

# Christian Mirror,

AND GENERAL MISSIONARY REGISTER.

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

Vol. II.

MONTREAL, THURSDAY, DECEMBER 29, 1842.

No. 11.

## POETRY.

FOR THE CHRISTIAN MIRROR.

LINES,

BY MRS. J. R. SPOONER.

WHEN evening shades are gathering fast,  
And moon and stars their glory cast,  
O'er earth and sea and sky,  
I love to gaze on high, and trace  
The wonders of that glorious place,  
In all that meets the eye.

How pure and holy seems the light,  
Shed o'er the darkness of the night,  
By all the stars above.

A solemn feeling seems to rise,  
As thus I commune with the skies,  
And with a God of love.

I look down on the world below,  
Distressed by tumult, cares, and wo,  
And vanity and pride;  
And marvel much that men should give  
Their hearts to things that cannot live—  
That cannot long abide;

And turn away from holy things,  
To quench their thirst at earthly springs,  
Where heaven is all forgot!  
If there are those so callous grown,  
No influence they of nature own,  
I envy not their lot.

Be it my fate my heart to raise,  
To God with high aspiring praise,  
In such an hour as this:  
To soar in thought through yonder spheres,  
While to my fancy's eye appears,  
A sight of heaven's bliss.

December, 1842.

## GENERAL LITERATURE.

From the London Christian Observer.

### THE HORRORS OF VOLTAIRE'S LAST DAYS.

We lay before our readers a remarkable letter, respecting the last days of Voltaire, from Dr. Tronchin to M. Bonnet; which had continued in manuscript till the recent publication at Lausanne of an "Essai sur la Vie de Tissot, contenant des lettres inedites du Tronchin, Voltaire, Haller, Zimmermann, Rousseau, Bonnet, Stanislaus, Auguste II, Napoleon Buonaparte, etc., par Ch. Eynard." Several accounts were given to the world, shortly after Voltaire's death, of his closing days: and some of them quite contradictory; for Diderot, D'Alembert, and others of his infidel friends, asserted that he died as he had lived; that is, that he was to the last a hardened infidel, betraying neither terror nor remorse. The lapse of sixty-four years has so far cleared up the facts, which contemporary partizanship endeavoured, for the credit of infidelity, to conceal, that few persons, we presume, would now be found to maintain that the last days of this wretched man were not full of bitterness and despair; displaying the most awful contrast to the faith, peace, hope, and joy, of the expiring believer, who, like St. Paul, can say, when his eye is closing upon all earthly scenes,

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." To such "to live is Christ, and to die is gain;" but how miserable beyond description must be the dying moments of one who entertains no hope beyond the grave; who looks back with remorse on the past, and forward with terror to the future; and if told of a Saviour, thinks of him but as having hated and blasphemed him, and as dreading to appear before his tribunal. Chesterfield wished only to "sleep out the remainder of the journey in the carriage;" but the last days of Voltaire exhibit a terrific proof that infidelity affords no downy pillow for the slumbers of a dying man. Among the inedited correspondence now published by M. Eynard, is the letter to which we have alluded, from Dr. Tronchin, one of Voltaire's physicians, to M. Bonnet at Geneva, which strongly corroborates the statement published by the Abbe Barruel, in his "History of Jacobinism." The occurrence in that letter of the comparison of Voltaire to Orestes tormented by Furies, shews that Barruel, or whoever first published Tronquin's remark, must have had it either from his own lips, or from this identical letter.

As Barruel's narrative is necessary for comparison, and as some of our readers may not be able promptly to refer to it, we will transcribe it.

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

"In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

"Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist. His death, the most terrible ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which might be adduced. Not one of the sophisters has ever dared to mention any sign given of resolution or tranquillity, by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses how great their humiliation was in his death!

"It was in his return from the theatre, and in the midst of the toils he was resuming in order to acquire fresh applause, when Voltaire was warned that the long career of his impiety was drawing to an end.

"In spite of all the sophisters flocking around him in the first days of his illness, he gave signs of wishing to return to God whom he had so often blasphemed. He called for the priest who ministered to him whom he had sworn to crush, under the appellation of the Wretch. His danger increasing, he wrote the following note to the Abbe Gaultier:—'You had promised, sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible.' Signed, 'Voltaire. Paris, the 26th February. 1778.'

"A few days after this he wrote the following declaration, in the presence of the same Abbe Gaultier, the Abbe Mignot, and the Marquis de Villeveille, copied from the Minutes deposited with Mr. Momet, notary, at Paris:

"I, the under-written, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St Sulpice having been pleased to add to his good works that of sending to me the Abbe Gaultier, a priest, I confessed to him! and if it please God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the divine mercy will deign to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church. Second of March, 1778.' Signed, 'Voltaire. In presence of the Abbe Mignot, my nephew, and the Marquis de Villeveille, my friend.'

"After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes:—'The Abbe Gaultier, my confessor, having apprised me that it was said among a certain set of people, I should protest against every thing I did at my death; I declare I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am.'

"Was this declaration a fresh instance of his former hypocrisy? for he had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny his infidelity, if accused of it.

"Unfortunately, after the explanations we have seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, there is a public homage paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during life. This declaration is also signed by the same friend and adept, the Marquis de Villeveille, to whom, eleven years before, Voltaire was wont to write, 'Conceal your march from the enemy, in your endeavours to crush the Wretch!'

"Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and the archbishop of Paris, to know whether it would be sufficient. When the Abbe Gaultier returned with the answer, it was impossible for him to gain admittance to the patient,

The conspirators had strained every nerve to hinder the chief from consummating his re-antation; and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeded to fury, and fury to rage again, during the remainder of his life.

"Then it was that D'Alembert, and about twenty others of the conspirators, who had been at his apartment, never approached him but to witness their own ignominy; and often he would curse them and exclaim, 'Retire, it is you that have brought me to my present state!—Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you procured me!'"

"Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God, against whom he had conspired; and in plaintive accents he would cry out, 'Oh Christ! Oh Jesus Christ!' and then complain that he was abandoned by God and man. The hand, which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, *Crush, then, do crush the Wretch!*"

"In vain he turns his head away; the time was coming apace when he was to appear before the tribunal of him whom he had blasphemed; and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck, retired, declaring that the death of the impious man was terrible indeed. The pride of these conspirators would willingly have suppressed those declarations, but it was in vain. The Maréchal de Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained; and Mr. Tronchin, that the furies of Orcus could give but a faint idea of those of Voltaire."

*To be continued.*

#### A BLESSING ON THE DANCE.

AGAIN was Elizabeth arrayed in the garb of fashion, and ready for the amusement of the ball-room. As she stood at the glass, placing the last rose amid her clustering locks, she hastily turned round and said to me, "Why, what makes you look so sad? What is the matter?" She then threw her arms around my neck and embraced me with all the enthusiasm of her young heart. "Come, don't be sad any more—put this lovely rose in my hair and see how sweetly it will look," said she.

I kissed her cheek, and as I bade her good night, whispered, "Can you ask *God's blessing on the dance, Elizabeth!*" She gave me a quick, earnest look, and hurried down the steps.

At an earlier hour than usual, I heard Elizabeth's voice at the door. I was in my chamber, and when I went down to meet her, I found she had retired to her room. I followed her thither, wishing to see her a few moments before I slept. She supposed all the family had retired, and her door was unlocked. I entered and found her on her knees before God—hands uplifted and her streaming eyes raised to heaven. "Hear my prayer, O Lord, I beseech thee, and let my cry come before thee," was her language.

I returned to her room in about a half an hour, and welcomed her home.

"Yes," said she, "I have got home. In that bewildered ball-room, I danced with the merriest and laughed with the loudest, but there was an arrow here;" and she laid her hand on her heart.

"*God's blessing on the dance!* Those words rang in my ear at every turn. I rejoice that they still ring there. O, if God will for-

give the past—if he will yet receive me—I will turn my back upon all this gilded folly, and lay upon his altar, what I once promised to lay there—*my whole heart.*"

We knelt together, and asked God to strengthen the resolution now made in his name. Our prayers have been heard, for among the group of lovely disciples who keep near their Lord, walking in his footsteps, and bearing his cross, few are more humble, consistent, and devoted, than the once gay and thoughtless Elizabeth G.—*Episcopal Recorder.*

#### BIOGRAPHICAL SKETCH OF KAPIOLANI.

Who was Kapiolani? Her name was little known among the great and noble on earth; but "her record is on high."

Kapiolani was born upon the island of Hawaii, very near to the spot where Capt. Cook was murdered. She was a descendant of one of the leading families under the ancient kings of the island, and subsequently became the wife of a chief.

*Her Heathen Character.*—The first missionaries found her intemperate, dissolute, and degraded. There was scarcely a more degraded person on the Islands, than Kapiolani. She gave herself up to every species of vice. She possessed, however, a very inquisitive and remarkably well balanced mind.

*Her first Knowledge of the Gospel, and its Results.*—She was thrown, in the providence of God, near to the missionaries, while on a visit to the island of Maui. With wonderful facility her mind perceived the truth and superiority of the new religion. And from that time to the hour of her death, a period of more than twenty years, she was the unwavering friend and patron of the missionaries. Through her influence, a station was soon established upon Hawaii. And although the post occupied was at least sixteen miles from her residence, yet she, her husband, and their train, repeatedly went that distance to hear the preaching of the Gospel. And what has been the result? The church collected in this district, now numbers more than 1000 members in regular standing. And these are the church members whose labors and sacrifices to build a house of God, were described in the May number of the "Dayspring." The average attendance on the Sabbath is now 1,400.

*Change in three years.*—Go back now and look at Kapiolani, in less than three years after she had for the first time heard the Gospel. "She is in every respect perfectly moral; she appears in a neat dress; has in many respects adopted the customs of refined society; and is in her own character, raised so far above the generality of the nation, that one can hardly avoid the belief that she was educated among an enlightened people." But the change was not outward merely.

*Her Spirituality.*—"I love to go to the house of God," she said to her pastor, "for there I forget all about this world. When among the chiefs, I hear so much said about money and cloth and land and ships and bargains, that it makes me sick, and I wish to go where I can hear about God and Christ and heaven; this cures all my sickness, and I never get tired of it." In the same conversation, she asked her pastor with great earnestness, whether he did not think she had two souls. She said, "It seems to me that I have one good soul and one bad one. This says, God is very good, and it loves God and prays to him, and loves Jesus Christ, and loves preaching, and loves to talk about good things. The other one says, it does no good to pray to God and go to meeting, and keep the Sabbath."

*Her Descent into the Volcano.*—Not far from this time an event occurred, peculiarly illustrative of her character. Kapiolani descended into the great volcano of Hawaii. In order to appreciate this act, let the reader remember, she, in common with all her countrymen, had entertained the most superstitious fears of the volcano; that was firmly believed to be the residence of Pele, a most vindictive and cruel goddess, who destroyed every one that offended her; that this volcano, which is indeed one of the most frightful in the world, was never approached without a peace-offering to the terrible goddess who resides there; that no native was ever known to venture down into the crater; and that the mind of Kapiolani had but just awakened to the darkness of her nation. Let all these things be considered, and what demonstration does

it afford of the power of the Gospel, that a heathen woman should determinè to show her utter disbelief of the existence of Pele, and her freedom from all superstitious fear, by boldly descending into the crater, and that too in spite of all the entreaties and resistance of her friends.

*The issue on which she placed the attempt.*—"If I am destroyed," she exclaimed to the multitudes who entreated her to forbear, "then you must all believe in Pele; but if I am not, then you must all turn to the palapala," (Gospel.) Placing the matter on this ground, she boldly approached the crater. As she drew near, the man whose business it was to feed Pele, by throwing berries into the crater, begged her to proceed no farther. "What," said she, "will be the harm?" "You will die by Pele." She answered, "I shall not die by your god; that fire was kindled by my God." Onward she went.

*The Volcano a place of prayer.*—Descending several hundred feet into the crater, she united with her attendants in prayer to the true God. What a scene! Below them rolled the fiery billows of the volcano—above and around them were the blackened and rugged sides of the crater, echoing to the voice of prayer! Having ended her devotions, she ate the berries consecrated to Pele, and threw stones into the crater. The result was as might be expected. The people proclaimed Pele destitute of power.

*Her progress in piety.*—In 1825, she was admitted to the church, and the same year established among the people a missionary society, which contributed the past year fifty dollars in aid of the mission. In 1826, missionaries bear the following testimony to her worth:

"No woman in the island has so wholly given herself up to the influence and obedience of the Gospel. She has a steady, firm, decided attachment to the Gospel. Her house is fitted up in a very decent style, and is kept neat and comfortable, and her hands are daily employed in some useful work."

Kapiolani died May 6th, 1841, and at this date, more than fifteen years after the preceding testimony was given, the missionaries write, "Her end was one of peace, and a decided evidence that your missionaries have not labored in vain. Her life was a continual evidence of the elevating and purifying effects of the Gospel."

To this Christian life, closed by so triumphant a death, let the opposer of missions come, for an answer to his obstacles, and the faint-hearted in the cause, for motives to encouragement.—*Dayspring.*

*DOCTOR CAREY.*—The motto of one of the boldest, most active and most efficient men of modern times was, **EXPECT GREAT THINGS, ATTEMPT GREAT THINGS.** This was Dr. Carey, who about fifty years ago went out as a missionary to India. Thus speaks Fuller, in reference to this enterprise: "Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us; and while we were thus deliberating, Carey, as it were, said, 'Well, I will go down, if you will hold the rope.' But before he went down, he bound us to perseverance, and as it seemed to me, took an oath from each of us at the mouth of the pit, to this effect, that while we lived we should never let go the rope."

Could the Christian world be brought to act upon this principle of Carey, we should within thirty years witness results stupendous as creation, interesting as eternity, and lovely as Eden.

Dr. Carey had no advantages, either natural or artificial, above what many now enjoy. And yet look at the results of his labor. How stands his memory now! Why, it comes to us from far-off India, more fragrant than the odors from an Eastern spice grove. His memory is embalmed for all coming time. His name is inscribed indelibly upon the face of a vast country whose population exceeds a hundred millions. His influence will be reviving to many generations yet unborn, like the gentle dews of summer to the withering herb. Infants will be taught to kiss his name with gratitude, and the good of which he has been the instrument will be felt so long as the sun and moon shall endure. In his case we have a beautiful illustration of what the lamented Evans meant, when he said, "there is nothing like being a benefactor of minds."—*Puritan.*

## THE TRAVELLER.

## MARRIAGE CUSTOMS.

It is a laudable, and not wholly a useless curiosity, that loves to trace existing social customs to their source. Most civilised nations observe certain rites and ceremonies in marriage, the history of which would be at least amusing. The customs of *ancient oriental nations*, in this particular, are important to be known, in order to the elucidating of many passages of Scripture: and every intelligent reader of the Bible must know something of these customs. As Christianity was carried forth among the nations first by Jews, it was natural that Christians, for the first generation, should adopt the marriage customs of the Jews. But after Christianity was adopted by many nations, and had reached masses of people, it was natural that the previous customs of those nations should mingle with, and modify the Jewish customs. The nations, under the Roman rule, would be influenced by Roman laws and customs. Before this, one of the Roman marriage rites was that called *confarreatio*, in which a sacrifice was offered, and a cake used, made of corn. This required the presence of witnesses. Another Roman marriage rite was called *coemptio*. This was a farce, in which the parties married pretended to purchase each other with a piece of coin. Though Christians rejected the Roman customs, so far as they embodied rites of pagan worship, yet it might not be difficult to find remnants of these customs in some existing usages; say, for instance, the use of the cake and the ring.

In the early Greek Church, there were two principal forms of celebrating marriage; one by presenting the ring, and the other by coronation of the married pair. The first was on this wise: The persons to be married stood at the door of the chapel. Two rings, one of gold and one of silver, were placed on the table. The priest made the sign of the cross three times on the head of both, and gave them lighted wax candles, in imitation of the nuptial torches of pagans; and then led them into the chapel, where incense was burnt, and a prayer chanted by the choir. Then the deacon uttered a short prayer for the bridegroom and bride, that God would give them children, and peace, and harmony, and all prosperity; the people responding to every petition, *Kurie, eleeson—Lord, have mercy.* Then the priest took the rings and gave the golden one to the bridegroom, and the silver one to the bride, and said, "This servant of God, by this token, espouses this handmaid of God; in the name of the Father, Son, and Holy Ghost, now and for ever, Amen." Then turning to the woman, he said, "This handmaid of God," &c. Next repeating the sign of the cross upon their heads, he placed the rings on the fingers of their right hands. Then he closed with a prayer, which consists of several perversions of Scripture, to make it give a warrant for such a use of the ring. And after the benediction, the parties were dismissed, unless in cases where the ceremony of crowning was added to this.

The early Russians, being of the Greek Church, had rites somewhat similar, but in some respects different. The bride was presented to the bridegroom at the altar, by the priest. Upon which she prostrated herself, touching her head to his shoe, in token of obedience: and he responded, by throwing his skirt over her, in token of protection. And to the other ceremonies they added that of breaking bread, as a sort of ratification of the covenant. In the midst of songs and dances the priest was wont to approach the bridegroom, and chant one of the Psalms of David, and then take hold of his hair, and thus address him: "Tell me, bridegroom, can you be a husband to this tender woman? Will you not sometimes chastise her with rods? Will you never forsake her when sick or decrepid?" He then solemnly pledges himself to perform these offices of a good husband. Then the priest turns and interrogates the bride—"Whether she will take good care of her husband's family, and be to him a faithful companion, even if he should be blind, or crooked, or decrepid?" As soon as she assents, the priest places upon the head of both a wreath of flowers; and around the circumference of the crown are inserted the words, "INCREASE AND MULTIPLY." At this instant, each of the guests lights a wax candle, and the foaming goblet is presented to the priest: he drinks to the new married pair, and they empty it and return it to him. Then dancing commences, and the ceremony is finished.

The Abyssinians, in their marriages, were wont to practise ceremonies peculiar to themselves; but which, as signs of a mutual contract, supply the place of other ceremonies used by Hebrews. The bride and bridegroom were wont to sit on a couch at the door of the church, when the priest came up, attended with two clerks, or assistants. He held a cross in his left hand, and a censor in his right, and perfumed the couch with incense three times, while his clerks sung a Psalm. Next he cut off a part of the hair of the bridegroom, and then of the bride, and dipped it in wine sweetened with honey. Then he took the hair of the bridegroom, and placed it on the head of the bride; and that of the bride, and put it on the head of the bridegroom, in the place where the lock was cut. Then, having brought water and consecrated it, he placed his hands upon the head of each, admonishing them that they should observe, that God in the Gospel had made them one flesh, no more to be separated. After this the eucharist was celebrated, and the ceremony finished.

The reason for the use of the ring is thus given by Isidorus:—"The giving of a ring by the bridegroom to the bride, may be either a sign of mutual love, or rather that the hearts of both were joined by the same pledge. Whence the ring is placed on the fourth finger. Because it is said, a certain vein in that finger reaches even to the heart." Though the modern anatomist would smile at such a reason, it is doubtless as good as any that can be given. And Appio, an ancient author, speaking of Egyptian observations upon anatomy, says, that the Egyptians "found a very slender nerve, extending from the fourth finger to the heart." And he gives this reason why the ancient Greeks and Romans wore rings upon that finger, and bestowed upon it such honor, to wit, because it contained a connexion with the heart. Thus the use of the ring, and the wearing of it on a particular finger, and the use of it in marriage, originated with pagans. But the practice was early admitted among Christians, as may be shown both from Clement of Alexandria and from Tertullian. And the use of a ring, as a symbol of contracts, became common in other matters, such as the manumission of slaves, the making of a will, &c.

In the ancient laws of the Visigoths, a ring given and received in pledge, with a statement of the contract before witnesses, was equal to a writing, as giving validity to a contract. And some ancient liturgies contain this form of nuptial benediction:—"Bless, O Lord, this ring, and this crown; that as the ring surrounds the finger of a man, and the crown the head, so the grace of the Holy Spirit may surround the bridegroom and bride, that they may see sons and daughters, even to the third and fourth generation."—*N. E. Puritan.*

## THE FAMILY CIRCLE.

## A MOTHER'S AFFECTION.

Would you know what *maternal affection* is?—listen to me, and I will tell you.

Did you ever notice any thing with its young, and not observe a token of joy and happiness in its eyes? Have you not seen the hen gather her chickens together? She seemed delighted to see them pick up the grain which she refrained from eating. Did you ever see the young chick ride upon its mother's back, or behold the whole brood nestle beneath her wing? If you have, you may know something of a mother's love.

Did you ever see a cat play with its kitten? How full of love and joy she looks; how she will fondle and caress it; how she will suffer it to tease, and tire, and worry her in its wild sports, and yet not harm it in the least! Have you not seen her take it up in her mouth, and carry it gently away, that it should not be injured; and with what trembling caution would she take it up, in fear that she might hurt it?

Did you ever see a bird building its nest? Day by day, and hour by hour, they labor at their work, and all so merrily; then they line it with soft feathers, and will even pluck their own down, rather than their young should suffer.

A sheep is the meekest, the most timid and gentle of animals—the least sound will startle it, the least noise will make it flee; but, when it has a lamb by its side, it will turn upon the fiercest dog, and dare the combat with him; it will run between its lamb and danger, and rather die than its young one should be harmed.

The bird will battle with the serpent; the timid deer will turn and meet the wolf; the ant will turn on the worm; and the little bee will sheath its sting in any intruder that dares to molest its young.

Many beasts are fierce and wild, and prowling about for blood; but the fiercest of beasts—the tiger, the hyana, the lion, the bear—all love their young; yes, the most cruel natures are not utterly cruel. The snake opens her mouth, and suffers her young to enter her bosom, when they are in danger: this is maternal love.

If, then, the beasts and reptiles of the earth, who are so full of love for their offspring—if they will care for them, provide for them, die for them—how great do you suppose must be the love of a mother for her child? Greater than these, be assured; aye, far greater, for the mother looks forward for the time when the child shall become like a flower in full blossom. A mother's love is the most powerful thing on earth!

All other things are subject to change; all other hearts may grow cold; all other things may be lost or forgotten—but a mother's love lasts forever! It is akin to that love with which God loves his creatures, and never faileth.

Love thy mother, then, my little child. When she is gone, there is no eye can brighten upon thee, no heart can melt for thee, like hers; then wilt thou find a void, a vacancy, a loss, that all the wealth or grandeur of the world can never fill up.

Thy mother may grow old, but her love decays not; she may grow sear at heart, and gray upon her brow, but her love for thee will be green. Think, then, in the time of her decline, of what she has suffered, felt, and known for thee; think of her devotion, her cares, her anxiety, her hopes her fears—think, and do not aught that may bring her gray hairs with sorrow to the grave.—*Merry's Museum.*

"THE MOTHER AND CHILD."—[Goethe relates that he met, in the Campagna of Rome, a young woman nursing her child, seated on the remains of an ancient column. He questioned her on the ruins with which her dwelling was surrounded. She was ignorant of every thing concerning them, being wholly devoted to the affection which filled her soul: she loved, and to her the present moment was the whole of existence.]

"Temples and monuments, and crumbling fane,  
Altars, and broken shafts, are scattered round:  
Ages long past have sanctified these plains,  
And stamped this sacred spot as classic ground,  
While Art and Genius here their home have found!  
But see! where these old sculptured marbles rest,  
A mother clasps her infant to her breast;  
She seeks not here to learn what minds unknown  
Carved these immortal forms in breathing stone;  
She smiles in joy upon her infant fair,  
And that sweet babe to her glad spirit seems  
Hollower than sculptured forms or poet's dreams;  
And in such bliss, Oh! wherefore should she care  
Who reared those shafts—by whom those towers were  
piled?  
The present fills her soul—her heart is with her child

ENCOURAGEMENT TO PIOUS WIVES.—A short time ago as I was conversing with a pious old man, I inquired what were the means of his conversion. For a moment he paused—I perceived I had touched a tender string: Tears rushed from his eyes, while, with deep emotion, he replied, "My wife was brought to God some years before myself. I persecuted and abused her, because of her religion. She however, returned nothing but kindness; constantly manifesting an anxiety to promote my comfort and happiness; and it was amiable conduct, when suffering ill-treatment from me, that first sent the arrows of conviction to my soul: 'temper,' added he, 'is everything.'"—*A Correspondent.*

A GREAT WORK.—"The education of our children," said Jo'n Adams to his wife, "is never out of my mind. Train them to virtue. Habituate them to industry, activity, and spirit. Make them consider every vice shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful or ornamental knowledge."—*Zion's Herald.*

THE very passage of an impure thought through the mind, leaves pollution behind it; and a momentary indulgence of its badings guilt, condemnation, and remorse.—*Anon.*

## RELIGIOUS LITERATURE.

From the Christian Intelligencer.

## ADDRESS.

To the Children of God, scattered abroad throughout the world, the Second Memorial is humbly submitted, with renewed desires that grace and peace may be abundantly multiplied to them all, through the knowledge of God our Saviour.

[CONCLUDED.]

III. When we descend in our contemplation from the heights of Zion, and turn to things as they are, how changed is the scene presented before us! The world still lies in wickedness. Satan, its God, still holds men in bondage. The dark places of the earth are full of the habitations of cruelty. Hundreds of millions of the human race are still in a state of heathenism. Of those called by the Christian name, the vast majority belong to corrupt churches. Antichrist survives, and his power is gaining the ascendant. Of Protestants, how many have a name to live while they are dead! Infidelity and iniquity abound, and the love of many waxeth cold. The number of true living Christians is small. Compared with the mass of mankind, the people of God are still a little flock. They are also, for the most part, an afflicted and poor people. But are we, on account of these things, to despond? No, verily. The worm Jacob will yet thresh the mountains. The darkness may even increase which now envelopes the earth; danger may thicken around the Church; the enemy may come in like a flood, but let the people of God lift up their heads, for their redemption draweth nigh. It is the property of faith to say, Though He slay me, yet will I trust in him. Faith renounces all confidences save the word of God, the arm of God, the love of God. Faith, with a Divine promise in its hand, laughs at impossibilities. It can remove mountains, and cast them into the depths of the sea—because, venting itself in prayer, it moves the Hand that moves the world.

IV. How earnest should the people of God be for one another, seeing that on them, instrumentally, are suspended results so momentous. They are Christ's witnesses. Let us pray for one another, that we may fulfil this high calling. They are the Lord's remembrancers. Let us pray that we may never hold our peace, day nor night, and may give him no rest, till he arise and make Jerusalem a praise in the earth. They are the epistles of Christ. Let us pray that we may be manifestly declared to be so, by our resemblance to Christ. Nothing can exceed the encouragements we have to pray for the Lord's people. They are his chosen ones—the purchase of his blood—the objects of the everlasting love of the Father—the redeeming work of the Son—the saving grace of the Holy Spirit. In praying for them, we pray for the carrying out of the great work for which the Son of God became incarnate, and to which everything in creation and providence is subordinate. We pray for those for whom he intercedes—in whose welfare he delights—in whose salvation he is glorified. They are the jewels which compose his crown; the inheritance which he claims as peculiarly his own. They are God's husbandry, God's building. They are not merely servants, but sons; and if children, then heirs—heirs of God, and joint heirs with Christ. We are sure then of doing what is agreeable to the will of God, when we abound much in earnest supplication for all saints. Let us seek the highest blessings for them, as well as for ourselves, as we find the holy apostle doing. Let us pray, as he does, that they may increase and abound more and more in knowledge, faith, love, and hope; let us desire that they may come behind in no gift, that their joy may be full, giving thanks for the grace already bestowed upon them. We should seek to remember the people of God at the throne of grace according to their several necessities, outward and inward—that the feeble-minded may be comforted, the bowed down raised up, those in darkness may be enlightened, the babes of Christ strengthened to the full exercise of their gifts and graces, the little children growing to the maturity of manhood, the fathers glorifying God, and edifying others by their knowledge of Him who is from the beginning. We should also de-

sire sanctified health and prosperity to one another seek that chastisements may be blessed, that death may be gain, that such as may be passing through the dark valley may be blessed with Jehovah's presence, and an entrance administered to them abundantly into the everlasting kingdom of our Lord and Saviour. We should pray that while in the world, being members of various communities, they may be enabled to glorify Him who has called them out of darkness, so that others may take knowledge of them that they have been with Jesus; and whether as superiors, inferiors or equals, they may be blessed and made a blessing.

V. Abounding in prayer for the people of God, we will seek that the means of grace may be greatly blessed to them; especially the Gospel ministry, given expressly for the perfecting of the saints, for the edifying of the body of Christ. We will plead for the presence of Christ in his ordinances, according to his promise; we will desire that he may be exalted and extolled and made very high in a preached word. We will be ready to say, like Moses, If thy presence go not up with us, carry us not up hence. We will desire that He who walks in the midst of the seven golden candlesticks may show us his glory; we will, if rightly exercised, never be satisfied with ordinances, however purely administered, unless we find Him whom our souls love. For this end, we shall plead for the outpouring of the Holy Spirit, the revealer of Jesus, the converter of souls; we will desire that the Lord's servants may have a double portion of the Spirit; that they may be skillful in the word of righteousness; that they may preach not themselves, but Christ Jesus the Lord. We will seek that they may be enabled to declare the whole counsel of God; to feed the Church of God; that out of love to Christ they may feed his sheep, and feed his lambs; that they may be instant in season, out of season; able to reprove, rebuke, exhort, with all long suffering and doctrine. We will earnestly desire the increase of faithful ministers, and an abundant blessing to rest on their labors. We will with our whole souls desire the purity, the unity, the efficiency, the enlargement, the universal establishment of the Christian Church. We will give thanks for any revival vouchsafed in former or later times, and pray for their diffusion on every side, so that by the plentiful effusion of the Holy Ghost, Pentecostal days may be revived and surpassed. We will mourn over our own sins, and the sins of the Church, as having provoked the Lord to withhold his blessing, and seek that they may be pardoned and purged away; and will earnestly desire that all things may be conformed to the mind of Christ as made known to his Church universal.

VI. It should also be our desire that wherever the Gospel is already possessed, nations, as such, may be brought under its sanctifying and humanizing influence, and every domestic relation purified, and elevated by the power of the truth; that all power being derived from God, may be consecrated to him who gives it, for wise and holy ends; that seminaries of learning may be nurseries of piety, instead of being as they too often have been, the means of spoiling multitudes, through philosophy and vain deceit; and that every institution designed for the welfare of society, may be sanctified by that which alone can do it, the word of God.

Finally, It behooves us all, each one to look narrowly to himself, and while engaged in seeking blessings for others, to spread out his own case before the Lord, that out of the fulness that is in Christ he may receive according to his need, grace for grace. Every one should know the plague of his own heart, and should make his prayer accordingly. And much need have all the people of God to put up the petition, Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.

And now may the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us all perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever, Amen.

## ETERNITY.

WERE the mighty oceans which divide so many nations; and dash their waves upon so many shores, to be suddenly changed into one mass of ink, and then to be employed in numbering figures, and the least figure to signify a million of years, what countless ages would be numbered before the last were finished! before the oceans were emptied!—yet he who wrote the last figure might say, "These ages are not eternity. They are nothingness itself compared with it; less than one drop to all these waters, less than one moment to all these infinite ages!"—Pike.

## RELIGIOUS INTELLIGENCE.

GENERAL MISSIONARY INTELLIGENCE. HAVING no further intelligence respecting our Missions, Dr. Anderson filled out the time with some account of the operations of other Societies; which, as it came chiefly from published reports, it is hardly worth our while to give in detail. He spoke of the operations of the Church Missionary Society of England, which has the support of the Evangelical part of the English Church. About 3,300 of the ministers of the Church of England give their support to this Society; and about 7,000 are attached to that of the High Church party. This society has 107 stations, and as many missionaries. Its receipts for the last year were \$400,000, and its expenditures were \$500,000. And they are \$100,000 in debt: and this Society, for other reasons, is now in a critical position.

The London Missionary Society is sustained by the Congregationalists of England. This, too, is a noble institution; and many of its missions have experienced great success. This, too, is burdened with a heavy debt. It owes \$100,000; a debt which has accumulated in two years. Its report presents one fact of great interest; and that is, that of the receipts of the last year, \$93,000 came from Mission Churches, and from Auxiliaries in foreign lands: and this was \$30,000 more than came from the same source the year before; a fact which gives great encouragement as to the prospect that churches reared among the heathen, will be able and willing to sustain their own institutions. The single item of contributions to this Society, from foreign fields of labor, being \$93,000, is more than the whole receipts of some important national Societies. To show what ability there is in India for the support of the Gospel, provided the hearts of the people were prepared for it, he quoted from the letters of one writer, who actually saw \$100,000 contributed in one day, to sustain idolatry at one heathen temple.

Dr. A. gave also a passing notice of the operations of the English Baptist Missionary Society, and of the successful operations of the Wesleyans in the Ashantee Country, in Africa. He also called attention to the persecuted converts in Madagascar; and from their example, showed what enduring attachment to the cause of Christ might be expected among heathen, if their hearts can be put in possession of the Gospel.

He further called attention to what the enemy, in the form of spreading the influence of Popery, is doing to obstruct the Missions of the Protestant world. The College of the Propaganda at Rome has ninety students in training as missionaries, to carry the errors of their system into all nations. These students are collected from all parts of the world—some from China, and some from this country—and this College has an annual income of \$60,000; and yet this is only one out of many colleges of Papists, which exist for the same purpose.—N. E. Puritan.

## A WONDERFUL PROVIDENCE SANCTIFIED.

Our readers will vividly remember the account of "two ministers struck with lightning at the communion table," in Connecticut, last summer. In a private letter which is published in the Vermont Chronicle, Rev. Henry Fuller, the pastor of the North Stamford church, in which this remarkable event occurred, communicates the following fact:

"I have the happiness of informing you that there is an interesting revival among my people. It assumed a prominent appearance about the 25th of Sept. last, in connection with a series of meetings which we held in our church about that time; and over sixty appear to have passed from death

unto life. There were a few cases of awakening previous to that time; but not generally known. One dates her first serious impressions from the time of that awful providence, when the Rev. Mr. Buffett and myself were struck down by lightning, at our communion table, as you saw in the *New York Observer*, last summer. The frightfulness of that scene no language of mine can describe. It was a signal interposition of divine power and goodness that none of us in the congregation were killed. Some of the cases of hopeful conversion among us are very remarkable. One individual, who has been an avowed deist, a man of talents above mediocrity, now prays in his family and in religious meetings, and exerts a good influence. Two whole families are hopefully brought in. One of these families consists of the parents and six children—one of these children is from home, established in business in New-York, but he and the family at home are rejoicing in Christ together. The work in that family is most signally a work of grace. My own family, too, has been visited in mercy. Some of the most affecting instances of hopeful conversion have been among children, about 12 years of age.

Our meetings have generally been thronged, and marked for stillness and solemnity. They have usually been held in the meeting house; and it is affecting to see the house on week day evenings often crowded, both below and above; and all apparently listening as for their lives. I have never before during the whole course of my ministry had such an opportunity of pouring in instruction. New cases are still occurring, but during the month, the work was the most powerful. I need not tell you, my brother, that my heart is full. Sometimes I have literally stood still and seen the salvation of God. But in general my time has been wholly devoted in going from house to house, and in hasty and delightful preparations for meetings. My brethren in the ministry around me have been very kind in regard to affording me needed assistance."

**BIBLE DISTRIBUTION.**—The sixth report of the Jaffa Bible Society contains a letter, from which the following is an extract:

*Batticaloa, Hindostan.*—Many Heathens have been brought to a knowledge of the truth during the year, at this station. In almost every case when a Heathen has been aroused to seek the truth, his first inquiry has been for a portion of Scripture, more especially of the New Testament, and I am thankful to say, the reading of the Scriptures is becoming very general. The Mahomedans are even anxious to peruse them.

But I think the greatest demand has been amongst the Roman Catholics. We attacked their errors very strongly, last year; and after a while, numbers of them became anxious to read the Bible, and see if those peculiar doctrines which they held are not found there. The result has been, that several have lost their confidence in their priests, their Pope, priest absolution, image-worship, transubstantiation, purgatory, &c. Seven have already renounced the errors of Popery, and joined us; and several more are just on the point of doing so. Among them, the reading of the Bible has wrought wonders. They received it as the word of God, and it has been a "lamp to their feet, and a light to their path."

STOTT.

#### THE MISSIONARY SPIRIT.

It exhibits itself, wherever it has an abode, in some form; never perhaps, more than in the feelings inspired by encouraging intelligence from the missionaries who have been sent abroad. What we want is, such intimacy with the field and the operations, and such a sympathy with the brethren at work, that we can sometimes feel as Pearce did, when, having received letters from India, he wrote to his brother Fuller as follows:

"Perhaps you are now rejoicing in spirit with me over fresh intelligence from Bengal. This moment, have I concluded reading two letters from brother Thomas, one to the Society, and the other to myself. He speaks of others from brother Carey. I hope they are already in your possession. If his correspondence has produced the same effect on your heart as brother Thomas's has on mine, you are filled with gladness and hope. I am grieved that I cannot convey them to you immediately. I long to witness the pleasure their contents will impart to all whose

herats are with us. O, that I were accounted worthy of the Lord to preach the gospel to the Booteas!"

The same brother says, in his journal, a short time after:

"I dreamed that I saw one of the Christian Hindoos. O, how I loved him! I long to realize my dream. How pleasant will it be to sit down at the Lord's table with all our brethren, and hear Jesus preached in every language! Surely then will come to pass the saying that is written, 'In Christ there is neither Jew nor Greek, barbarian, Scythian, bond nor free, all are one in him.'"

Here is a specimen of the missionary spirit. What a mighty power would the church wield over the condition and destinies of the human race, if such a spirit pervaded her entire body! O brethren, diffuse it—diffuse it.—*Macedonian.*

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 29, 1842.

GRATITUDE, at all times one of the essential properties of the Christian character, should more especially be called into fervent exercise at the present season of the year. On reviewing the mercies, blessings and deliverances, temporal and spiritual, which have been vouchsafed to us, both individually and as a community, by the Great Donor of every good and perfect gift, hard and callous indeed must be that heart that does not feel its obligations to Almighty God, and is not the subject of grateful emotion. But this feeling is greatly heightened in the breast of every sincere Christian, upon a retrospect of his own conduct, contrasted with the kindness and forbearance of his heavenly Father; for such is the imperfection of our nature, and the natural tendency of the heart of man to evil, that the most devoted Christian may very properly, with the venerable Wesley, exclaim, "I the chief of sinners am, but Jesus died for me."

On looking over a late magazine, we met with the following appropriate reflections, which we have copied, with a slight alteration, trusting they may be found beneficial by our readers:—

MANY who read these pages will undoubtedly be summoned to exchange this world for another, long before the year 1842 has run its round. We can assure them from Scripture, that their departure may be expected; "In such an hour as ye think not." We can assure the unconverted that, departing unreconciled to God, it will be ill with him.

We can assure the Christian that every day of his life on earth will be a day of temptation; and so much the worse for him, if it be not also a day of conflict. We can assure the unbeliever that every day is hardening him, and increasing the wrath of God; and that no resolution short of immediate repentance, is likely to do aught else than ensure his ruin.

"But shall I die this year?" You are too young, healthy, busy, or gay to think of it. So were hundreds who commenced the year 1842, but never lived to close it. In all kindness and honesty, permit us to ask: Reader, how is it with thee? Art thou the friend of Christ, or his enemy?

The merchant, with the new year, reviews his gains, and forms his plans. Imitate him.

1. Review the past, and repent. Know yourself in the light of the Holy Spirit. Believe and live. Be humble, and be in earnest.

2. If pious, be determined to become more pious this year; as much as you are to become more rich. Choose pious friends.

3. Be systematic in your devotions. Colonel Gardiner devoted two hours every morning to prayer; Boerhaave gave one notwithstanding all

the claims of his business, as the first physician of his age. Luther spent often three of his best hours thus, though immersed in employments of the weightiest kind. John Wesley, living in an atmosphere of religion and religious exercises, yet declared that he could not maintain personal piety without regular and daily retirement, and gave one hour each evening. Summerfield, whose name is yet fragrant in the American churches, gave one half hour at morning, noon, and night. You need as much, and perhaps more, to recover ground lost by lukewarmness.

4. Resolve to honour God in your vocation. This may be with your property, if you are wealthy; with your influence, if you have many friends; with your talents, if God has given you mental power; with your prayers, if you have none of these; and with your prayers, if you have all of these.

5. Select some particular field for doing good, that shall be your own. The friend you will warn; the societies you will join or form; or the village or district you will bring under the influence of the Gospel.

6. Be systematic in the social exercises of religion; prompt, punctual, energetic, and persevering. The character of the age demands it.

7. Begin the work to-day: to-morrow may find you in eternity; and should it not, you will be the better labourer to-morrow, for having laboured to-day.

8. Live for God—for God—for God.

We have much pleasure in directing attention to the advertisement on our last page headed "Anniversary Meetings." It will be seen that those meetings will commence on the 24th January, and will be continued on the three subsequent evenings, in the American Presbyterian Church; and that arrangements are being made for the accommodation of Ministers from the country, who may make it convenient to attend. As the Religious Tract Society is the first on the list, the following account of the Parent Institution, taken from the *N. Y. Observer*, may not be unacceptable:—

#### RELIGIOUS TRACT SOCIETY, LONDON.

THIS Society was instituted in 1799. Its object is the circulation of religious publications in the British dominions and foreign countries. Its last annual meeting was held at Exeter Hall; the Right Hon. the Earl of Chichester in the chair, May 6, 1842. The operations of the Society are somewhat similar to those of our Am. Sunday School Union and Tract Society. The management is in the hands of a large committee of an equal number of members of the Established Church and Protestant Dissenters. The last annual report says: "The Society has printed important books and tracts in about *eighty-six* languages; its annual circulation from the Depository in London, and from various foreign societies, exceeds twenty millions; and its total distribution to March, 1842, has been about *three hundred and fifty millions* of copies of its publications." From this fact, we may judge somewhat of its extensive and important influence.

The variety of size and style of the Tract Society's publications is very great. "They commence with the little hand-bill, and extend to a commentary on the Holy Scriptures, of six volumes, octavo. All classes and conditions of men may be suited from the catalogue. The little child may have its primer, the Sunday school boy his reward book, the theological student his set of British Reformers in twelve volumes, duodecimo. On the catalogue are to be found such authors as Adam, Alleine, Bates, Beveridge, Burton, Bunyan, Charnock, Burden, Campbell, Chillingworth, Doddridge, Edwards, Flavel, Venn, Fuller, Henry, Howe, James, Krummacher, Owen, Pike, Tieffry, Watson, Leigh Richmond, &c. &c.

The set of anecdotes in twelve 18mo volumes, is worthy of particular notice. Classed as those are under different heads and then subdivided again for convenience in reference, they are exceedingly valuable to ministers and Sunday School teachers, and to professional men and public lecturers, for the purpose of illustration. Thus one volume will be entitled Providence, another

the Holy Scriptures, the third Christian Grace, &c. Almost every man engaged in study and in preparation for public speaking, has felt the want of just such a collection of religious anecdotes.

The *Missionary Records*, in eight volumes, embracing a history of missions in India, the Northern countries, Sandwich Islands, China, Ceylon, West Indies, North America, Tahiti, West Africa, &c., should not be overlooked. They probably afford information not to be found in any other works.

Several of their works are most beautifully illustrated with exceedingly fine wood and other engravings. Among these might be mentioned, *The Pilgrim's Progress*, *History of Birds, Insects, Animals, Shells, Antiquities of Egypt*, *Light, History of the Jews, &c.*

One more fact about these publications. They are strictly evangelical. "The constitution of the Society precludes it from entering into the respective peculiarities of the varied denominations of Protestant Christians, that hold the doctrine of Father, Son and Holy Ghost, the one living and true God; but it every where joyfully makes known the great essential truths in which the followers of the Lamb are fully agreed who are 'looking for the mercy of the Lord Jesus Christ unto eternal life.'"

FOR THE CHRISTIAN MIRROR.

### THE ADVENT OF CHRIST.

This lovely earth, which man when pure had found  
A Paradise, was now, by sin's dark power  
Reigning supreme, resounding with the voice  
Of the oppressor, and the sad laments  
The aggrieved so vainly raised. As a cloud,  
Liquidity o'ershadowed every mind,—  
Their view was darkened to the beauty seen  
In holiness, and unbelief's dark chain  
Had bound them fast. Yet then—yet even then,  
When sin had reigned to death, and over all  
The evil spirit spread his withering power;  
Tho' wickedness its furthest bound had reached,  
Our God, e'en then, as if to show a love  
Unfailing for the sinful, sent his Son,  
The promised Saviour, to give light and life!

Night's shady robe had veil'd the eastern land,  
Yet in the field the watchful shepherds stay'd,  
To guard their flock, when there appear'd to them  
An angel from on high! Oh, hear the words  
That gentle spirit breath'd! What joy, what hope,  
Tho heart believing feels, as those soft sounds  
Fall on the list'ning ear:—Fear not! said he,  
Good tidings of great joy to you I bring;  
And they shall be to all; to you, this day,  
In David's city is a Saviour born!  
Hear, hear the words that sweetly publish peace,  
Impartial love and mercy to mankind!  
Oh hear! and let not doubt its shadow cast  
Upon that hope which heaven has given to man.  
Oh for an angel's voice, to sing the song  
Of bliss my spirit feels!—My praise is vain.  
Well might celestial beings from above  
Descend to shout the anthems of glad joy;  
To celebrate, with praise to God, the birth  
Of Him ordained "the way, the truth, the life,"  
The Saviour of the lost; it well became  
The heavenly host to speak those rapturous words,  
As the bright future which the Gospel brings  
Was all revealed; in harmony they said,  
"Glory in the highest to our God!  
Peace on earth, good will to all mankind!"  
The flag's triumphant folds, as years pass on,  
Are slowly drooping, and then all the world  
In sacred amity will soon be joined;  
Knowledge, rich treasure, lights the mind obscured,  
Bringing sweet happiness, with hope, to man;  
It points to God as Father, and reveals  
His love, his wisdom, and we learn to trust  
In Him, the Almighty Ruler; and our hearts  
O'erflowing with grateful praise, are nearer bound  
To all around us; light, and joy, and peace,  
Are dwelling in the plains; the wilderness  
Is blooming as the rose;—as the waters  
O'er the broad sea will knowledge shed her beams,  
Till all, from great to small, shall know the Lord!

December, 1842.

A. D.

**BARRACK LIBRARIES.**—During the last three years, Barrack Libraries have been established for the use of our army both at home and abroad, and liberal funds to maintain them have been voted by Parliament. These libraries are open from two o'clock to eight, and the soldiers who wish to avail themselves of the arrangement pay a subscription of one penny a month. Strict regulations are established for the due preservation of the books, which, under certain conditions, are allowed to be taken by the men to their quarters. The system has worked admirably, the number of subscribers rapidly increases, and the library, and the benches at its entrance, are crowded with attentive readers. Very many are the instances in which young men, the whole of whose vacant time was formerly spent in the alehouse, have shaken off their habits of intemperance, and become zealous and regular students. Great judgment has been shown by our military authorities in the selection of the books. Some are of a grave and religious nature, many are historical, many scientific, those relating to tracts and voyages are numerous, and a large proportion are works of imagination, both prose and verse.

☞ **A CONSCIENCE THAT IS NOT ASLEEP.**—He who is alive to the interests of religion, and whose heart beats with sympathy for the afflicted, and whose hands are ever ready to relieve the wants and distresses of his fellow men, and whose substance is freely given to promote the cause of Christ and his Church, may be said to possess a *conscience that is not asleep*. He that has a due regard to the fulfilment of his sacred pecuniary obligations, to the utmost of his power, may be said to be not altogether asleep.

He who regularly pays his subscription to a religious paper, dependent upon its daily receipts for its support and continuance, gives evidence that he has a *conscience not asleep*; for he has a realizing sense of his obligations, and delights to fulfil them, and verily he has his reward. On the contrary, he whose every avenue to his affections and his sympathies, is bolted and barred against the suffering cries of humanity, and the solicitations of charity and benevolence, has a conscience that is *fast asleep*.

He who listens to the oft repeated claims of our missionaries, and turns a deaf ear to the applications made to him in their behalf, is even *more than asleep*.

He who is totally indifferent to the payment of his debts, depriving his creditors of the use of their money, is *worse than asleep*.

He who subscribes for a religious newspaper, and studiously avoids paying for the same, is in a *deep sleep*, and has forgotten the apostolical injunction, "owe no man anything."

If any of our subscribers (who are in arrears for their paper,) should so far have arisen out of sleep as to apply the foregoing remarks to themselves, they will exceedingly oblige, by giving evidence of the same, by remitting the amount of their indebtedness at the earliest opportunity.  
—N. Y. Observer.

### NOTICE TO SUBSCRIBERS.

Our country subscribers are respectfully reminded that the *MIRROR* is sent to them at the same price that is charged in the city, we ourselves defraying the expence of postage. We hope this fact will induce those in arrears promptly to remit the amount of their respective subscriptions.

### TO CORRESPONDENTS.

The excellent communication of "A Friend" at Quebec has been received, is very acceptable, and will appear in an early number.

We have to acknowledge the receipt of a communication, signed C. B. An interview with the author is requested.

**BIRTH.**—On Monday morning, the 26th December, Mrs. Robert Scott, of a daughter.

**DIED.**—At the Wesleyan Mission House in this city, on the evening of the 14th instant, in the sure and certain hope of a glorious resurrection to eternal life, Miss Sarah Squire, daughter of the Rev. Wm. Squire—aged 13 years. Her amiable disposition, and uniformly pious deportment, endeared her to all who had the pleasure of her acquaintance.

## MISCELLANEOUS.

### RETRIBUTION IN THIS WORLD.

#### A HISTORICAL FACT.

THOUGH God reserves the completion of his work of retribution, till the opening of another world, he sometimes makes a *beginning* here. And those instances of retribution in this world which he has scattered along the course of time, it is wise for us to observe.

One of the most remarkable series of religious persecutions have been experienced in France, and there God's retributive providences have been as remarkable. Provoked by the rapid growth of Protestantism in that kingdom, the adversary originated a scheme for cutting off, at once, the whole Protestant population of the kingdom. The scheme was planned in a time of apparent tranquillity, two years before its execution, when Protestants were expecting nothing of the kind. The bloody work began at midnight of St. Bartholomew's day, 1572, when multitudes of unsuspecting and unoffending Protestants had been assembled in Paris, under false pretences. The first victim was Admiral Coligny; and his death was the signal for 60,000 armed men to rush to the work of blood. One of these boasted that he killed an hundred with his own hand. The work thus commenced in Paris, spread through the kingdom. And according to President Edwards, in the space of 30 years from that time, there had been martyred in France, 39 princes, 148 counts, 233 barons, 147,518 gentlemen, and 760,000 of the common people, i. e., nearly a million in all.

But the retribution which came upon the authors and instruments of this bloody work, was manifest. Tidings of the doings of St. Bartholomew's day came to the ears of John Knox, while he drew near his end. And he uttered in view of it, words which the event made prophetic. He said—"Sentence is pronounced in Scotland against that murderer, the king of France, and God's vengeance shall never depart from his house; but his name shall remain an execration to posterity; and none that shall come of his loins, shall enjoy that kingdom in peace." The event verified the prediction. The king who commanded this stupendous slaughter of the people of God, and who sent a messenger to Rome, to tell the Pope that the Seine flowed on more majestically after receiving the bodies of the murdered heretics—this king, who left the scene of the birth of his first born to witness the execution of Protestants—this man, hardened as he was, was ever after visited with fearful compunctions. His physician relates, that after the fatal deed, the king often confessed, that from the beginning of the massacre, he felt as if he had been in a high fever; and that the figures of the murdered, with their faces besmeared with blood, seemed to start every moment before his eyes, both when he slept and while awake. This mental anguish the wretched man endured for three years, and then died of a strange, bloody disease, which may be said to have wrapped him in blood!

Of the chief persons who were engaged in the Parisian massacre, many, if not the most, fell by a violent death, in the space of two years. The Duke d'Aumale and Cosseins, who first entered the chamber of Coligny, on the errand of blood, three masters of the camp, not a few lords and gentlemen, above 60 captains, and not less than 20,000 common soldiers, were slain at Rochelle. And in still another form the kingdom was visited with the rod. The restraints which the Protestant religion had exerted, being in a great measure removed, a deluge of crime broke forth, and the nation was made to feel the presence of an angry God. Verily there is a God that judgeth in the earth!—Puritan.

**PEACE BREAKERS.**—There are those that rouse up "strife and contention," that foment divisions, widen breaches, incense men against one another, and sow discord among brethren, by doing the work of him that is the accuser of the brethren. Strife and contentions that have been laid asleep, and begun to be forgotten, they awake, and industriously raise up again, and blow up the sparks that were hid under the embers. And if "blessed are the peace-makers," cursed are such *peace-breakers* that make parties, and so make mischief that spreads farther and lasts longer than they can imagine. It is sad to see bad men warming their hands at those flames which are devouring all that is good in a nation, and stirring up the fire too.—

**THE SABBATH.**—Whenever I have undertaken any secular business on the Lord's day, which was not absolutely and indispensably necessary, that business never prospered nor succeeded well with me. Nay, if I had set myself that day, but to forecast and design any temporal business, to be done or performed afterwards, though such forecast was just and honest in itself, and had as fair a prospect as could be expected, yet I have always been disappointed in the effecting of it. So that it grew almost proverbial with me, when any importuned to any secular business that day, to answer them, that if they expected it to succeed amiss, then they might desire my undertaking of it on that day. And this was so certain an observation of mine, that I feared to think of any secular business that day, because the resolution then taken would be disappointed or unsuccessful.

That always the more closely I applied myself to the duties of the Lord's day, the more happy & successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal success in the ensuing week.

Though my mind and head were as full as any man's in England, I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not a minute from the Lord's day to prepare for it, by study or otherwise.—*Sir M. Hale.*

**A HAPPY CHILD.**—I was once attending for several weeks the bed of a sick man. He was ignorant, and did not know how to read. I observed that when I visited him, I was always watched and followed to the top of the house, where he lay, by a little boy, of about the age of five or six years. This little fellow, who was neat and clean to a nicety, remained in the room and listened with the greatest interest and attention, while I read, prayed, and talked with the dying man. I was struck with his manners, and asked the sick man who the boy was. He replied, "He is my child, sir; and I wish I had half as much in my head as he has in his." "What has he in his head which you so much desire?" "All manner of good things," answered the father. "He is a monitor in the infant school. He is always at it. He sleeps in that little bed. Then he sings himself to sleep with a hymn. In the morning he wakes with a hymn, and last night he was at it while asleep; for in his sleep he was repeating the ten commandments."

**PRIDE OF LEARNING.**—There is nothing a man is apt to be more proud of than his knowledge. It is a perfection in which he glories. But if our knowledge of the little outside land covering of things puffs us up, the consideration of the infiniteness of God's knowledge should abate the tumor. As our existence is nothing in regard to the infiniteness of his essence, so our knowledge is nothing in regard to the vastness of his understanding. We have a spark of being, but nothing to the heat of the sun. We have a drop of knowledge, but nothing to the Divine ocean! What a vain thing is it for a shallow brook to boast of its streams, before a sea whose depths are unfathomable!—*Charnock.*

**THE SPIRIT OF WAR.**—The *Calcutta Star* tells the following anecdote of the retreat from Ghuznee:—"The death of Lieutenant Lumsden and his young wife is confirmed, and the details of their fate, as now narrated, are of a most melancholy and painful character. It is stated, that when he fell, desperately wounded, his young wife threw herself upon his body, and implored him not to leave her to fall into the hands of the enemy; when he, with a last effort, drew his pistols from his belt, and put an end first to her sufferings, and then to his own."

**TOMBS.**—Tombs, says the quaint old Fuller, are the clothes of the dead. A grave is but a plain suit, and a rich monument is one embroidered. A good memory is the best monument. Others are subject to casualty and time; and we know that the Pyramids themselves, dotting with age, have forgotten the names of their founders. To conclude, let us be careful to provide rest for our souls, and our bodies will find rest for themselves. And let us not be here like unto gentilewomen, who care not to preserve the inside of the orange, but candy and preserve the outside thereof.

**REPARTÉE.**—The Rev. Dr. M'C—, minister of Douglas in Clydesdale, was dining in a large party where the Hon. Henry Erskine, and some other lawyers were present. A great dish of cressets being presented after dinner, Dr. M'C—, who was extravagantly fond of vegetables, helped himself much more largely than any other person, and as he ate with his fingers, with a peculiar voracity of manner, Mr. Erskine was struck with the idea that he resembled Nebuchadnezzar in his state of condemnation. Resolved to give him a hit for the apparent grossness of his taste and manner of eating, the wit addressed him with "Dr. M'C—, ye bring me in mind of the great king Nebuchadnezzar," and the company were beginning to titter at the ludicrous allusion, when the reverend vegetable devourer replied—"Ah! do I mind ye o' Nebuchadnezzar! That'll be because I'm eating among the brutes."

### SUMMARY OF NEWS.

**HEALTH OF THE GOVERNOR GENERAL.**—The *Church of Friday* last says, "We have no direct accounts from Kingston, but we are delighted to say that rumour, on every side, declares that His Excellency, the Governor-General, is very much better,—and that hopes are entertained of his being enabled to return to England."

### THE SEAT OF WAR.

*From Charles Wilmer's American Newsletter.*

THE first event worthy of notice that occurred after the departure of the *Acadia*, on the 4th instant, was the arrival of the Overland Mail from India and China, the news by which was received in London on Sunday week, and which is not unimportant, inasmuch as we are informed of two important movements made by the British troops, and the clearing up of the doubts that previously existed as to the line of policy intended to be pursued by Lord Ellenborough. Candahar was finally evacuated by General Nott on the 8th of August, after all the spare commissariat and arsenal stores were destroyed, and the powder magazine blown up with such unction as to take with it some few souls that had not been aware of the danger of their earthly tenement. It is said that the General, and the man who fired the train, were the only persons in the secret. The force consisted of Leslies' and Anderson's Horse Artillery, Blood's nine-pounder battery, details of Bengal and Madras Sappers and Miners, the Bombay 3d Cavalry, Haldane and Christie's Horse, Her Majesty's 40th and 41st Foot, with 2nd, 16th, 38th, 42nd, and 43rd Native Infantry, and the battering train—about 7,000 men, with twenty-one guns of various calibre. These took the way of Ghuznee, accompanied by about the same number of camp followers. The supplies were sufficient for forty days, and transported by about 8,000 camels, besides bullocks and asses, the whole train when on the march covering an extent of twelve miles. This division was destined to take the place of the unfortunate garrison of Cabul. The distance to Cabul was 318 miles, and of this it was said they had accomplished 150 miles, and arrived at Mookoor. No direct information of this has however been received, and in the absence of this, numerous rumours have obtained circulation which have received more or less credence. Some of the rumors state that they had lost part of their baggage, others that Ghuznee had been taken; but in the absence of authentic news, it is difficult to judge which of the rumors are based upon truth.

General England also left Candahar on the 8th, and proceeded towards Quettah with 4,000 troops and camp followers, including the sick and wounded of the army, and nearly 10,000 beasts of burthen. He was accompanied by Timoor Shah, one of the sons of the late Shah Sojah, and reached his destination on the 26th, marching 147 miles in 16 days, with very little interruption and the loss only of a few men. At Quettah they were to remain till the 10th of September, and then gradually move down the Bolan pass in separate divisions.

At Jellalabad General Pollock had begun his moves towards Cabul, and reached Gundamak on the 23d of August. From Cabul we have no intelligence upon which the slightest confidence can be placed. Mahomed Akbar is said to have been so much enraged by the report of General Pollock's advance while treaties were pending, as to murder Captain Troop with his own hand, but this obtains no credit. Another rumour worthy of mention is, that Akbar Khan had fled with all his prisoners from Cabul to Bameean, where he intended to confine them in an inaccessible fort nearly seventy miles distance. In Bundelkund the disturbances continued. The cholera had made its appearance among the British troops, and many had died.

In China, since the arrival of reinforcements, Sir Henry Pottinger appears to go on with considerable vigor; and although the war is in some respects called

a "buccaneering expedition" by the buccaneers themselves, it begins to assume rather a formidable aspect. After the utter destruction of Chapoo, with all its batteries, magazines, public buildings, arms, and ammunition, was effected, the expedition entered the great river Yang-tse-Keang, and at daylight in the morning of the 10th of June anchored before formidable fortifications on the shore. In two hours the batteries of the enemy were silenced, when our seamen and marines landed, and before the troops could be disembarked, drove the Chinese out of them and captured the guns. On the 10th the City of Cbrang-hal submitted to the British after a gallant resistance, when its public buildings were immediately destroyed, and granaries given up to the pillage of the natives. Such is the state of affairs in China, and much dissatisfaction is now expressed in this country with the course proceedings in the East. All parties heartily wish for a settlement of affairs both in India and China.

### ARRIVAL OF THE BRITANNIA. END OF THE WAR.

THE news brought by the overland mail from India and China, are in the highest degree important and satisfactory. The treacherous Chinese have at length been taught that the pale-faced barbarians, as they contemptuously styled the British, are more than a match for the children of the Sun. On the 6th of July the squadron left Woosung, and on the 14th destroyed some batteries which command the river. On the 20th the vessels anchored off Keangfoo, the key on this side to the grand canal, and on the following morning the troops disembarked, and proceeded to attack the city, and a neighbouring camp of the enemy. The latter was carried at once, the Chinese flying in all directions; but the city, which was strongly fortified, was defended with devoted gallantry: one third of the garrison of 3000 Tartar soldiers laying down their lives in the hopeless struggle. Forty mandarins or officers were killed, and the General, retiring to his house, ordered his servants to set it on fire, and seated in his chair the heroic and desperate man calmly met his death in the flames. This is an act worthy of the desperado, or of some of the old Roman warriors. On the part of the British there were killed 4 officers and 11 wounded, and 134 men were killed and wounded. On the 6th August preparations were made to assault Nankin, when the Chinese solicited a truce, intimating the approach of a delegation from the Emperor. The articles of a treaty have been agreed to, and half of the first instalment to be paid on the part of the Chinese has already been received on board of the frigate *Blonde*, which was immediately to sail for England. The treaty was agreed to by the Emperor of China, but he refused to sign it until it had been signed by Her Majesty. The refusal is based on the exigency of etiquette demanded in China.

The following are the terms agreed on, dated the 26th August, 1842:—

1. Lasting peace and friendship between the two empires.
2. China to pay 21,000,000 dollars in the course of the present and three succeeding years.
3. The ports of Canton, Amoy, Foo-chow-foc, Ningpo, and Shanghai, to be thrown open to British merchants; consular officers to be appointed to reside at them; and regular and just tariffs of import and export (as well as inland transit) duties to be established and published.
4. The island of Hong-Kong to be ceded in perpetuity to her Britannic Majesty, her heirs and successors.
5. All subjects of her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese empire to be unconditionally released.

6. An act of full and entire amnesty to be published by the Emperor, under his Imperial Sign Manual and Seal, to all Chinese subjects, on account of their having held service or intercourse with, or reside under, the British Government or its officers.

7. Correspondence to be conducted on terms of perfect equality amongst the officers of both Governments.

8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, 6,000,000 dollars, her Britannic Majesty's forces to retire from Nanking and Grand Canal, and the military posts at Chinbai to be also withdrawn, but the islands of Chusan and Kolangsoo are to be held until the money payments and the arrangements for opening the ports be completed."

The news from Affghanistan is equally important and satisfactory. The reported attack on General Nott by the Governor of Ghuznee, appears to have been true; but Sumsoodeen was repulsed and finally routed on the 30th of August. Ghuznee was invested on the 5th September, and was entered by the British without a blow, and reduced to ashes. General Pollock was equally successful, having on his march to Cabul to meet General Nott, routed 16,000 of the enemy at Tezzen Pass, with great slaughter. On the 15th of September he encamped on the Race Course of Cabul, and on the 16th the meteor flag of England waved over the Bala Hissar.

## POETRY.

## THE NATIVITY.

BEHOLD that splendour! hear that shout!  
Heav'n opens, angels issue out,  
And throng the nether sky;  
What joyful tidings do they bring?  
Rapt at th' approach of Israel's King,  
They speak the Monarch nigh.

Why does the King approach our land?  
Comes he with thunder in his hand,  
The merit of our crimes?  
Shepherds, be glad! he comes with peace,  
Not wrath, but universal grace,  
To bless, e'en distant climes!

See heaven's great heir, a virgin's son,  
Behold a manger is his throne,  
Nay, see him born to die!  
Yours is the guilt, but his the pain,  
His are the sorrows, yours the gain;  
Then let his praise be high.

Come, mighty King, the grace enhance,  
A stable was thy palace once;  
Dwell in these hearts of ours;  
Teach us to praise the Father's love,  
Till blest, transported, fired above,  
We sing with nobler powers.

## ADVERTISEMENTS.

## ANNIVERSARY MEETINGS.

FROM the interest given to the Annual Meetings of the Religious Societies last year, by holding them in one week, the several Committees have resolved to hold them this year in the same manner, in the AMERICAN PRESBYTERIAN CHURCH, viz:—

Religious Tract Society, on Tuesday Evening, January 21, 1843.

Auxiliary Bible Society, on Wednesday Evening, January 25.

Canada Sunday School Union, on Thursday Evening, Jan. 26.

French Canadian Missionary Society, on Friday Evening, Jan. 27.

The Churches in the city are respectfully requested to give up their ordinary meetings during that week, that the attendants may be general. Ministers of the Gospel and friends of the Societies in the country, are invited to attend in Montreal during the anniversary week.

Ministers in the country who intend being present at the above meetings, will please send notice of such intention to Mr. Milne, at the Bible Depository, McGill Street, as early as possible; that provision may be made for receiving them into private Families, during their stay in town.

The Chair will be taken each evening at half-past six o'clock.

Collections will be taken up in aid of the funds of the several Societies.

Dec. 29.

THE RECEIVER GENERAL gives notice, that he will receive Tenders for BILLS OF EXCHANGE on the Lords Commissioners of Her Majesty's Treasury for any sum not lower than £1000, at 60 days' sight, on MONDAY, the 2nd of January next, at 12 o'clock at noon. The Tenders to express distinctly the rate of premium; to be sealed and addressed "Tenders for Exchange."

Receiver General's Office,  
Kingston, 14th Dec. 1842.

The newspapers of the province are requested to give this notice one insertion, and send their accounts to the Receiver-General's office at Kingston.  
December. 29, 1842.

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BOOK-BINDER,

No. 9, St. Dominique Street, St. Lawrence Suburbs.

PAPER RULED and BOUND to any pattern; and every description of BINDING executed with neatness and despatch, on the most reasonable terms.

N. B.—Orders for the Country punctually attended to.

May 5, 1842.

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HAVE constantly on hand, an assortment of ENGLISH, FRENCH, GERMAN, and INDIA FANCY GOODS, COMBS, RIBBONS, &c. &c. suitable for Town and Country Trade.  
WHOLESALE AND RETAIL,—TERMS LIBERAL.  
August, 12, 1841.

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NEARLY OPPOSITE THE ENGLISH CHURCH,  
MONTREAL.

JOSEPH HORNER,  
SILK-DYER,

Notre Dame Street.

MONTREAL.

EDWARD HOWELL,  
GROCER,

No. 179, Notre Dame Street.

August 12, 1841.

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Fac Similes, Circulars, Plans, Views, &c. &c. on the most liberal terms.

N. B.—Funeral Circulars on the shortest notice.  
Montreal, November 3, 1842. 7

## THE GUARDIAN.

THE GUARDIAN, published in Halifax, Nova Scotia, is devoted to the interests of the Church of Scotland, and contains, in addition to the intelligence concerning the Church, a great variety of interesting religious articles, selected from the religious periodicals of the day.

The Guardian is published for the proprietors, every Wednesday, by James Spike, opposite St. Paul's and St. Andrew's Churches, at 15s. per annum, when paid in advance, and 17s. 6d. on credit, exclusive of postage.

The Guardian contains 8 large 4to. pages, each page containing 4 columns. It may be seen at the office of the CHRISTIAN MIRROR.

December 1, 1842.

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## J. G. DAILY,

CABINET-MAKER, UPHOLSTERER,  
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Off Bleury Street, St. Lawrence Suburbs.  
Montreal, December 1, 1842. 1

## THE MONTREAL TRANSCRIPT,

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