fastened to a cross, his head crowned with thorns, his side pierced with a spear, he said to God: 'Father, forgive them, for they know not what they do.' To instruct and baptize the nations, was the object of the mission of the apostles; to employ persuasion and not violence; to go about in the same manner God had sent his Son,—such were the means employed for his purpose. Priesthood hath in no time conformed itself to such maxims; and yet religion hath not been the less prosperous.

In proportion as the new doctrine gained ground, a kind of hierarchy was instituted among its ministers, consisting of bishops, priests, acolytes, and sacristans, or porters. The object of the administration itself, included doctrine, discipline, and morals. To confer sacred orders, was the first act of the jurisdiction of the church. To set persons free, or to bind them, and to appoint a spiritual and voluntary expiation for offences, was the second. To excommunicate the rebellious sinner, or the heretic, was the third; and the fourth, which is common to every association, was to institute rules of discipline.— These rules, at first kept secret, and which were chiefly on the administration of the sacraments, were made public; assemblies on councils were holden. The bishops were the representatives of the apostles; the rest of the clergy were subordinate to them. Nothing was decided without the concurrence of the faithful; so that this was a true democracy. Civil matters were referred to the arbitration of the bishops. The Christians were blamed for having law-suits; and still more for exposing themselves to be brought before the magistrates. It is probable that property was in common, and that the bishop disposed of it at pleasure.

Hitherto every thing was conducted without the interference of the secular power. But under Aurelian, the Christians applied to the emperor for justice against Paul of Samosata. Constantine banished Arius, and condemned his writings to the flames; Theodosius persecuted Nestorius; and these innovations fixed the period of the second state of ecclesiastical jurisdiction: when it had now deviated from its primitive simplicity, and was become a mixture of spiritual power and coercive authority. The faithful, already extremely numerous, in the second century, were distributed in different churches subject to the same administration. Among these churches there were some more or less considerable: secular authority interfered in the election of bishops, and the confusion between these two powers increased. There were some poor and some rich among them, and this was the first origin of the ambition of the clergy. There were indigent believers among them all; and the bishops became the dispensers of the alms; and this is the most ancient source of the corruption of the church.

What a rapid progress hath ecclesiastical authority made since the end of the third century! Proceedings are carried on before the bishops; and they become the arbiters in civil matters.— The judicial sentence of the bishop admits of no appeal; and the execution of it referred to the magistrates. The trial of a priest cannot be carried out of the province. A distinction arises between civil and ecclesiastical crimes, and this gives birth to the privileges of the clergy. The appeal to the sovereign is allowed, if it should happen that the sentence of the bishop should be invalidated at the tribunal of the magistrates.— Long before these concessions, the bishops had obtained the inspection over the police and morals; they took cognizance of prostitutions, foundlings, guardianships, lunatics, and minors; they visited the prisons; they solicited the enlargement of the prisoners; they denounced the negligent judges to the sovereign; they interfered with the disposal of the public money, with the construction and repairing of the great roads, and other edifices. Thus it is, that, under pretence of assisting each other, the two authorities were blended, and paved the way for the dissensions which were one day to rise between them. Such was in the first centuries, in the prosperous days of the church, the third state of its government, *half civil, half ecclesiastical*, to which, at present, we scarcely know what name to give. Was it from the weakness of the emperors, from their fear, from intrigue, or from sanctity of manners, that the chiefs of Christianity conciliated to themselves so many important prerogatives? At that time religious terror had peopled the deserts with anchorites, more than seventy-six thousand of whom were reckoned: this was a nursery of deacons, priests, and bishops.

Constantine transferred the seat of empire to Byzantium. Rome was no more its capital. The barbarians, who had taken it more than once, and ravaged it, were converted. It was the fate of Christianity, which had conquered the gods of the Capitol, to subdue the destroyers of the throne of the Cæsars; but in changing their religion, these chiefs of hordes did not change their manners. What strange kind of Christians were Clovis and his successors! exclaims the author of the history of the church. Notwithstanding the analogy between the ecclesiastical and the feudal government, it would be an illusion to make one the model of the other.— Literature was no longer cultivated; and the priests employed the little knowledge they had preserved, in forging titles, and in fabricating legends. The harmony between the two powers was disturbed. The origin and the riches of the bishops, attached the Romans, who neither had, nor could have, any thing but contempt and aversion for their new masters; some of whom were pagans, others heretics, and all of them ferocious. No man ever doubted of the donation of Constantine; and that of Pepin was confirmed by Charlemagne. The grandeur of the bishop of Rome increased under Lewis the debonaire, and under Otho. They arrogated that sovereignty which their benefactors had reserved for themselves. Like other potentates they founded their claims upon prescriptions. The church was already infested with pernicious maxims; and the opinion, that the bishop of Rome might depose kings, was universally adopted. Different causes afterwards occurred in establishing the supremacy of this see over the rest: The prince of the apostles had been the first bishop of Rome.— Rome was the centre of union between all the other churches, the indigence of which she relieved. She had been the capital of the world; and the Christians were not so numerous anywhere else. The title of pope was a title common to all bishops, over whom the bishop of Rome did not obtain the superiority till the end of the eleventh century. At that time ecclesiastical government tended not only to monarchy, but had even advanced towards universal monarchy.

Towards the end of the eighth century, the famous decretals of Isidorus of Seville appeared. The pope announced himself to be infallible.— He withdrew himself from his former submission to the councils. He held in his hand two swords; one the emblem of his spiritual, the other of his temporal power. Discipline was no more. The priests were the slaves of the pope, and the kings were his vassals. He required tributes from them; he abolished the ancient judges, and appointed new ones. He created

primates. The clergy were exempted from all civil jurisdiction; and Gratian the monk, by his decretals, completed the mischief occasioned by the decretals. The clergy employed themselves in augmenting their income by every possible mode. The possession of their estates was declared immutable and sacred. Men were terrified with temporal as well as spiritual threats. Tithes were exacted. A traffic was made of relics; and pilgrimages were encouraged. This completed the destruction of morality, and the last stroke was thus given to the discipline of the church. A criminal life was expiated by a wandering one. Events were constructed into the judgments of God; and decisions by water, by fire, or by the destiny of the saints, were adopted. The folly of judiciary astrology was added to superstitious opinions. Such was the state of the western church: an absolute despotism, with all its atrocious characters.

The eastern church experienced also its calamities. The Grecian empire had been dismembered by the Arabian mussulmen, by modern Scythians, by the Bulgarians and the Russians. These last were not amended by being washed with the waters of baptism. Mohammedism deprived Christianity of part of its followers, and threw the rest into slavery. In the west, the barbarians, converted to Christianity, had carried their manners along with them into the church. In the east, the Greeks had become depraved by their commercial intercourse with a race of men perfectly similar. Nevertheless, literature seemed to revive under the learned and vicious Photius. While the clergy of the east were striving against ignorance, our clergy in the west became hunters and warriors, and were possessed of lordships subject to military service. Bishops and monks marched under standards, massacred, and were massacred. The privileges of their domains had engaged them in public affairs.—They wandered about with the ambulatory courts; they assisted at the national assemblies, which were become parliaments and councils; and this was the period of entire confusion between the two powers. Then it was that the bishops pretended openly to be the judges of sovereigns; that Vamba was compelled to do penance, invested with a monk's habit, and deposed; that the right of reigning was contested to Lewis the debonair; that the popes interested in the quarrels between nations, not as mediators, but as despots; that Adrian II. forbade Charles the bald to invade the states of his nephew Clotaire; and that Gregory IX. wrote to St. Louis in these terms: 'We have condemned Frederick II., who called himself emperor, and have deposed him; and we have elected in his stead Count Robert your brother.'

But if the clergy encroached upon the rights of the temporal power, the lay lords appointed and installed priests, without the participation of the bishops; regular benefices were given to seculars, and the convents were pillaged. Neither incontinence nor simony excited any shame.—Bishops were sold; abbeys purchased; priests had either a wife or a concubine; the public temples were forsaken; and this disorder brought on the abuse and contempt of censures, which were poured forth against kings, and against their subjects; and torrents of blood were shed in all countries. The church and the empire were then in a state of anarchy. Pilgrimages were preludes to the crusades, or the expiation for crimes and assassinations. Ecclesiastics of all orders, believers of all ranks, enlisted themselves. Persons loaded with debts were dispensed from paying them; malefactors escaped the pursuit of the laws; corrupt monks broke through the restraints of the solitude; dissolute husbands forsook their wives. Courtizans exercised their infamous trade at the foot of the sepulchre of their god, and near to the tent of their sovereign. But it was impossible to carry on this expellition, and the succeeding ones, without funds. An impost was levied, and this gave rise to the claims of the pope upon all the estates of the church; to the institution of a multitude of military orders; to the alternative given to the vanquished, of slavery, or of embracing Christianity, of death, or of baptism; and to console the reader for so many calamities, this circumstance occasioned the increase of navigation and commerce, which enriched Venice, Genoa, Pisa, and Florence; the decline of the feudal government, by the disorder in the for-

tunes of the noblemen, and the habit of the sea, which, perhaps, paved the way from afar for the discovery of the New World. But I have not the courage to pursue any further the account of the disorders, and of the exorbitant increase of papal authority. Under Innocent III. there was no more than one tribunal in the world, and that was at Rome; there was but one master, and he was at Rome, from whence he reigned over Europe by his legates. The ecclesiastical hierarchy extended itself one step further, by the creation of cardinals. Nothing was now wanting to the despot but janizaries, whom he acquired by creating a multitude of monastic orders. Rome, formerly the mistress of the world by arms, became so by opinion. But why did the popes, who were all-powerful over the minds of men, forget to maintain the terrors of the spiritual thunder, by directing it only against ambition or unjust sovereigns? Who knows whether this kind of tribunal, so much wished for, to which crowned heads might be summoned, would not have existed to this day in Rome; and whether the threats of one common father, supported by general superstition, might not have put an end to every military contest?

The papal militia, composed of monks, who were laborious and austere in their origin, became corrupted. The bishops, tired out with enterprises of the legates, of the secular magistrates, and of the monks, over their jurisdiction, encroached, on their parts, upon the secular jurisdiction, with a degree of boldness of which it is difficult to form an idea. If the clergy could have determined to erect gibbets, perhaps we should be under a government entirely sacerdotal. It is the maxim, that 'the church abhors the effusion of blood,' which has preserved us from it. There were schools in France and in Italy; and those at Paris were famous towards the eleventh century. The number of colleges was increased; and, nevertheless, this state of the church, which we have described without malice or exaggeration, was continued in all Christian countries, from the ninth to the fourteenth century, an interval of four or five hundred years. The emperors have lost Italy, and the popes have acquired a great temporal power. No one hath yet raised himself against their spiritual power. The interests of this sovereign are embraced by all the Italians. The dignity of episcopacy is eclipsed by that of cardinal, and the secular clergy were always ruled by the regular clergy. Venice alone hath known and defended its rights. The irruption of the Moors in Spain hath thrown Christianity there into an abject state, from which it hath scarce emerged for these two last centuries; and even down to our days, the inquisition displays it under the most hideous aspect:—the inquisition, a terrible tribunal, a tribunal insulting the spirit of Jesus Christ; a tribunal, which ought to be detested by sovereigns, by bishops, by magistrates, and by subjects: by sovereigns, whom it ventures to threaten, and whom it hath sometimes cruelly persecuted; by bishops, whose jurisdiction it annihilates; by the magistrates, whose legitimate authority it usurps; by the subjects, whom it keeps in continual terror, whom it reduces to silence, and condemns to stupidity, from the danger that attends their requiring instruction, their reading, their writing, and their speaking; a tribunal with bath only owed its institution, and which only owes its continuance in those regions where it is still maintained, to a sacrilegious policy, jealous of perpetuating prejudices and prerogatives, which could not have been discussed, without being dispelled.

## THE FAMILY CIRCLE.

### GOD THE WIDOW'S GOD.

#### A REAL INCIDENT.

It was the twilight of a November evening. In chill weariness Mrs M— drew her chair to the fireplace, in a room which served as 'parlour, kitchen, and hall;' and as she rested her weary frame for a few moments, her eye fell upon her little fatherless children, who, in subdued playfulness, were building their castles and bridges of blocks by the light of the flickering blaze of the fire.

It was near 'thanksgiving,'—the first after her widowhood. She had felt an irrepressible desire that her little ones might miss no comfort that day

which the tenderness of their father had ever led him, even in poverty, to supply.

As she looked upon her children, her thoughts went back unconsciously to the past—to the days of early marriage—of comparative affluence and ease—when, her husband's worth and standing acknowledged by all, they looked forward to much earthly good for themselves and rising family. Then came failure, in mercantile business—decline—poverty. Of the causes which led to this, the deep devoted love of woman led her lip and her heart alike to be silent. Lower and lower in the valley had they gone down, and upon his death, to exertions by the needle she had added more laborious tasks, that she might keep her little ones together, and bring them up in that 'nurture and admonition,' and in those principles which now was the only portion she could bestow.

She knew too well the value of His blessing who has promised to be a father to the fatherless, not to desire it as the first portion for herself and her offspring. Next to this she desired for them a good education. By self-denial in other things, and the kind consideration of the teachers in the seminary and academy, she had been able to give her two oldest advantages equal to other children of their age. And they met her wishes; they were good children. The youngest had an almost incurable inflammation of the eyes, which caused Mrs. M. many a solicitude. It was this little sufferer her children were seeking to amuse with their mimic buildings.

This day Mrs. M. had been washing. That delicate frame, so unused in early life to menial employments, shrunk not from hardships when her heavenly Father hedged up other ways of maintenance. Lower and lower as she had descended in the valley of humiliation, no murmur arose in her heart. So she could preserve her Christian integrity, and eat the bread of honest independence, however coarse; so she could obey the injunction, 'owe no man anything, but to love one another,' she was thankful and happy.

As she sat Mrs. M. turned over and over in her mind the earnings of the week, and her debts to others. There was her week's rent to be met, and her weekly which was an indispensable comfort, yet to be purchased, with other minor things; and her earnings would but satisfy for the payment of these. She felt the disappointment of not gratifying her children, but never had she suffered her rent to pass one week unpaid—nor could she now. 'It would be tempting Providence,' said she to herself, 'and if I should sicken or again have to take my poor half blind child to the doctor, could I answer it? No—I will deny myself and trust God's providence.—He will provide.' In her heart's agony, she sighed aloud when she repeated, 'God will provide!'

The sigh, the words, caught the ear of the children. They left their play, and ran to their mother. 'Why do you cry, mother?' said they, on seeing her eyes wet with tears, 'and what do you mean by saying God will provide?' Taking the youngest in her lap, and throwing an arm round each of the others, she told them the story of Abraham's trial of faith. She dwelt upon the faithfulness of God to his believing children until she had lost sight of her own immediate trials, and her heart was filled with love and trust.

She was interrupted. There was a knock at the door. 'Mr. Fanning has sent you these chickens and these things for thanksgiving.—Good night.' The basket contained every needed supply.

'My children,' said the widow, with an overflowing heart, 'see in this the faithfulness of our Father in heaven. Let us kneel and thank him for his mercies. I had not wherewith to buy you a dinner. Truly, He will provide.' And she knelt and poured out her heart in love and gratitude to her faithful covenant-keeping God.

And did she forget to crave blessings upon him, who under God, had relieved her wants? What light and joy had that almoner of heavenly bounty kindled in that lone dwelling. Happy the man who has the blessing of the widow and the widow's God.

It was again a November evening. A lady rapped at the widow's door.

'I wish to pay you my little bill,' said she to Mrs. M. 'Desiring to give a little treat to the

prints at the seminary, I have purchased nuts, &c., and ordered them to be left here, in the hope that you would allow your little son to crack the different kinds for me, and bring them to the seminary in the twilight of to-morrow evening, for I wish the treat to be wholly unexpected. You will find almonds, filberts, madeiras, hickory nuts, raisins and confectionery. Open each package, and take what you choose for your own children."

Tears were in the eyes of Mrs. M., and the lady feared that her feelings had been hurt.

"I wished your children to share with the others," said she, "and I asked this as a favour—but perhaps I am wrong, since it was only to gratify my desire to surprise my young friends at the seminary."

"Oh no. Sit down and I will tell you." And she narrated the incident related above. "How faithful is my covenant-keeping God. Mr. Fanning has again remembered me, and never has he failed, since my husband's death, to send me something for thanksgiving. Never has my table failed to be spread on that day. Never has my rent failed to be paid, and never have I failed for wood. My heart overflows. Truly I may say, however dark present prospects, God will provide."

"Yes, he will provide," said the stranger on leaving. "Light is sown for the righteous, and joy for the upright in heart." "Blessed is he that giveth," "It is more blessed to give than to receive;" and could the wealthy look into the habitation of the widow and the fatherless, and see the light and joy diffused by a timely benefaction, would they spend on trifles what would bring them pearls of enjoyment?

Dear reader, can you not deny yourself some unnecessary indulgence—can you not deny yourself bodily ease, and by some laudable exertion earn a little sum to bestow upon the poor? It may purchase necessary clothing, or it may help to send some children to school, that pines for instruction, and would value as the richest blessing a small part of the opportunities for study which you enjoy, while you perhaps, count study a burden. Try, and know from experience, the blessedness of giving. But if you would know it in all its sweetness, do not give that only which you solicit from some kind friend, but let it be something that is the fruit of your own labour or of self-denial. King David, though exalted to a throne, would not offer unto the Lord a sacrifice of that which cost him nothing.

"I never forgot Mr. Fanning in my prayers," said Mrs. M. "What a bulwark is the prayer of the pious widow—the blessing of the humble poor!"

## RELIGIOUS INTELLIGENCE.

### EXTRACTS FROM THE THIRTY-NINTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

FRANCE.—M. De Presbère expresses himself in the following strong manner as to the evident good resulting from the labours of the colporteurs:—

"So great, in my firm opinion, is the good here spoken of, that should your Committee, which God forbid, be obliged to diminish the means by which it is accomplished, I should myself feel called upon to proceed to those countries, where servants of Jesus Christ are to be found, who, by sacrifices on their parts, are able to support the good work, in order to entreat and to conjure in the name of the Saviour of sinners, and for the love of perishing souls, not to suffer the holiest and most blessed of all works to languish and die. At the great day, when the pages of the Book of Life shall be laid open, with what joy will not the saints of God receive the tidings that a multitude of names were written therein, in consequence of the multitude of Bibles and Testaments circulated by colporteurs!"

The French and Foreign Bible Society, in its last printed Report, gives a pleasing view of its extending labours among sailors, soldiers, and the inmates of hospitals, and the blind.

The friends of the circulation of the Scriptures every where, while they rejoice in the sentiment expressed in the following paragraph of the Report of the French and Foreign Bible Society, will cordially subscribe to the position taken by the last:—

"The Bible Society has effected much good. It has abundantly circulated the Holy Scriptures, and yet its work can scarcely be said to be begun, for hundreds of millions of our fellow-creatures are yet destitute of the Bible. Nor will its work be accomplished until the last Committee of the Bible Society shall lay on their table the first Bible refused for want of a recipient. It is our duty to distribute the Bible in every place, in every church, in every house, in every family; to place it in the hands of the rich, and in the hands of the poor; in the hands of the child, and in the hands of the aged man."

GERMANY.—The following notices, furnished by Dr. Pinkerton, convey much interesting information:—

"From Liegnitz I changed my route, from the east, southwards, towards the Riesengebirge (Giant's Mountains.) On passing through the town of Hirschberg, I called at the printing office of Mr. Krahn, where I saw the printing of the Hirschberg Bible going forward. It is the undertaking of the Countess von Reden; and consists of Luther's text, with short annotations and comments of a truly evangelical character. The edition consists of 9000 copies in large octavo, in one volume. The King of Prussia has subscribed for 6,000 copies, with the view of placing a copy in every school in Silesia and Pomerania. It is nine years since I suggested this undertaking to the pious Countess. Many obstacles came in the way of its execution; repeatedly has it been undertaken and abandoned; but her perseverance has triumphed at last, and the edition is now three times the number of copies originally intended.

"During the last few years the Countess has been much occupied with the settlement of the sixty-three families of Zillertal peasantry, who, from reading the Scriptures and the writings of Protestants, became convinced of the errors of Popery, and, in the year 1837, were compelled either to return to the Catholic Church, or leave their native valleys in the Tyrol. The latter painful alternative they chose; and when the late King of Prussia was made acquainted with their sufferings and destitution, by one of their number whom they had sent to him for that purpose, he generously allowed them to settle upon a part of his own estate at Erdmansdorf, at the foot of the Giant's Mountains. Their huts are now studding the place, built in the style of their Tyrolese habitations; and to each there is attached a small farm, which they cultivate for their support. The king entrusted the settlement of these exiles on account of their religion, to the Countess, who has executed her commission with great success, after having had many difficulties to overcome; and the gratitude of the poor people from Zillertal is marked on every occasion when they meet her: her name among them is changed from the Countess von Roden to "Our Mother." I visited several of their neat cottages, and found them well-supplied with the Scriptures. I was much gratified, in conversation with them, to find them really well read in the Bible, and able to quote with ease in support of their own principles.

REVIVAL AMONG THE JEWS.—Rev. Dr. King, an American missionary at Greece, has recently transmitted to this country an account of the conversion of a number of Jews in Hungary. It appears that two English missionaries have been labouring with much success among the Jews at Pesth, a Hungarian city on the Danube, of about 120,000 inhabitants. Upwards of twenty Jews, some of whom are men of note, have openly professed Christianity, and have very zealously engaged in labouring for their kinsmen. Dr. King met most of them, and expresses himself highly gratified with the spirit they manifested, as well as encouraged by the aspect of things at that place. That the blindness with which that unhappy people has been so afflicted begins to be removed, is one of the many cheering presages that the fulness of the Gentiles will soon be brought in.

FORMATION OF A NEW JEWISH SECT.—The Frankfort Journal, Aix-La-Chapelle Gazette, and other German papers, announce the formation of a new Jewish sect at Frankfort on the Maine, of which Dr. Creiznach is the head, who has Dr. G. Riesser of Hamburg, and Dr. Stern, of Gottingen as his coadjutors. The members of this sect bind themselves by their signatures to

the non-observance of Talmudical ceremonies of injunctions; to hold circumcision immaterial, whether regarded in a religious or civil point of view; and to look upon the promise of a Messiah as having found its fulfilment in the blessings of a German father-land. This movement is attributed in some degree to political causes. Its leader is represented as a man of great zeal and energy, and of very extensive literary acquirements.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 30, 1813.

THE great importance which men of comprehensive and highly cultivated minds attach to the elucidation of subjects connected with science and the arts, in their application to civil and domestic economy, demands our highest approbation, and our most strenuous exertions to further and encourage every laudable and praiseworthy effort which is made to promote and extend the mental, moral, and religious improvement of those by whom we are surrounded; but while we consider it our duty and our privilege to advocate the utility of those institutions which are founded upon such principles, we nevertheless feel ourselves under an imperative necessity of recording our unqualified disapprobation of many of those principles, and our regret at the existence of those defects, which are perceptible in the instructions communicated in some of those institutions which have been formed for the improvement of the middle and lower classes of society. It has been publicly announced in the speeches of gentlemen of science and erudition, and the announcement has been re-echoed through many of the public literary journals of the day, that "henceforward the discussions of science are to be completely separated from religion."—We do not attribute to these gentlemen the design of premeditated hostility to religion. Their object might have been to prevent those "angry disputes" which frequently occur between sectarians about comparatively unimportant points in theology, which have for ages distracted the peace of the Church and of the world; but while we are led to consider the use which may be made of this flimsy covering in the communicating of scientific knowledge, we are constrained to pronounce it as unphilosophical as it is impious and immoral in its general tendency. If philosophy, in its highest acceptation—and in its bearing and ultimate design—is to exhibit the character and perfections of God—the power, the wisdom, the benevolence, and the superintending providence which is constantly displayed in the structure and movements of the universe—the relation in which we stand to our great Creator from whom we have derived our existence—the duties which we owe to Him, and the obligations under which we are laid to promote to the utmost of our ability a practical and experimental knowledge of that Being, which constitutes the essence of all sound philosophy—it is impious to discard from a system of public instruction, subjects of such high and commanding importance—subjects in which the welfare of society, and

the present, future, and eternal destiny of men are concerned!

Now, if Christianity, in every point of view in which it may be considered, is a subject of paramount importance—for it is everything or nothing—it must reign supremely over every other pursuit, over every department of science—it must reign over every passion and affection. It will admit of no compromise; for the authority with which it professes to be invested is nothing less than the will of the Eternal, whose sovereign injunctions the inhabitants of earth, as well as the host of heaven, are bound to obey.

WE would recommend to our readers the perusal of an extract from the *ABBE RAYNAL'S* "History of the Indies," which will be found in to-day's paper,—an account of the apostacy of the Church of Rome, which will prove highly interesting, especially when it is considered that it is the testimony of an ecclesiastic of that church.

WE beg to direct the reader's attention to the article ended in our present number, entitled "The Private Manners of the Early Christians." None can read this very beautiful description of Primitive Christianity without being painfully impressed with the striking contrast which this picture presents to the semi-worldly formality so prevalent in our day. We hope the perusal of the article referred to will be productive of lasting practical results to every reader.

#### THE JEWS.

WHATEVER relates to the present condition and usages of the Jews must be regarded with deep interest. This is emphatically a time of general expectation. The Messiah is daily looked for; and, as will be seen by the following paragraph, this remarkable people still observe the ancient rites of their forefathers under the old dispensation. Oh that their blindness were removed, that they might by faith recognize in the once despised Gallilean the world's Redeemer, and at once submit to his authority.

**FEAST OF TABERNACLES.**—Tuesday being the 15th of the 7th month (Tisri), the tabernacle feast commenced, and is the third annual festival which requires the presence of the Jews at the place of the sanctuary, and is kept as a memorial of the dwelling of the Israelites in tents and huts, while they wandered in the wilderness. During this feast temporary buildings are erected in the open air, the roof being penetrable to the weather, and decorated with fruits, flowers, and evergreens, in which the family reside during the feast (seven days), the first and last days only being holydays. Strips of palm decorated with willow and a citron are taken from house to house for the use of the family, who read prayer with the branches in their hands. In the synagogues processions are formed of the rabbins and wardens, bearing the citron and branches, and walk round the reading desk several times, the readers repeating prayers at intervals. This feast is followed immediately by the Feast of Ingathering, the concluding harvest festival, in acknowledgment of the harvest and gathering of the past seasons, the celebration of which is limited to one day.

#### VENTILATION.

In directing its readers to a course of lectures which were about to be delivered on "Ventilation, Respiration, and the Circulation of the Blood," in the city of Wexford, by Dr. Meyler, the *Wexford Conservative* holds the following very judicious remarks on ventilation. Even in our own northern clime, this subject is well worthy of attention. Was the public health

properly consulted, every office and dwelling would be furnished with suitable ventilators, by which the benefit of pure air, so essential to health, might be enjoyed.

Though no branch of domestic economy is of greater importance than the purification of our dwelling-houses, and the admission to them of proper air, it is perhaps the least attended to of any. By this most unaccountable neglect, the health of entire families is sacrificed even by those who cannot be entirely ignorant of the evils arising equally from the want of a free entrance for atmospheric air, and for a free egress for air tainted with carbonic acid and animal exhalations, too generally the case both in town and in the country.

People, in general, but in towns in particular, seem to dread the contact of the pure atmosphere as if it were pestilence. They close and caulk every chink and crevice; and some of the over-careful even secure themselves by double doors rendered air-tight by list or leather round the edges: in short they use every ingenuity to exclude the very principle without which they would die—the very vital air, the "breath of life," which enables the lungs to play—its total absence destroying life, its partial absence producing disease.

The refinement and luxuries of life, keeping pace with the improvements in arts and manufactures, have been the means of introducing among us many irrational, if not dangerous practices, founded upon the facility with which the most perfect materials and workmanship are obtained, and originally adopted by persons wholly ignorant of physical science. Fashion, too, both in town and country, has done too much in the same line, its dictates are followed as much in our domestic arrangements, and the condition of our dwelling-houses and all the necessary out offices and adjuncts thereto belonging, as in the form and materials of our garments, to the manifest injury of our bodily health. Nay, in our building improvements, we sacrifice too much to fashion, and nothing to health, for what we too frequently name improvements are but additions to evils too little guarded against in their lesser state. In our towns we build, and extend, and as each of us well know, improve in our way, but yet, we go on without any true regard to, or knowledge of the principles of cleanliness and ventilation.

IN pursuance to previous notice, the first Anniversary Tea Meeting of the Strangers' Friend Society was held on Tuesday evening last, in the school room of the Wesleyan Chapel, Great St. James Street, the Rev. M. Lang in the Chair: who, after imploring the Divine blessing, delivered a very appropriate and animating speech. After the Secretary had read the Report of the proceedings of the Society for the past year, giving a succinct view of its origin and progress, the assembly, which was large and very respectable, was addressed by the Rev. Messrs. Brownell and Cooney, and other gentlemen, setting forth the necessity for the existence, and the beneficial tendency of this Institution. Some of the speakers, members of the Society, related several heart-stirring incidents of poverty and wretchedness which came under their own observation in the course of their visits through the suburbs of the city; which, we trust, will have the effect of giving a fresh impetus to those who were present to attend to the hitherto too much neglected duty of supplying the wants of the poor and needy whom Divine Providence has cast amongst us. Indeed this spirit was clearly manifested at the close of the meeting, by the handsome sum of £55 10s. 10d. being subscribed. We rejoice in the establishment of this godlike Institution, and sincerely hope that it may be made a very general blessing. Our readers may expect further particulars in our next.

Subscriptions received at Messrs. Benson & Co.'s Tea and Coffee Warehouse, Notre Dame Street, and at Messrs. Rattray & Mathewson's, St. Paul Street.

#### RELIGIOUS NEWSPAPERS.

It is a truth that scarcely needs demonstration, that the Christian, to be zealous and active in fulfilling the great command of Christ to evangelize the world, must be acquainted with the

world's wants, and with what the Church is doing to supply them. There is no other way of becoming acquainted with these things but through *religious periodicals*. Hence there seems to be an incumbent duty resting upon Christians to patronize them. No man expects to be called a Politician who does not take a political newspaper.—It is too well known that no one can act intelligently in politics without such a paper. If Christians felt aright the importance of the great work the Church has to carry forward, and if they reasoned as correctly as the men of the world, there would be no need of pressing duty upon them; their own inclination would prompt them. But on comparing the small patronage of religious, with the large patronage of political and secular papers, even in countries, a large majority of whose inhabitants profess to be Christians, we have it evidently shown that "the children of this world are wiser in their generation than the children of light." Should Christians permit this to continue as at present?—*Presbyterian*

#### WHERE YOU OUGHT TO HAVE BEEN.

A clergyman who is in the habit of preaching in different parts of the country, happened to be at an inn, where he observed a horse jockey trying to take in an honest man, by imposing upon him a broken-winded horse for a sound one. The parson knew the bad character of the jockey, and taking the gentleman aside, told him to be cautious of the person he was dealing with. The gentleman finally declined the purchase, and the jockey, quite nettled, observed, "Parson, I had much rather hear you preach, than see you privately interfere in bargains between man and man, in this way." "Well," replied the parson, "If you had been where you ought to have been last Sunday, you might have heard me preach."—"Where was that?" enquired the jockey. "In the State Prison," returned the clergyman.

#### MISCELLANEOUS.

##### FAILURE OF ROWLAND HILL.

TO PRACTISE HIS OWN ADVICE, AND HIS COMMENT THEREON.

IT was the custom of this eminently useful minister, at the commencement of a new year, to preach an annual sermon for the "Benevolent Society of Surrey Chapel, for visiting and relieving the Sick Poor at their own Habitations," selecting, at the same time, a few of the most remarkable cases to read to his congregation, that had been visited during the preceding year. On one of these occasions, he narrated the afflicted circumstances of a lady, formerly of property and respectability, who had been plunged into the depths of poverty and want, in a time of sickness, through having imprudently become security for some relation or friend; and Mr. Hill took this opportunity of publicly warning and entreating all present to be on their guard against committing so fatal an error. "I would advise all my friends," said he, "to do the same as I do myself, when any request of this kind comes to me. I just walk out of one room into another, and consider what I can afford to give, and what I ought to give to the applicant; then I return and say, 'Here, my friend, I make you a present of this sum, and if you can get a few others to help you in the same way, perhaps you will get over your difficulty.' Then, said Mr. Hill, with emphasis, "I know the end of it, but were I to lend my name, or become surety, I know not how that might end."

Strange as it may appear, he was waited on a few months after this, by one of the members of the church, soliciting his kind assistance in procuring him a lucrative situation, then vacant in that parish and district, viz., a collector of the king's taxes; the person urged that it would be the making of him and his family, but that he must have two bondsmen for one thousand pounds each. Mr. Hill said that he would consider of it. This petitioner was well known to Mr. Hill; he had long held a confidential situation in his chapel, and was besides, in a good trade and connection of business, with his friend. There was no reason to doubt his integrity; and he was one that Mr. Hill was desirous to oblige. The result was, he became one of his securities, and prevailed on a gentleman at Clapham to be the other; and the situation was obtained. Alas! alas! for poor Mr.

Hill and his brother bondsman! In three or four years, the collector was a defaulter to the amount of thousands. The securities were obliged to pay. It was well known among Mr. Hill's friends, that, in consequence of this severe reverse, he countermanded an order he had recently given for a new carriage. On the ensuing Christmas day of the same year that this misfortune had occurred, the writer of this was present at the communion service, and heard the following preparatory address of Mr. Hill to the assembled members of the church:

"My beloved friends, you know that I always make a collection at the communion on Christmas day, for the poor of Surry Chapel, and as you know this, you have brought money with you, I am aware, for this purpose; but I want to ask a favor of you all. I do not know how it is, but I assure you I have double the number of applications this Christmas I ever had before, so that I want double the usual amount to distribute; I have, therefore, to request that you will kindly assist me in this business; you that meant to give one pound, give two this time; you that meant to give ten shillings, give a pound; you that meant to give five shillings, give ten; you that meant to give two-and-sixpence, give five shillings; and you that meant to give one shilling, give two. Double it throughout this time, for I really want it for the poor; and you know—what is the use of keeping your money? God will send some thief or other. You know how I have been served this year! We had better send our money going among the Lord's poor people, and then we shall be sure to be right!"—*London Evan. Mag.*

#### DRINK.

THERE is no axiom of health more just than that "men never have a true appetite till they can eat with relish any ordinary food." It is told of John Bailes, who lived to the age of 128, that his food for the most consisted of brown bread and cheese, and his drink water and milk. He had buried the whole town of Northampton twenty times over, excepting three or four, and said strong drinks killed them all. Water manifestly is the natural beverage of all animals; while nations, as the Mahometans and Hindoos, use it alone as a beverage, and, unlike other drinks, it does not sate the appetite, but the contrary; indeed, it was observed by Hippocrates, above two thousand years ago, that water drinkers have generally keen appetites. It is a fluid that requires no digestion, for it is not necessary that it should undergo any change; it is the natural nostrum which holds in solution both what is essential for the nutrition and healthy functions of the body, and what has become refuse after having served its destined office and intention in the animal economy. Water, therefore, from its congenial qualities, can never much disturb the system; and when it does, it is speedily expelled by its natural outlets, the skin and kidneys. It is told of Lord Healthfield, so well known for his hardy habits of military discipline and watchfulness, that "his food was vegetables and his drink water; never indulging himself in animal food or wine;" and Sir John Sinclair, in his work on longevity, says, in his account of Mary Campbell, then aged 105, that she prefers pure water to any other drink. The great captain of the age is remarkable for his temperate and regular habits, his early rising, the strength and clearness of his intellect and his good health, notwithstanding his advanced age.—*Dr. Hume Weatherhead.*

#### AUDUBON.

AUDUBON reached Sanderson's Hotel, Philadelphia, on Saturday last, with his companions from the West Rocky Mountains. He has a number of boxes of rare animals and birds, and also a living deer, fox, and badger. He also brings two large rocks, perfectly spherical, one of which weighed 280 pounds, which he procured in the bed of a small river at the head waters of the Missouri, called the Cannon Ball river, from the fact that a large number of rocks are found in it resembling cannon balls in shape and color. He is a man of venerable appearance, having a white beard 18 or 20 inches in length.

The U. S. Gazette says that Mr. A. proposes in another year, to extend his trips into the mountains. This year he went only up the Missouri and Yellow Stone, and the region about them, to some distance beyond Fort Union, above the mouth of the Yellow Stone.

#### IDLE WORDS.

How prone are we all to make use of idle words! In our conversation, how often is it the case that we indulge a spirit of levity. A good joke—a witty remark is thought by the speaker to be something that will recommend him to favour.—But it is not so. An individual who labours to be witty, generally spends his breath for that which profiteth not; and often leads others to the conclusion that he has a weak mind. A disposition of levity is characteristic of youth.

In their moment of pleasure, they are too prone to let their thoughts wander, like the fool's eye; and without thinking of their bad example, their waste of time, the misimprovement of their talents, indulge in light and improper conversation. Be careful to speak only the words of soberness, and truth, and you will exert a much better influence.

#### BEAUTY OF ENGLISH LITERATURE.

I have always regarded it as a matter of gratitude, that I was born and educated under the influence of English literature. Books are destined to have a powerful influence over men; they are the weapons which achieve the permanent victories that alter the face of our globe; and on the whole, English literature is the purest, and most impregnated with the spirit of the Gospel, of any which has existed. In Germany the human mind wanders in vagaries. In France they are economists and sensualists. Italy has her pastorals and Spain has her ballads; but England has poured on us the treasures of some of the greatest genius, combined with the purest hearts, that ever wrote. It is a privilege to say that the language of Milton is your mother tongue; that the songs of Watts were sung over your cradle; and that your religious sentiments were formed by such writers as Hooker, and Owen, and Baxter, and Edwards, and Butler, who often combine the warmest piety with the most rigid demonstration, and sometimes with the most persuasive eloquence. These are stars whose lustre I never look to see surpassed; and I repeat it, it is the richest blessing to be born under the beneficent influence of these constellations of our northern sky.—*Withington.*

#### A LITTLE GIRL.

A very little girl, who often read her Bible, gave proof that she understood her obligation to obey its precepts. One day she came to her mother, much pleased to show her some fruit which had been given her. The mother said, the friend was very kind, and had given her a great many. "Yes," said the child, "very indeed; and she gave me more than these, but I have given some away."—The mother inquired to whom she had given them; when she answered, "I gave them to a girl who pushes me off the path, and makes faces at me." On being asked why she gave them to her, she replied, "Because I thought it would make her know that I wished to be kind to her, and she will not, perhaps, be rude and unkind to me again." How admirably did she thus obey the command to "overcome evil with good!"

#### A LADY.

A lady on her way from Edinburgh to Glasgow in the stage coach, was very much annoyed by a young military officer, whose conversation was interspersed with oaths. The lady sat very uneasy till she could no longer keep silence. "Sir," said she to the officer, "can you talk in the Gaelic tongue?" To this he replied in the affirmative, seemingly with great pleasure, expecting to have some conversation with the lady in that dialect. She then politely requested that if he wished to swear any more, it might be in that language, as the practice of swearing was very offensive to herself and the rest of the company. The officer was confounded at this smart reproof, and no more oaths were heard from him during the remainder of the journey.

#### TENDERNESS, VS. SEVERITY.

"Oh, the day will come," once exclaimed William Penn, "wherein one act of tenderness, about matters of conscience, shall find a better reward than all the severity which men use to propagate their persuasions in the world; and there is great reason for it, since the one flows from the Saviour, the other from the destroyer of men."

#### AN ACED HERMIT.

"Father," exclaimed a gay and thoughtless son of railery, to an aged hermit who passed him

basefoot, "you are in a very miserable condition, if there is not another world." "True, son," replied the old man, "but what is thy condition, if there is?"

#### MULBERRY TREES.

It is a remarkable fact, that no other insect whatever but the silk-worm feeds upon the mulberry tree. Various caterpillars have been put on the leaves, but they have always been found to reject them. Even the aphides, some species of which are found upon every other plant have never been discovered upon this tree.

#### A CHANGE FOR THE BETTER.

It is a somewhat singular fact that the property purchased by Gibbon, in Switzerland, with the profits of his history of the Decline and Fall of the Roman Empire, has fallen into the hands of a gentleman who expends a large sum annually in the promulgation of the very Gospel which his predecessors insidiously endeavoured to undermine; and that the press employed by Voltaire, and Ferney, for printing his blasphemies, is now used at Geneva for printing the Holy Scriptures.

### CIVIL INTELLIGENCE.

#### PROVINCE OF CANADA.

##### PARLIAMENTARY PROCEEDINGS.

The House is now proceeding with business at a rapid pace, and there is consequently less time taken up in useless debate.

The bill for the regulation of small Courts, in Upper Canada, has been read a third time and passed.

The Lumber Bill, introduced by Mr. Cameron, has been read a third time and passed.

The Canada Inland Forwarding Bill has been read a third time and passed.

REBELLION LOSSES.—In the House of Assembly, on Wednesday, Colonel Prince put a question to the members on the treasury benches, whether it was their intention to indemnify those who had claims upon the Government, in consequence of losses sustained during the rebellion.

Mr. Baldwin said, the answer which he had given at a former part of the Session, he would give now. If the Government were prepared with a measure upon the subject, they would come down and submit it to the House, but not being so prepared, they could not come down and do so. The sense of the House appeared to be, when the question was last discussed, that by the appointment of a committee, some plan might be continued to raise the money, either by some sort of tax, by a sinking fund, or by borrowing it, which plan would be laid before the public, so as to take the sense of the people of Upper Canada upon it. It seems to be the opinion that it is not a sum of money that could be properly taken out of the general revenue; for there would naturally be a sum demanded for similar losses in another part of the Province. Until some such scheme should be submitted, it appeared to him that the Government could not answer the question differently from what they had done. It was not necessary that it should be recommended by a message from the Crown; this was not necessary, unless when an appropriation of revenue was required. The Government were not, at present, prepared with any scheme, and could not, therefore, do anything in the matter.

EDUCATION.—On Thursday, Mr. Morin's new School Bill for Lower Canada, was read a second time, and referred to a select committee, consisting of D. B. Viger, Hincks, Berthelot, Boulton, Morin, Christie, Dr. Tache, Jones, and Armstrong.—*Transcript.*

#### SHIPPING CASUALTIES.

The *Andromache*, from Quebec, upset on White Booth Middle, off Hull, (England), on the night of the 22d ultimo, when four of the hands were drowned. She has since righted, and was got into Hull on the 25th.

The *Eliza Ann*, from Quebec, put into Milford on the 18th ultimo, having lost the whole of her sails and water casks in a gale; 11 feet of water in the hold.

The *Clyde* ran on shore on the 29th ultimo, near the Potteries, with loss of anchors and cables.

A North American vessel put into Killibegs on the 18th ultimo, having lost all her crew with the exception of two men.

The *Aristocrat*, from Montreal, was stranded near Blackpool, on the 29th ultimo, two passengers drowned, crew saved. She has since been got off, and arrived at Liverpool on the 4th.—*Courier.*

## FIFTEEN DAYS LATER FROM EUROPE.

By the steamer *Caledonia*, Captain Lott, which arrived at Boston on Monday, the 20th instant, files of English papers to the 4th instant have been received; from which we make the following summary:

"One of the most striking domestic events of late years is the result of the city of London election. The return of Mr. Patison is unquestionably the greatest feat which that sturdy agitator, Mr. Cobden, has yet achieved.

The result has placed the free trade theory on a higher point of elevation than ever it stood before.

Not far removed from the same topic is the speech, on practical farming, which Sir Robert Peel has been addressing, through his tenantry at Tamworth, to the agriculturists in the United Kingdom. The speech sounds the approach of great and speedy changes in what is called "protection to agriculture." There is a direct allusion to the Corn Laws, but his earnest exhortation to all engaged in husbandry to depend upon themselves alone—to study agricultural chemistry, so as to defy competition, and to remember that the success of manufactures, in the large towns, is the lever which raises the price of the farmers' produce—is so like the language and advice of the free traders to the same class of men, as to render the Premier's meaning very transparent.

IRELAND.—Reports gain ground in Dublin that Sir Robert Peel contemplates some comprehensive policy in respect to Irish grievances. The Dublin correspondent of the *Morning Chronicle* asserts that an official gentleman who has been at work for six months, is engaged in completing by the next session of Parliament, an elaborate statement of the revenues of the Irish Church establishment, arranged in a tabular form, embracing each individual parish, and specifying the income of the incumbent, the number of Protestant parishioners, whether or not there is a church in the parish, and other details. Speaking of the relations of landlord and tenant, the *Pilot* says:—"Already preparations are being made to legislate on the subject. A commission is about to be appointed to make the necessary inquiries; and the animus of that project may be judged by the fact, that the chairman is likely to be a Catholic member of Parliament, with power to appoint his own secretaries. We believe Lord Elliot will not contradict us—verily, the Canadian policy is about to be adopted. Oh that it may not be too late!"

Repeal meetings have been held in different wards of Dublin, and resolutions passed in support of Mr. O'Connell. At one of these, in the Post Office ward, on Saturday, he gave an explanation respecting what he had said on the previous Monday about a Federal Parliament.

Ireland continues quiet. The country is extensively occupied by troops—in fact the whole available force of the British army has been thrown into it—the agitation, somewhat subsided in tone, but equally effective in action, continues—the repeal coffers are swelled by thousands weekly—the much talked of Conciliation Hall has been opened—two or three men of mark have joined the movement! just at the moment it became critical. The latest accounts from Ireland state that the parties are preparing for their defence—that Mr. O'Connell will defend himself—and that Mr. Steele will compel the attendance of Sir Robert Peel, the Duke of Wellington, Lord Lyndhurst, and other distinguished members of the government as witnesses!

Since the above was in type, we have received the latest possible news from Dublin—to Friday night. We write on Saturday. The general tone of Judge Barton's charge to the Grand Jury of Dublin is decidedly in favour of the charges which have been preferred by the government against Mr. O'Connell and the rest of the repealers, for "conspiracy and other misdemeanors."—As the judge is what is termed a "constitutional lawyer," the tone of the charge has somewhat alarmed the repeal party.

The Liverpool *European Times* of the 4th instant, makes this rather questionable announcement:—

But the strongest rumor of the day is, that traitors have made their appearance in the repeal camp, and that some of the members of the association have offered to sell themselves to the Government, in order to ensure the conviction of their fellows! This may or may not be true; but it is currently reported in Dublin, and generally believed.

The announcement has had a startling effect on both sides of the Channel. Had the rumor merely applied to the members of the association, which amount to thirty-four thousand, it would not have appeared so startling, but the *on dit* is, that the "traitors" belong to the committee of the executive branch of the Repeal Association. In the event of true bills being found, the accused, so voluminous is the indictment, will ask for time to plead, and perhaps several days will elapse before the prosecutions formally commence.

The number of Government witnesses, in attendance on the grand jury, amounts to thirty-five. It is further stated that the Government have additional evidence in the back ground, which will not be forthcoming till the proper time. From the systematic arrangements of the crown, it would appear that although their crack witness, Mr. Hughes, the shorthand writer, may break down, or have his evidence seriously damaged, from the blunder to which we have adverted to, yet, anticipating this, they are prepared with other evidence sufficient to sustain their case. The next packet, will in all probability, carry out the result of the state prosecution.

SPECIAL EXPRESS FROM DUBLIN.—FRIDAY NIGHT.—We have this morning received intelligence from Dublin by Special Express, bringing us news up to the latest possible hour last night. The Grand Jury had been occupied the whole of the day in reading the indictments, which covered the enormous space of thirty-three skins of parchment. This enormous wordy affair had prevented the Grand Jury from examining any witnesses, although a large number were in attendance. It is expected that the proceedings of the Grand Jury, in the O'Connell trials, will be retarded until Monday next; certainly the bills cannot be returned until the evening of this day, and it seems hardly possible that the bills can be even found so soon. The proceedings on these important trials will probably extend over a fortnight, unless Mr. O'Connell succeeds in traversing until next term, but there seems to be some legal doubt as to the possibility of traversing in these cases. The greatest possible interest existed in Dublin, and large sums of money would have been eagerly given to obtain admission into the court.

The information of Barrett, of the *Pilot*, Dr. Gray, &c., had been received by order of the Chief Justice, in the case of Mr. Bond Hughes, charged with perjury.

COMMERCIAL SUMMARY.—The recent accounts brought by the Great Western have had a tendency to deaden the Cotton market, as the belief is general that the new crop, if not an average one, will be a fair crop, and that with the immense stock of the staple held in Europe, and especially in Liverpool, prices cannot rise beyond the point which they have touched during the last two weeks. The probability is, that prices will retrograde. This is the feeling in the manufacturing districts, and the flatness which has marked the market recently has not been owing to any falling off in orders or the state of trade generally, but the result of the feeling to which we have alluded.

The Queen has paid a visit to Cambridge, where she had been received by the learned gowmsmen with every demonstration of loyalty. The University conferred upon her consort the honorary distinction of Doctor in Civil Law.

There are now living in one house in Loughborough three persons whose united ages amount to 250 years, two of whom are females.

It is stated in the *Mining Journal*, that 1400 lives are annually sacrificed by what are termed "mine accidents."

There was a severe storm in the Irish Channel, on the 29th ultimo, which proved destructive to the shipping. The barometer fell to 26.60.

A terrible accident occurred upon the railroad from Vienna to Glacknet—eleven persons being killed outright by a collision of the cars.

## MARTYRDOM IN COREA OF THE VICAR APOSTOLIC, TWO FRENCH MISSIONARIES AND TWO HUNDRED AND FIFTY CHRISTIANS.

We beg the particular attention of Christians of every class to the details of persecutions, given in the extract from a letter, which we subjoin, and which is contained in a letter received from Paris, by the Rev. Dr. O'Connell, Hon. Secretary of the Society for the Propagation of the Faith:—"On the 26th of May last the Rev. Mr. Libois, Procurator of the Foreign Mission at Macao, wrote to His Lordship the Bishop of Drusparia:—"I received yesterday, very sad intelligence which I hasten to communicate to your lordship. Dr. Castro, the Administrator Apostolic of Pe-

kin, announced to me that, according to the information which reached him in January, 1843, his lordship Dr. Imbert, and Messrs. Chaetan and Mauban, were beheaded in the month of September, 1839, seventy Christians were also beheaded, and a hundred and eighty were strangled. There are no other details. Poor mission of Corea! It is a very terrible trial. May the holy will of God be done! In China, all is tranquil in regard to religion."—*Dublin Pilot*.

INDIA.—Advices from Scinde came down to the 19th of August, when that province was quite tranquil. The collection of the revenue had been begun, and it was thought that there would not be much difficulty in raising even a larger sum than was ever paid to the Ameers. The health of the troops had greatly improved; the country had been overflowed by the Indus, and the atmosphere was much cooler. The dispute between two of the Ameers is further explained. Ali Mohammed's uncle, Murad Ali, who appears to have courted the British alliance for his own ends, assumed possession of the territory, and with the aid of a British detachment, under Colonel Paull, drove out Mohammed Ali. Shere Mohammed had made his way across the Indus near Schwan, and joined his family; who subsequently retired with him, and sought refuge among the Murree hills. The Eastern Murrees, together with their brethren along the Bolan Pass, on the one side, and the Affghans; in the direction of Atteck, on the other, were said to be assembling in thousands, with a view of assaulting the British, as soon as the state of the inundation permitted; and some severe campaigning was anticipated when the cold season returned. These rumours, however originated with the natives, and obtained little credit.

There were abundant rumors respecting the state of Afghanistan. Dost Mohammed was said to be "ruling with a rod of iron;" and one of the victims to his austerity was Ameer Oola, a traitor to Shah Sujah and the British. Sufter Jung, the son of Sujah, was in prison at Candahar. There are reports of friendly negotiations carried on by the Dost with the Persians at Herat, and with the King of Bokhare; but they are very doubtful.

A most extraordinary conspiracy had been discovered at Bombay—"a joint stock company" for plundering boats and ships, and smuggling. It is said to have existed for 30 years, and to have been accustomed to divide £60,000 or 80,000 a year in profits! An accomplice had turned traitor to the confederacy, and denounced it; but the information was still very imperfect; and the police agents are suspected of having been bribed by the gang to impede further disclosures.

THE QUEEN'S VISIT TO CAMBRIDGE.—"I mentioned yesterday the fact of Her Majesty having visited the chapel of Trinity College, after her return from King's. An incident occurred on this occasion which did as much credit to the quickness as to the loyalty of the members of this University. It happened at the moment of Her Majesty's setting forth on foot for the chapel, that there was some deficiency of crimson cloth for her to walk upon. In an instant some of the undergraduates pulled off their gowns and threw them down before Her Majesty; the example was quickly followed by others; the way was quickly strewn with gowns of every academic rank over which Her Majesty, smiling most graciously, made her way—having some little difficulty here and there to pick her steps, in consequence of the abundant hands with which these sombre garments were flung together. On her passage back the affair was better arranged, the gowns being spread along the way with some regard to neatness and order."—*Correspondence Morning Courier*.

A letter from Stockholm states that the town of Egersund in Norway had been almost destroyed by fire.

Latest accounts from Port Natal state that great excitement had been produced among the frontiers by the murder of two English settlers in the neighbourhood of Bathurst, who had followed the spoor of the Caffres for the purpose of recovering some of the stolen cattle. There are only 20 soldiers to guard a frontier of 200 miles.

An Imperial ukase has just been published, ordering that from the 1st of January next, the Jews of Poland shall be subject to military service, of from twenty to twenty-five years. In consequence of this decree, the Israelites are relieved from the tax of 105,290 silver rubles, hitherto levied annually towards the recruiting service.

**MONTREAL MARKET PRICES.**

TUESDAY, November 28, 1843.

	s.	d.	s.	d.
Oats, per minot	5	0	10	a 1 0
Wheat, "	5	0	5	6
Barley, "	2	3	-	2 6
Pease, "	2	0	-	2 4
Lint Seed, "	4	0	-	4 6
Buckwheat, "	2	0	-	2 3
Turkeys, per couple	3	0	-	4 6
Fowls, "	1	6	-	1 8
Geese, "	2	6	-	4 0
Ducks, "	1	8	-	2 6
Chickens, "	0	7	-	1 6
Partridges, "	1	6	-	2 0
Eggs, fresh, per dozen	0	6	-	0 7 1/2
Butter—Dairy, per lb.	0	8	-	0 9
" " Salt, "	0	5	-	0 6
Pork, per hund.	17	6	-	21 6
Beef, "	12	6	-	21 3
Flour, per cwt.	10	10	-	12 6
Beef, per lb.	0	2	-	0 5
Pork, "	0	3	-	0 5
Veal, per qr.	1	6	-	10 0
Mutton, "	1	6	-	4 0
Lamb, per qr.	1	3	-	2 0
Lard, per lb.	0	5	-	0 6
Potatoes, per bushel	1	0	-	1 3
Corn, "	2	0	-	2 6
Rye, "	2	5	-	2 10
Beans, "	4	0	-	4 3
Honey, per lb.	0	5	-	0 6
Hay, per 100 lbs.	25	0	-	30 0

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