

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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## POETRY.

### MARY MAGDALENE.

To the hall of that feast came the sinful and fair;  
She heard in the city that Jesus was there:  
Upheeding the splendour that blazed on the board,  
She silently knelt at the feet of her lord.

The hair on her forehead, so sad and so meek,  
Hung dark on the blushes that crimsoned her cheek,  
And so sad and so lowly she knelt in her shame,  
It seemed that her spirit had fled from her frame.

The gown and the murmur went round thro' them all,  
That one so unhallowed should tread in that hall;  
And some said the poor would be objects more meet,  
For the wealth of the perfume she showered on his feet.

She heard but her Saviour, she spoke but with sighs,  
She dared not look up to the heaven of his eyes;  
And the hot tears gushed forth at each heave of her breast,  
As her lips to his sandals were throbbingly press'd.

In the sky after tempest, as shineth the bow,  
In the glance of the sunbeam, as melteth the snow,  
He looked on the lost one, her sins were forgiven,  
And Mary went forth in the beauty of Heaven.

## CHOICE EXTRACTS.

### EXCITEMENT.

EXCITEMENT does not constitute the Christian. Christianity is not mere excitability. In my humble opinion, it is no less dangerous to resolve it into a peculiar feeling, than it is to make it mere speculation, a cold abstraction. But how many do it! When highly excited, they seem to think they have much religion, and are quite flaming Christians; but as the excitement dies away, they suppose they have lost their religion. And in order to find it again, or raise it from the grave, they call into requisition a system of powerful stimulants; without these, they are as the inebriate without his glass, or as the fish out of water.

Such Christians are not like the evergreen, or the tree planted by the river of waters, which bringeth forth fruit in due season, and its leaves never wither: but are plants which only grow in the "hot-bed," mere summer sprouts, withered by the vertical beams of the sun, or nipped by the first autumnal frosts. They have neither root nor sap in themselves. Their religion has no internal basis. They live as the drone. They produce nothing in the hive; they only consume. They are excited, when others are. They float on the undulations of the wave of social emotion. As the cork floats in the stream, so they drift on the current of popular feeling. Being mere sail vessels, they can make no headway without wind and current. Theirs is a mere Herodian religion, shaped according to the times. Now they are quite religious, and anon, they are very wicked. When the times are good, they are good; and when the times are bad, then they are bad. When the south winds blow, they are in the church; but when the north wind blows forth, it drives them back to the world, as the sow to the mire, or the dog to his vomit. Their religion is contracted; a sickly excitement; they love it, as the tippler the intoxicating bowl, for the sensation it produces; a mere element of selfishness, which evaporates in mere sing-song. It is a liquid poured into a bowl, which may all run out again if the vessel be turned over. Is this Christianity? Rather, is it not adulteration? Such Christians are like a sponge saturated with water—under the least pressure it all spouts away.

It is not in them as a well of water, springing up into everlasting life. Mere excitement does not constitute the Christian. But enough of this. Man is an extravagant creature; the tendency of his nature is to run from one extreme to its opposite. The medium point is where the truth dwells, and there is safety.

On this rock the Christian stands. Is he the subject of feeling? Yea: the most intense and thrilling; every pure emotion of which the immortal mind is susceptible, is excited in his breast. The love of God is shed abroad in his heart by the Holy Ghost; he does, he must feel; his feelings are such as are excited by divine love, by the knowledge and love of truth. He is not a Stoic; insensibility makes no part of his religion, nor does it exclusively consist in excitement. It is not stove heat, but the fire of the solar ray. His religion is not a sickly sentimentalism, as evanescent as the bubble; nor is it a cold abstraction, as destitute of warmth as Greenland ice or Alpine snow. It includes both light and heat, but does not consist exclusively in either.

### READING THE SCRIPTURES.

If it be asked, May I not fall into error in reading the Scriptures, though sincerely desirous to know the truth? We answer, We do not believe any who search the Scriptures with unmix'd, right motives, ever fall into fatal error; for our Lord says, "If any man will do the will of my Father, he shall know of the doctrine"—that is the doctrine he made known through his only-begotten Son, "whether it be of God." And again: "Then shall ye know, if ye follow on to know." By which we understand, if we improve what we already understand, more will be made known to us, until we "comprehend the length, and breadth, and depth, and height" of the scheme of salvation. But allowing the possibility of such a one making great mistakes as to the teachings of the Scripture, and even falling into heretical opinions, he is to be judged by one who "knows him altogether"—by Him who gave the rule of life, by which he will judge the world; but who also gave to every one the degree of ability he individually enjoys to understand the rule, and who will decide according to the rule as applied to the degree or amount of ability he has given to comprehend the duties required. "For it is accepted according to what a man hath, and not according to what a man hath not." To ascertain duty by reading the Scriptures is, to those who can read, and who can procure the precious word of God, a part of our probation—and in this God requires SINCERITY—nothing more, but nothing less. And in this, as in all other circumstances of the probation or discipline assigned us, "where much is given, much shall be required." This is all plain. We be to them, therefore, who forbid men to read the Scriptures, lest they should misunderstand their import; and also to those who through the pride of their hearts, pervert their meaning and mislead the simple. Let us rejoice that "God resisteth the proud, and giveth grace to the humble."—N. Y. Christian Advocate.

### "THE GOLDEN CENSER."

DID Jesus pray? Oh, in a sense more than figurative, he saved the world by prayer. Portray a mountain-top, and Jesus on it, prostrate, alone, wet with the dews of night, praying to God with strong cries and tears. And next, a garden, Gethsemane; and Jesus there, praying in agony which baptizes him in his own blood. And next, the place called Calvary, for "there they crucified him;" and Jesus died, offering that great sacrificial prayer, which still pleads above—still fills the ear of God, and for the sake of which all other prayers are heard. Can the cloven tongues of fire be portrayed? Forget not to represent the apostles, on whom they rest, assembled in prayer. Elsewhere, let an angel be seen despatched from the divine presence to liberate Peter from prison; but forget not to represent the apostles in a neighbouring house, in prayer! But oh! there is a vision no human eye but one has seen, a heavenly scene which sums up all; an angel standing at the altar, having a golden censer: and there is given him much incense, that he may offer it with, mark, the prayers of all saints, upon the golden altar which is before the throne; and the smoke of the incense, blending with the prayers of the saints, ascends up before God out of the angel's hand. Yes, draw near—it is the summing up of man's instrumentality. Of all the various ways in which he employs himself here, look into that censer, and mark which one of them it is that reaches heaven. Only that which was sanctified by prayer. When the clamours of a turbulent zeal have subsided, and the undevout moans

which have dazzled and astonished men, have spent their force, mark what is left in the censer. Only that which partook of the nature of prayer. This is all that lives to reach the skies, all that Heaven receives from earth, all that is ever permitted to ascend before God. Nothing but prayer shall be in that censer; and nothing will ever find a place in that censer but that which ascends on the breath of prayer.

Again, here everything is to be done with the view of leading to prayer. As we have been proceeding with our remarks, the question may have arisen in some minds—What, is our piety to take no other form than that of prayer? Is it to shew itself in no other way but by prayer? Such a question could be entertained only where there existed a misapprehension of the nature of prayer or of the way in which prayer blends with all the acts of devotion and methods of instrumentality by which God works. Confine yourself to prayer? If you preach the gospel, for instance, you are to bear in mind that this is the most successful preaching which brings man prostrate before God for mercy. This is the very end of the gospel ministry; and the more vividly you can set forth Jesus Christ crucified among men, the more effectually this will be answered. Yes, let every place of prayer have a Calvary in the midst of it, and on that Calvary let there be a cross, and on that cross a bleeding Saviour; and on that sight, that spectacle of love, let the eyes of the people be perpetually fixed. As preachers of the gospel, our great distinction is, that we are the ministers of the cross; we have to wait on the cross, to walk around the cross, and to point to the people the wonders of the cross. Have we any pathos? It should be kept for telling them of the cross. Have we any affection for their souls? It should gush forth when we are pointing to the cross. Have we any tears for them? When shall we shed them, but when we have led our people to the cross—when we are there, saying to the sinner, Look upon him! He is wounded for your transgressions! He is bruised for your iniquities;—the chastisement of your peace is upon him, that with his stripes you might be healed. Draw nearer to it! it is of you he is thinking! That blood is to wash away your sins; that life which he is giving is for your souls. Draw nearer still—look into his heart—read the names which are written there—your name is among them. And while we are thus entreating the sinner, does he relent? Does he look upon him whom he has pierced, mourning? Does he smite upon his breast, crying "God be merciful to me a sinner?" Then the end of the ministry is answered. "Behold he prayeth."

DTING CONFESSION.—William the Conqueror, exceedingly alarmed on his death-bed, entreated the clergy to intercede for him. "Laden with many and grievous sins," he exclaims, "I tremble; and being ready to be taken soon into the terrible examination of God, I am ignorant what I should do. I have been brought up in feats of arms from my childhood; I am greatly polluted with the effusions of much blood; I can by no means number the evils I have done these sixty years, for which I am now constrained, without stay, to render an account to the just Judge."

THERE are some who affect a want of affliction, and flatter themselves that they are above flattery; they are proud of being thought extremely humble, and would go round the world to punish those who thought them capable of revenge; they are so satisfied with the suavity of their own temper, that they would quarrel with their dearest benefactor, only for doubting it. And yet so very blind are all their acquiescence to their numerous qualifications and merits that the possessors of them invariably discover, when it is too late, they have lived in the world without a single friend, and are about to leave it without a single mourner.

IN pulpit eloquence, the grand difficulty lies here; to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves. The Christian messenger cannot think too highly of his Prince or too humble of himself. This is that secret art which ennobles and improves an audience, and which all who see will fancy they could imitate, while most who try will fail.

## GENERAL LITERATURE.

## PUBLIC WORSHIP IN THE PRIMITIVE CHURCH.

We now present some facts in the fourth century. Frequent references are made to places of worship, in the history of the persecution under Diocletian and Maximian. But before Constantine, houses of worship were very simple, both in their structure and their ornaments. They were called temples, or the Lord's house, or oratories, *i. e.*, houses of prayer. Sometimes also, the word Basilica was applied to them. This was first the name for city halls, used for courts and for public meeting of all kinds. These halls in many instances had been appropriated for Christian worship, and the term passed into use for Christian temples. The term martyrrium was also applied to churches after the time of Constantine, when many meeting houses were built in particular places, in honour of martyrs. A church was built at Jerusalem, in "the place of a skull," about the 30th year of the reign of Constantine, and was called the great martyrrium.

But if Christians were not allowed to assemble in churches, by reason of existing persecutions, or any other hindrance, they were wont to convene in burying grounds, or other places without the walls of cities. In the persecution under Valens, the Christians of Antioch held their assemblies at the foot of the mountains. So the Christians of Alexandria, in another persecution, assembled for prayer in their burying ground. Constantine, in the marches of his army, had a large tent made in the form of a temple, which he carried about with him as a house of worship. Sozom., lib. i., c. 8.

After the churches enjoyed the patronage of Constantine, they were wont to build their houses of worship both within and without the walls of cities. They gave them names sometimes from the apostles, sometimes from martyrs, and sometimes from some remarkable event. Here originated a custom which has since stood connected with many superstitions and popish and prelatical churches. Constantine built a church at Jerusalem, in honor of the Saviour. And there was another there by the name of Theopania. This, and still another at Jerusalem, were built by the mother of Constantine. One was built in Bethlehem in memory of the Virgin; and one was built in memory of Christ's ascension. At Alexandria there were churches bearing the name of Dionysius and Theonas. There was a magnificent one at Constantinople, in honour of Athanasius. Theodosius built another there, without the city, and named it from John the Baptist. There were also in that city a church of Paul, one of the Apostles, one of Peace, and one of Wisdom, or Sophia.

About this time also, a new sacredness and importance began to attach to the dedication and consecration of temples. Athanasius relates that the converted Jews at Berytus had their greatest synagogues converted to Christ the Saviour, by the minister (Antistes) of that place. And from that time the custom of building or consecrating to the Saviour most Christian churches extended through the world. In this work there seems to have been in the Church a wicked rivalry with heathenism. For ostentatious ends they often built churches far beyond any use which they had for them.

The ceremonies by which Constantine's church in Jerusalem was dedicated, are given by Eusebius and others. And they had in them more of superstition than would be profitable to relate. The dedication of churches soon came to be regarded as indispensable;

and Christians would not worship in them, if they had not been dedicated.

The superstitious practice of having altars in churches, had now become universal. And the habit of speaking of the Lord's Supper as a sacrifice, though evidently in a figurative sense, was very common. In this century also, we find traces of the introduction of images into the churches, which was the origin of Popish idolatry. Julian had ejected from a church in Casarea Philippi, an image of Christ, and after his death the Christians restored it. Images representing the suffering of martyrs were also erected in churches.

Eusebius, in his Life of Constantine, shows that wax candles and lamps were sometimes burnt in places of public worship. Prudentius says, that throughout all the oriental churches, candles were burnt, though the sun was shining, and not because of any darkness, but to express their joy. This superstitious custom seems to have originated in the necessities of preceding ages, when Christians were compelled to hold their meetings by night, and to use candles of course. The custom established thus by necessity was afterwards preserved by superstition. Another circumstance perhaps contributed to introduce it. The custom was very prevalent in the oriental churches of holding assemblies before light in the morning. Here would be another occasion for lighting candles. After the practice of dedicating churches came in, the ceremony was often performed at midnight. In many places churches were kept open every day and all day, for any to come and receive Christian instruction.

The exercises of public worship in this century embraced those of prayer, singing of psalms, partaking of sacraments, and giving of thanks. The worship began by singing, then followed a prayer, then the assembly rose and heard the sermon while standing, on the ground that it was not proper to hear the word of God in an easy and slothful position. As to the origin of Christian psalmody, Theodoret suggests that Flavianus and Diodorus began the practice of singing the Psalms of David, at the tombs of the martyrs, and in the churches. And thence the custom spread through the world. But it is evident from Paul's epistles, that the custom existed in his day. And Theodoret says that Ephrem, a minister of the church at Edessa, took some tunes that had been used for impious purposes, and set to them the words of sacred songs. And Ephrem says, we honour our festivities with psalms and hymns, and spiritual songs. In seasons of some signal rejoicing, they had entertainments, connected with singing and dancing, both in the church and by the tombs of the martyrs.

It appears from Basil, that the usual length of a sermon was one hour. The subject of the sermon was often taken from the psalm that was sung. In the church at Alexandria psalms were sometimes read to the people, and prayers offered afterwards. Sermons were preached in the vulgar tongue, and in the most simple manner, and without the least affectation of elegance. And after the sermon the hearers recited a prayer. A canon of the third council of Carthage shows that none besides the canonical scriptures were permitted to be read in the church at this time. The history of martyrs might be read at their festivals.

But perhaps we have extended this sketch as far as it is profitable. Though it is well on many accounts to know the facts, touching the practice of the primitive church, we are far from citing the example of primitive Christians as a rule of duty for us. Those

read the fathers very unwisely, who read them for the indiscriminate adoption of whatever practices are found to have been in vogue among them. Milton well characterizes this kind of patristical reading, when he says— "Whatsoever time, or the heedless hand of blind chance, hath drawn down from of old to this present, in her huge drag-net, whether fish or sea weed, shells or shrubs, unpicked, unchosen, those are the fathers." But he well characterizes and commends a judicious use of the fathers, as follows—"He that thinks it the part of a well-learned man to have read diligently the ancient stories of the Church, and to be no stranger in the volumes of the fathers, shall have all judicious men consenting with him; not hereby to controul and new-fangle the Scriptures, God forbid! but to mark how corruption and apostacy crept in by degrees, and to gather up wherever we find the remaining sparks of original truth, wherewith to stop the mouths of our adversaries, and to bridle them with their own curb, who willingly pass by that which is orthodox in them, and studiously cull out that which is commentitious, and best for their turns, not weighing the fathers in the balance of Scripture, but Scripture in the balance of the fathers." Our times require that we should study the fathers for the purposes so well pointed out in this passage; and while we abjure their authority, an acquaintance with them will arm us the better for the conflict to which Providence is evidently calling us.—*N. E. Puritan.*

## SELF-CULTIVATION.

## THE PROCESS.

1. Continually add to your stock of knowledge.

It is good and wholesome to make sure of any great fact in philosophy, history, morals, or religion, and then trace the relations which connect it with others. As the fields of inquiry spread before us are boundless, we may advance, perpetually adding important acquisitions. A determination to know what is to be known, and to add something continually to what is already attained, will be an element and a pledge of constant improvement.

2. Let no day pass without some new attainment.

In this I write to all alike, both to those who have many advantages, and to those who have but few; to such as have considerable leisure, and to such as are pressed hard with the necessity of labour; to all equally I say, make as much progress in the acquisition of knowledge as you possibly can, but by all means let every day bear witness that you have made some. Close not your eyes in sleep unless you are certain that you have become master of some new fact, or obtained some new conception of truth and duty. This rule has made many a man great and useful.— Thus one of our most valuable writers, who, amidst great professional labours, has done much for the public, informed me that he attained it by suffering no day to pass in which one line at least was not made ready for the press. Thus that remarkable statesman, John Quincy Adams, acquired his prodigious stores of knowledge by daily extending the range of his reading and reflection. Thus that distinguished mechanic, Mr. Burrit, was enabled while labouring for his living at the forge, to outrun the student in the classic halls. In order to make your progress sure, and be able to mark it, lay hold of some one important branch of knowledge, with a determination to master it; or always keep close at hand some noble standard work, and daily peruse it until it is finished. He who carries

out this rule (by whatever means he earns his bread) is a student, and may be a gentleman and a fit companion of the learned.

3. In all important studies be thorough.

It is a great blessing to know what you know, and to be able to state it on proper occasions without fear or embarrassment. He that is sure of what he has gained can have confidence in himself thus far, and is prepared to press forward to what remains with the greater speed. Yet I do not believe that we are never to glance at a subject or science with which we do not expect to become thoroughly acquainted. An article in an Encyclopedia, or in some Quarterly Review, may give us a brief outline of a book, a science, or a subject which will tend to enlarge the mind, although we may not find it possible to make ourselves complete masters of it.—Such particles of knowledge will often enable us to listen intelligently to conversation which otherwise would have no attractions, and even to take some part in it, at least by modest and pertinent enquiries. Still, as I remarked above, let your important studies all be thoroughly mastered.

4. Write down, in your own language, every new acquisition.

The habit of writing will fix it more firmly in the mind, and enable you to express yourself with precision and elegance. No faculty is capable of greater improvement, by careful practice, than conversation. The common rules of grammar and punctuation being understood, we may arrive at almost any degree of polish in writing which we choose to attain. Daily reading will enlarge our command of language, and daily composition will enable us to arrange our sentences. The perusal of some of those writers celebrated for their excellence of style, with the object of personal improvement in view, would furnish valuable assistance. Chiefly, however, would I recommend a calm reliance in your own common sense, simply observing to "put proper words in proper places."

Important as this rule is, I more fear its being neglected than almost either of the others. In order to secure its adoption, it might be necessary to effect a slight change in your domestic economy. That family who are bent on self-improvement will find it important to set apart somewhere in the house, a room or a corner, for the library and a study. There should be the books and a table, and if last, not least in importance, good clear black ink, and clean white paper, together with the grey goosequill, whetstone, and penknife bone. With such preparation, it will require self-denial not to sit down and write. But if, as is too often the case, a penknife must be borrowed, and the inkstand be for the seventh time replenished with vinegar and water, and there is no spot to sit down and be retired, I doubt if much will ever be done. It is true, a glowing genius will overcome almost anything, and Mrs. Hemans wrote one of her largest and most splendid poems in her sister's pantry; still I am not so sanguine as to expect such occurrences every day. A very little care and expense would enable every family to have a library, which, in a room set apart for it, would work wonders in the business of home education.

5. Have confidence in yourself.

The want of confidence prevents many from beginning. Do not await, however.—Put not off the commencement of study for fear you shall not accomplish all your desire. What if you do not? You will gain what you do gain, and know what you do know, be it little or much. What if you never become a Newton, a Locke, or a Milton? Is that a reason why you should not avail yourself of what Newton discovered, or improve the

mental powers which Locke defined, or let your imagination travel on the strong wings which Milton left outspread? Only begin, and then simply continue from day to day, and your success is certain. You have perception, and can understand a given statement of a fact or principle, as well as others. You have reason, and you can compare fact with fact, principle with principle, and conclusion with conclusion, until you arrive at a satisfactory decision. Your memory will be strengthened by exercise, and your imagination will be trained and inspired by constant communion with great and gifted writers.—What then shall hinder your improvement if you are determined upon it?

It is a pleasant thought, in finishing this communication, that probably a few at least will make an experiment of these rules. If so I shall not have written in vain. There will be some, dwelling here and there, who will give it a speedy trial. Let it be a fair one. Then there will be an increase of intellectual power in our families, and an extension of spheres of usefulness in which many will be blessed.—*New York Evangelist.*

#### AN ANGEL VISIT.

On the evening of the thirty-first of December, I had been cherishing the humiliating and solemn reflections which are peculiarly suitable to the close of the year, and endeavouring to bring my mind to that view of the past, best calculated to influence the future. I had attempted to recal the prominent incidents of the twelve months which had elapsed; and, in this endeavour, I was led frequently to regret how little my memory could retain even of that most important to be remembered. I could not avoid, at such a period, looking forwards, as well as backwards, and anticipating that fearful tribunal at which no occurrence shall be forgotten; while my imagination penetrated into the distant destinies which shall be dependant on its decision. At my usual hour I retired to rest; but the train of meditation I had pursued was so important and appropriate, that imagination continued it after sense had slumbered. "In thoughts from the visions of the night, when deep sleep falleth upon man," I was mentally concerned in the following scenes of interest:—I imagined myself still adding, link after link to the chain of reflection, the progress of which the time for repose had interrupted; and while thus engaged, I was aware that there remained but a few moments to complete the day. I heard the clock as it tolled the knell of another year; and, as it rung slowly the appointed number, each note was followed by a sting of conscience, bitterly reproaching me for my neglect of precious time. The last stroke was ringing in my ears, painful as the groan announcing the departure of a valuable friend—when, notwithstanding the meditative posture in which I was sitting, I perceived that the dimness of the apartment became brighter; and on lifting my eyes to discover the cause, I was terrified at perceiving that another being was with me in my seclusion. I saw one before me whose form indeed was human; but the bright burning glance of his eye, and the splendor which beamed forth from his beautifully-proportioned form, convinced me at a glance that it was no mortal being that I saw. The elevation of his brow gave dignity of the highest order to his countenance; but the most acute observation was indicated by his majestic features. A glittering phylactery encircled his head, upon which was written as in letters of fire, "The Faithful One." Under one arm he bore two volumes; in his hand held a pen. I instantly knew the Recording Angel—the secretary of the terrible tribunal of heaven. With a trembling which convulsed my frame, I heard his unearthly accents. "Mortal," he said, "thou wast longing to recal the events of the year; thou art permitted to gaze upon the record of the books of God: Peruse, and be wise." As he spoke thus, he opened before me one of the volumes which he had brought. In fearful apprehensions, I read in it my own name, and recognized the history of my own life during the past year, with all its minute particulars. Bur-

ning words were those which that volume contained; all the actions and circumstances of my life were registered under their respective heads in that dreadful book. I was first struck by the title, "Mercies Received." Some were there the remembrance of which I had retained; more which were recalled after having been forgotten; but the far greater number had never been noticed at all. O what a detail of preservations, and deliverances, and invitations, and warnings, and bestowments; I remembered that "Sabbaths" stood out in very prominent characters, as if they had been among the greatest benefits. In observing the recapitulation, I could not but be struck with one circumstance; it was, that many dispensations which I had considered curses, were enumerated here as blessings. Many a woe which had riven the heart—many a cup whose bitterness seemed to designate it a poison—was there, verifying the language of the poet—

"E'en crosses from His sovereign hand  
Are blessings in disguise."

Another catalogue was there; it was the enumeration of "Transgressions." My hand trembles as I remember them. What an immense variety of classes! Indifference—thoughtlessness—formality—unbelief—sins against the world, against the church, against the Father, against the Saviour, against the Sanctifier, stood at the head of their crowded battalions, as if for the purpose of driving me to despair. Not one sin was forgotten there; neglected Sabbaths, abused ordinances, misimproved time, encouraged temptations,—there they stood, with no excuse, no extenuation. There was one very long class I remember well—"Idle Words;" and then the passage flashed like lightning across my mind. "For every idle word that men speak, they shall give account in the day of judgment." My supernatural visitant here addressed me; "Dost thou observe how small a proportion thy sins of commission bear to those of omission?" As he spoke he pointed me to instances in the page like the following: "I was hungry, and thou gavest me no meat; I was thirsty, and thou gavest me no drink; I was sick, thou didst not visit me." I was conscience-stricken. In another part of the record I read the title: "Duties Performed." Alas! how small was their number! Humble as I had been accustomed to think the estimate of my good works, I was greatly disappointed to perceive that many performances on which I had looked back with pride were omitted, "because," my visiter informed me, "the motive was impure." It was, however, with feelings of the most affecting gratification, I read beneath this record, small as it was, the following passage: "Whosoever shall give a cup of cold water only in the name of a disciple, he shall in no wise lose his reward." While I gazed on many other similar records, such was the intense feeling which seemed to be awakened within me, that my brain grew dizzy and my eyes became dim. I was awaked from this state by the touch of my supernatural instructor, who pointed me to the volume in which I read my own terrible history, now closed, and bearing a seal, on which with a sickening heart I read the inscription—"Reserved unto the day of Judgement." "And now," said the angel, "my commission is completed. Thou hast been permitted what was never granted to man before. What thinkest thou of the record? Dost thou not justly tremble? How many a line is here, which, 'dying, you could wish to blot?' I see you already shudder at the thought of this disclosure of the day of judgement, when the assembled world shall listen to its contents. But if such be the record of one year, what must be the guilt of your whole life! Seek, then, an interest in the blood of Christ; justified by which, you shall indeed hear the repetition, but not to condemnation. Pray that, when the other books are opened, your name may be found in the Book of Life. And see the volume prepared for the history of another year; yet its page is unsoiled. Time is before thee—seek to improve it—privileges are before thee—may they prove the gate of heaven!—judgment is before thee,—prepare to meet thy God." He turned to depart, and as I seemed to hear the ruffling which announced his flight, I awoke.—*Baptist Recorder.*

If all seconds were as averse to duels as their principals, very little blood would be shed in that way.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, APRIL 18, 1844.

**OUR MELCHISEDEC.**—The Jews were once, and while they continued to walk in the statutes and ordinances of God, a happy and highly distinguished people. Their religious and national privileges, like the promises, were exceeding great and precious; and the relationship which subsisted between them and the Almighty, raised them infinitely above all contemporary nations. While all the other kingdoms of the earth were "sitting in darkness," and in the region of the shadow of death, they were walking "in the Light of the Lord."—While the voluptuous Egyptians—the fierce and intractable Chaldeans—the polished Greeks—and the renowned Romans—while these were bowing down to stocks and stones, the workmanship of men's hands, the children of the circumcision were worshipping the true God who is before all things, and by whom all things consist.

In reference to other nations, this peculiar people were God's chosen inheritance, and all the rest strangers and aliens;—they were "the city of the Great King," built upon "the mountain of his holiness;" and all the rest were a waste howling wilderness, without form and void. In a word,—the God that "dwelleth not in temples made with hands," abode in the midst of and encompassed them round about; and to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God."

When "OUR MELCHISEDEC" came anointed of the Father, and to perform the functions of his high and holy priesthood, the Levitical church had lost both the form and the power of religion. The altars indeed still groaned under numerous offerings and whole burnt offerings; but in the sight of the Lord they were vain oblations. The successors of Moses and Aaron polluted the seats which they occupied; the church and the nation were rapidly crumbling under the pressure of their own sinfulness; "clouds and darkness" were gathering round about them; their sun was going down in the midst of thick gloom; and on every institution, the hand that registered Belshazzar's doom, was seen writing the melancholy word, "ICHABOD, ICHABOD." The people, however, retained all their exclusive and extravagant pretensions: and looked upon all the Jews that embraced Christianity "as the filth and offscouring of all things—and Christianity itself, as a meagre and despicable system, worthy of its founder, and like him, without form or comeliness, and totally destitute of glory or beauty. To these disciples of "the despised Nazarene," they were wont to say—"you have no tabernacle—no temple—no high priest—no ceremonies—no sacrifice for sin; and without these there can be no religion." "Your teachers are all fanatics; they don't know the law; and him in whose name ye trust, was crucified as a malefactor." "We have Abraham for our

Father; we are the vine which God brought out of Egypt;—we have the lively oracles which the voice of the Lord uttered—and we have the perfect temple services which the Lord himself ordained. "Return—return—come back to the fold from which you have wandered—re-unite yourselves to us—and you shall again have a name and a place among the tribes of the people."—To all this sophistry the Christians replied—"We have an altar, whereof they have no right to eat that serve the tabernacle; and we have a Great High Priest that has passed into the heavens—Jesus the son of God—and he is OUR MELCHISEDEC."

## SCOTTISH FREE CHURCH DEPUTATION.

THE REV. ROBERT BURNS, D. D., one of the Deputies from the Free Protestant Church of Scotland, may be expected to deliver three addresses, in this city, on Sunday next, in the following order:—In the morning, at the St. Gabriel Street Church (the Rev. H. Esson's); in the afternoon, at the Wesleyan Chapel, Great St. James Street; and in the evening, at the American Presbyterian Church.

For the information of the friends of the Free Protestant Church of Scotland, we copy the following letter of the Deputation respecting their route through Canada:—

NEW YORK, March 23, 1844.

REVEREND AND DEAR SIR,—The above route, which with the assistance of friends, we have sketched out, we hope, God willing, to be able to accomplish. As it is impossible for us to visit any other than the principal places as named in the plan, it will be very agreeable to us to meet as many of the Clergy, Elders, and people as can be brought together at the several points. We wish a public meeting to be duly advertised for the respective places, and that these meetings will, we presume, be generally in the evenings. It will give us great pleasure, however, to hold private intercourse with all who wish for information, as far as circumstances may admit.

Our objects in this visit to Canada are two-fold. First, to furnish as ample information as possible, regarding the position, principles and prospects of the Free Protestant Church of Scotland; and secondly, to obtain pecuniary assistance in her support. With these views, we are anxious that the meetings may be effective, and that a collection be taken up at each.

With best wishes, we are,

Reverend and Dear Sir,  
Affectionately yours,  
W. CUNNINGHAM,  
ROBT. BURNS.

N. B.—Any communications for us may be sent to M. BROWN, Banner Office, Toronto, or to J. R. D. FATH, Esq., Montreal.

As many of our readers are doubtless interested in the important event of the late desruption in the Scottish Establishment, we have been induced to copy the following remarks on the subject from the *Richmond Advocate*—which will throw some light on this important movement.

## THE FREE CHURCH OF SCOTLAND.

It is known by many what is the origin of the above caption; but as others may not, a few words will explain. The Church of England is connected with the state or civil government, and to some extent ruled by it. The Church of England is also known by the name of Episcopal. The Church of Scotland is Presbyterian in its form, and like the Church of England, subject to the government of the State. In consequence of his arrangement, the country is divided into parishes with a Church and a dwelling, called manse, for the preacher. The support of the preacher is raised by a system of tithes, by which every man gives a tenth of his income.—Our readers remember the strictness of the Pharisees who gave a tenth even of the herbs, mint,

anise, and cummin, that grew in their gardens; and if we were to read the tithing laws, we would suppose those who had the making of them had taken lessons from this hypocritical sect. From the contributions of the people, it would seem but a just right that they should have a voice of some kind in the preacher appointed over them, yet the laws of the State deny this right, as well as a voice in the appointment of the lay officers in their Church. On this point the evangelical part have been at issue with the State, taking the ground that the head of the Church is not Caesar, nor any civil power, but Christ.—Christ's ministry are called and qualified by himself as the head, and he has given laws for their government, without any connection with the civil power, further than any individual asks, viz: protection in the duties of his calling. It seems that the increasing warmth of this contest for this principle has been contemporary with the revival of vital godliness in Scotland; and the purity of this revival proves itself from the sacrifices and persecutions they endure to maintain the principle for which they contend. Those, therefore, following this principle, and have left the Established Church of the State, are termed the FREE CHURCH OF SCOTLAND. The preachers have left their manse; the support derived from the system of tithes, not to take up with the rich, but to dwell with the poor in this world's goods—with the rich, however, in faith; the people, who go with them, leave their former houses of worship. These two facts explain also the kind of help they are in need of; which is to build Churches for themselves, and abodes for their pastors. The extent of aid may be judged from the fact that the people generally are the poor, and that they have houses to provide for about seven hundred congregations, and about five hundred preachers. Those in the cities are generally able to build for themselves, and with a view to render all the help they can to others, they save all but what is essential to the plainest structure. In this way, and by donations from sympathising churches abroad, they have been able to tender to the poor in the parishes about one third of the cost of erecting a house of worship, yet their poverty is such that they are unable to raise the deficiency. Other difficulties are in their way, which may be judged of from the following sample. The lands are owned by large landed proprietors, who are on the side of the State. In one place, the duke of Buccleugh is the landed proprietor, and he has overbid the free church in all their attempts to purchase a site within that parish. There was, however, a spot of land owned by a poor widow, Jennet Frazier by name, which brought her a small income. The church fixed on this spot as an alternative, yet the duke attempted to thwart them by offering her a sum equal to 2500 dollars. Her reply to this tempting offer was, "That she had received her land from the Lord, and she would restore it to him," and gave it as a free gift to the church. Into the land of this woman, the duke's land in one place penetrated one foot, so that in building the church it was necessary that the wall should depart from a straight line to avoid this foot of land of no value to the duke. In some places, the people are obliged to assemble, from a similar spirit of persecution, in the public roads; and on the wet sea-shore, on the space between high and low tides. In one country the land is owned by the duke of Sutherland, whose spirit towards the free church is thus exemplified. The preacher left his manse where he had lived for thirty years, and where his wife was born. The nearest point he could secure shelter for his family was distant 70 miles, while he himself took up with a widowed daughter in the midst of his poor flock; yet for this act of filial duty, to say no more, she was made to understand she must leave his house; and to prevent his ejecting her in the midst of winter, which she believed he would do, she left the house in the fall.

The following paragraph, copied from the *London Watchman*, will show the sympathy which is generally felt and manifested by different denominations of Christians, for the sufferings of those numerous congregations who are destitute of places of worship, throughout Scotland, at the present moment.

**FREE CHURCH OF SCOTLAND.**—Pursuant to previous announcements, sermons were preached, on Sunday last, in several of the Dissenting and Wesleyan chapels in London, by members of the Deputation from the Free Church of Scotland. The collections on that day amounted to upwards of £400. We understand that a full list of the collections will be published, when the effort has been completed. The Rev. Mr. Well's congregation contributed £88; Dr. Collyer's, £62; Rev. Mr. Smith's, New Park Street £31 10s; Rev. Mr. Birney's, £60; Walworth Wesleyan Chapel, £25; and Brixton Wesleyan Chapel, £12. Our readers will perceive, by an advertisement in our present publication, that it is intended to give a Public Breakfast to the Members of the Deputation from Scotland, on Monday next.

#### ON DRESS.

*To the followers of Him who, "thought he was rich, yet for our sakes became poor, that we through his poverty might be rich."*

Among the many excellent rules for holy living left on record by our Wesley, none seems to be passed by more unheeded than that wholesome article on dress. Memory casts an admiring glance at the philanthropic and noble spirit which led our sainted founder to dare to be singular; and shall we not be willing, in some degree, to submit our judgment unto him who was possessed of so much real Christian experience and profound erudition? How deplorable is it to behold in our beloved Zion such a going out after the vanities of this transitory world, and so much needless conformity to the same! Does it not evince a spirit not sufficiently careful to avoid the very appearance of evil; which if we would do, what putting aside of extra ribbons, flowers, rings, broaches, and bracelets—also the retrenchment of costly expenditures! How many hungry bodies and thirsting souls might be fed! Yes, souls;—four hundreds of dollars might be placed into the treasury of the Lord, which would aid in sending the bread of life to perishing millions. We are called upon by our blessed Saviour to deny ourselves, also to place our affections on things above. I consider this no small part of self-denial: and it is too evident that the love of dress preponderates to excess particularly in the female mind. St. Paul says, "if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother offend."

Now, how many are ready to lay aside these things for the sake of a weak brother or sister, for whom Christ died? But, say one, "I am already in possession of them. Might I not as well use them?" You can dispense with ornaments immediately, the proceeds of which can be placed into the treasury of the Lord; and as for the other apparel, you so frequently change that, the next time, if you will, you may appear as Methodistical as you please.

Another says, "Religion does not consist in dress." It consists in "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then say, fellow-traveller to the bar of God, is it for the glory of God to indulge in the above-mentioned things? I trust you answer in the negative, I hope from the heart; and if you do, we shall have an impetus given to the benevolent operations of the day which has not lately been witnessed.

Then "let us lay aside every weight, and the sin which doth so easily beset us,"—a besetting sin with many it certainly is. Then mortify the deeds of the flesh, and become faithful stewards of the Lord, that we may be accounted worthy at the end of the race to receive the welcome plaudit of—Well done, good and faithful servant, enter into the joy of thy Lord.

A SISTER.

#### RELIGIOUS INTELLIGENCE.

##### CLAIMS OF THE WALDENSES.

An accurate knowledge of the early history and present condition of the Waldenses, and an intimate acquaintance with their religious tenets and ecclesiastical observances, cannot fail to convince us that they have strong claims upon the sympathy and liberality of the Protestant world. This small and primitive community of Christians, has retained their orthodox creed, and their pure and simple mode of worship from time immemorial. Without the name and long before

the existence of the Protestants as a distinct denomination of Christians, the Vaudois in the valleys of Piedmont enjoyed for ages the right and the privilege of private judgment in matters of Religion, and the free use of the Sacred Scriptures as the infallible standard of truth and duty. On this account, on account of their Protestantism, the near approximation, may the complete uniformity of their system in doctrine and discipline, in all important particulars, to that of the leading Protestant Churches of Europe, the "Quarterly Review" contends that the Vaudois have a real claim to our sympathy at all times, and to our succour when required.

But we are informed in the second place, that the right of the Vaudois to appeal to us and our duty to listen to their appeal and render them assistance, rest also upon specific treaties and solemn national engagements. The two great Protestant powers of Europe, Great Britain and Holland, in 1690, the united under one head in a treaty which they formed with the reigning Duke of Savoy, provided for the security of the Vaudois, in the exercise of their religion, and the enjoyment of their property. But this is not all. To render this engagement as strong and binding as possible, we find this secret article of the treaty of the Hague, (1690) not only recited word for word in the Treaty of Turin, (1704,) and solemnly renewed and confirmed, but another document, an Edict, in relation to the Vaudois, is also still more remarkably incorporated in the treaty.

Assuming then that Great Britain possesses the right of intervention on behalf of the Vaudois whenever their security may appear to be endangered, and that this right is founded not on the vague generalities of a common Protestantism, but on the specific provisions of a formal and national compact between the two powers, the "Quarterly Review" proceeds to show from the actual condition of the Vaudois the necessity of immediate and powerful interposition in their favour. Instead of these ancient Treaties being observed, and the privileges secured to the Vaudois being still enjoyed by them, we are assured that the Treaties are to the King of Sardinia only like an old Almanack, and that the condition of the Vaudois is day by day becoming worse; that unless Great Britain shall interfere, not merely speedily but sternly, in their favour, at the court of Turin, one great warning voice against the apostacy of Rome is in danger of being silenced; one light which has long shone in surrounding darkness, the light of their own valley *Lucerna*, may be speedily extinguished; the glory of being the champion of the Protestantism of Europe will be taken from Britain, and the duty and the privilege of supporting the weak in our common struggle against Rome, will be given to another Sovereign and to another people.

Our duty to assist the Vaudois becomes still more evident and imperative, when we learn, from the successive emigrations of Britain, that in point of fact successive emigrations from sympathy with their religion have interfered with the Government of Piedmont on behalf of the Vaudois, long before any treaty was entered into with their sovereign. Charles I. sent in 1640 a special Minister to reside at their principal village, *La Tour*, to watch for their welfare, and to plead their cause at the court of Turin. The Protector Cromwell, roused by the death-cry of those slain by the bloody Piedmontese in 1655, so interested the Cardinal of France, and overawed the Pope; that the Duke of Savoy thought it necessary to renew to the survivors all the privileges of which they had been deprived. Petitions, remonstrances, and menaces, poured in upon the Duke of Savoy, at the same time with this intervention of Britain, from almost every Protestant state in Christendom, from Holland, Denmark, Sweden, Switzerland, and Germany, unsupported indeed by any express treaty, but prompted and sustained by the spirit of a common faith.

Great Britain appeared again, as we have already seen, in conjunction with Holland, in 1690, and she appeared alone in 1704; Queen Anne having cordially adopted and further strengthened the appeal made by William the Third, at the commencement of his reign. The envoy of George the First at the court of Turin in the year 1727, also advocated the claims of the persecuted Vaudois, and insisted that it was the duty of the King of Sardinia to respect their rights and maintain their privileges inviolate.

Moved by such considerations as these, by a regard to their Protestant principles, by the binding obligations of ancient Treaties, and by the interposition of successive sovereigns of Great Britain on behalf of the Vaudois Committee, addressed about two years ago, the following memorial to the Earl of Aberdeen on this subject, which advocates the claims of the oppressed community, in very earnest and forcible language, and solicits Her Majesty to mediate with the King of Sardinia in their behalf.

*To the Earl of Aberdeen, Her Majesty's Principal Secretary of State for Foreign Affairs,*

WINCHESTER HOUSE, ST. JAMES'S SQUARE,  
April 9, 1842.

MY LORD,

We, the undersigned, members of the London Committee, instituted in 1825, for the relief of the Vaudois of Piedmont, earnestly entreat your Lordship to submit to Her Majesty the Queen our humble entreaty that Her Majesty will be graciously pleased to intercede in behalf of that ancient community, with their sovereign the King of Sardinia. The sufferings of the Vaudois have often excited the sympathy of this nation; and our sovereigns have from time to time, been pleased to exercise their beneficent offices, when the privileges and rights of the Waldensian Church have been threatened: and this they have done not only out of compassion for the afflicted, but in virtue of treaties which gave to England the right of intervention for the protection of the Vaudois.

Among other grievances, it has been represented to us that the Vaudois have now to complain that children are taken from their parents by the priests and local authorities, when one of the parents is said to be a Roman Catholic, under pretence of their being illegitimate; and that their religious services are interrupted; that their intercourse and traffic with their fellow-countrymen, beyond certain limits, are placed under grievous restrictions; that some of them are deprived of the means of subsistence, being forbidden to purchase, to farm, or to cultivate lands, except within boundaries too narrow for their population; and that others, to their great disadvantage and detriment, have been ordered to sell property which they have legally acquired beyond the territories to which they are confined.

If these alleged severities were inflicted on the Vaudois for acts of turbulence, or dangerous fanaticism, we should not presume to entreat Her Majesty's gracious interposition; but it does not appear that anything can be laid to their charge, except the profession of a religion differing from that of the Roman Catholic Church, and similar in many particulars of faith and discipline to the Reformed Churches in Europe.

Believing, therefore, that the measures adopted in regard to this suffering community are at variance equally with the principles of Christianity and with the eternal laws of justice, that they are at variance likewise, with the treaties which unite the British and Sardinian governments, and also with the present understanding, sanctioned by the treaties of 1814, which exists between civilised states, "to terminate the long sufferings and agitation of mankind" by a general improvement of the social system; we earnestly hope that your Lordship will receive Her Majesty's gracious commands to cause due inquiry to be made, and, if necessary, to mediate with Her Majesty's Sardinian and to represent

Her Majesty's august will, the same as we have already demonstrated against the treatment of the Vaudois with regard to civil disabilities and penalties on account of their religion, which is likely, by embittering or perhaps by engendering animosities between Protestants and Roman Catholics, to bring disgrace on the Holy cause of Christianity.

We are the more anxious to bring this subject before your Lordship from our conviction that the vexations of this people are not inflicted upon them with the entire consent of their Sovereign; for it is but justice to say, that, ever since this Committee have taken an active interest in their behalf, we have had repeated proofs of the favourable disposition of His Sardinian Majesty towards them: and we are confident that his own feelings of justice and benevolence, if unbiassed by the misrepresentations of their enemies, would ensure to them His Majesty's protection and favour, since all the records of their history for more than a century prove them to have been a faithful and loyal people.

W. Cantuar, C. J. London, C. R. Winton, Geo. H. Rose, R. H. Inglis, W. R. Hamilton, William Cotton, T. D. Acland, W. S. Gilly.

**DIED.**—Recently, at Chambly, of consumption, Lucy Cornelia Willett, daughter of Mahlon Willett, Esq., and wife of Mr. W. Newth—aged 22 years and 1 month. Throughout a very protracted illness, she exemplified the utmost patience and resignation to the will of her heavenly Father—knowing in whom she had believed, and that He was able to keep that which she had entrusted to his care against that day.

## MISSIONARY INTELLIGENCE.

DOES THE LACK OF FUNDS IN THE MISSIONARY TREASURY RELEASE THE MISSIONARY FROM HIS OBLIGATION TO PREACH TO THE DESTITUTE AND THE HEATHEN?

To state the question a little more fully: The heathen are perishing for lack of knowledge; there are those who feel themselves called of God to preach the gospel to these heathen, but the Missionary treasure is not able to support them in this work. Does this fact release them from the obligation under which the call of God has placed them to preach the gospel to these perishing mortals? However unimportant this question may seem to others, the Missionary must at once perceive that his eternal happiness or misery depends upon it; for if he is still under obligation to preach to the heathen notwithstanding the emptiness of the Missionary treasury and fails to do so, their blood will certainly be required at his hands. Yet I fear that it has often been decided with too little prayer and reflection.

If the missionary treasury were the Missionary's only dependence for support while preaching to the destitute, an empty treasury would certainly release him from his obligation to do so, for it would place it beyond his power; and a just God does not require impossibilities. But is this always the case?

Perhaps the Lord, instead of giving the money for his support into the Missionary treasury, has placed it in his own hands in the way of legacy, &c. If he be a true Wesleyan, he believes that only so much of his fortune as is required to maintain him and his family belongs to him; the balance is due to some benevolent cause, and why might he not consider it quarterage from the Lord while he preaches to the destitute? If, instead of contributing to different objects, he should give it all to one man as a salary, that man would feel himself under obligation to serve a congregation for it; the Lord has given it to him; and why is he not under obligation to serve the heathen for it? Because no contract has been made? But an express injunction has been given to "preach the gospel to every creature;" and the same Being who gave the injunction has likewise furnished his servant with a support while he obeys this injunction. Then surely the emptiness of the Missionary treasury does not exempt him from obeying his Lord.

Perhaps the Missionary either is, or would be acquainted with some trade or profession by which he would make a support among the destitute, and still have some time to preach to them. St. Paul was compelled to pursue this course, yet so great was his obligations to preach that he said, "wo is me if I preach not the gospel." And had not the other apostles pursued the same course, the world had been in darkness till now; for them, there was no Missionary treasury to support them. Our local brethren act upon precisely the same principle. Now if all these are not works of supererogation, (and this will hardly be contended for,) is it not clearly the duty of every one who feels the Missionary fire burning in his soul to go and do likewise? It is true that the church is under obligation to support all such as labor in the gospel; and it would be as better if every servant of the church were able to devote his whole time to the work of the ministry. But this is not the case, and it never has been. It we wait for this, I fear we shall wait till perishing millions are forever lost. If the church neglect her duty, let not the Missionary neglect his.

If all who feel a call to the Missionary work pursue this course, who can tell the happy effect it would have upon the church and the world? Suppose, that by the middle of the present year, every minister who feels himself called to the work, and is able to support himself and preach to the destitute, were either already in the Missionary field, or found suing for such an appointment, would the church remain inactive?—Could she look on with indifference? Nay, but the Missionary treasury would soon be replenished to overflowing. Only let it be understood and seen that the world is to be taken any how, money or no money, and every one will seek to have some share of the glory. Brethren in the ministry, up! and let us be at work. The church looks to us for an example—the world, for the bread of life. Let us lead the way, and then we may confidently expect others to follow.

## CANARESE FEMALE SCHOOLS AT BANGALORE.

We cordially commended to the attentive perusal of the friends and supporters of native female education in India, the following deeply interesting communication, lately addressed by Mrs. Sewell, of the Bangalore Mission, now on a visit to England for the restoration of her health, to a friend of the cause in this country; who in connexion with an Association by which it is assisted, has manifested an ardent and generous interest on its behalf. The degraded condition of woman in India is generally, though still very imperfectly understood; and there is no department of benevolence in which our female friends can more appropriately indulge their sympathies than by promoting the intellectual and religious improvement of their own sex.—*Missionary Magazine and Chronicle.*

## POWERFUL OPPOSITION ENCOUNTERED AND OVERCOME.

Nothing could be more opportune than your kind offer to aid our school fund. It is only within the last three years that we succeeded in obtaining even one Canarese girls' school; and now that we have four, with no regular supplies, and our funds completely exhausted, I almost feared that we should be unable to continue them. The prejudices of the people in the Mysore country to female education are stronger than it would be possible to describe. In England changes and innovations of every kind are of daily occurrence; but the Hindoos, among whom we labour, are the same in their dress, food, habits, employments, modes of thought, learning—in every iota they are precisely the same as they were three thousand years ago! For either man or woman to do the most trifling thing not customary, seems to them an impossibility. They firmly believe that the customs and laws of their ancestors originated with the gods; and that it would be sinful as well as foolish to deviate from them.

## DEGRADATION AND SUFFERINGS OF THE WOMEN OF INDIA.

The birth of a son is regarded with inordinate pleasure and satisfaction; but that of a daughter is esteemed a misfortune and disgrace; and this cruel and unjust distinction is adhered to in all, even the most trivial, circumstances of life. The boy is caressed, indulged, educated, and loved; but the girl is despised, depressed and neglected—a slave in her father's, and afterwards in her husband's, house; employed only to minister to the wants and pleasures of the other sex. If she has sons, she is the object of their unrestrained abuse and tyranny; if she has none, she is despised by all for not being so fortunate; and compelled to give place to a second, and, perhaps, a third wife. And when she becomes a widow, her head is immediately shaved; her ornaments are laid aside for ever; her dresses must be of the meanest and coarsest kind; she must sleep upon the bare floor; repeat daily and tedious rounds of mantras, or prayers; eat only once a-day, and then only about as much as a child of seven or eight years is allowed; and suffer many other privations which do not now occur to my mind.—From the circumstance of their being betrothed about eight or nine years of age, and no second marriage being allowed to a Hindoo female, the number of widows among them is almost incredible.

## UNJUST OPINIONS OF THE FEMALE SEX SANCTIONED BY THE SACRED BOOKS OF THE HINDOOS.

This treatment of the females is professedly derived from a belief on the part of man, that woman is so vicious and incorrigible a creature that nothing short of this dispicable system will keep her in proper subjection, and prevent her being insupportably mischievous. Hence, one of their constant objections to a girl being taught to write is, that she will use it only for evil purposes to the prejudice of her husband and family; and nothing for a long time could shake the received opinion that no man would survive a year after his wife had learned to read. Their shasters or sacred books, enjoin that "woman is neither to be trusted nor loved;" and contain many passages with respect to her, so brutish and disgusting; that when reading them, I have been obliged to break from my pundit and books; hasten to my own room; and vent in tears and prayers the horror and distress they had occasioned.

## POWER OF THE GOSPEL TO SAVE THE WRETCHED.

This may give you some faint idea of the wretchedness of their external circumstances;—the hardness of their hearts—their ignorance of God—of themselves as immortal and accountable beings—the difficulty they have in understanding spiritual things—their indifference to all beyond the grave—who can portray? It is a laborious and difficult task to teach the Gospel to such persons. How much have they to learn! Many of them from long neglect can scarcely connect two ideas upon such subjects; are void of any interest in them, and of any notion that they can possibly be desirable or important for a woman. Yet some of these are the trophies of divine grace. The word of God has enlightened; sanctified, and saved even such; and we have some in our little church at Bangalore who daily read and study the Holy Scriptures, and with whom we can enjoy the communion of saints.

## BEST MODE OF RENDERING ASSISTANCE.

You will have seen many particulars respecting our schools in the Missionary Magazine of September. It is for the girls in our boarding-school that we are chiefly anxious. For the support of four of them we have lately obtained promises of regular supplies—six remain. So precarious are our resources, that we are often anxious, and still oftener straitened; and I cannot too strongly urge your Association to attempt something stated and regular. We are thankful for occasional assistance, because several parties contributing in this way enable us to meet our yearly demands; but it would relieve us much if Associations like yours would undertake to support one, two, three, or more girls. These dear children would be to you distinct and special objects for supplication; and, by our sending you accounts of their particular disposition, character and improvement, I think you would feel yourselves more directly repaid than if you go on scattering the fruits of one year here and of another there.

## AN ARMY CONQUERED BY PRAYER.

When the Missionaries first went to the Friendly Islands to preach the Gospel, it happened that the chiefs, most friendly to the Missionaries, went to a neighbouring island to fight. Those who were left behind hated the Missionaries, and thinking it a fine opportunity to destroy them, gathered together a large multitude, armed with war-clubs and bows, and marched to the mission premises, shouting, "We are come to cut off the white people!"

Finding that they could not run away, the Missionaries, instead of being frightened, knelt down to pray. O, it was a glorious sight to see them—the ministers, their wives and their children, all kneeling before God, pouring their hearts out in prayer, with closed eyes, and spirits calmly resting on the bosom of Jesus—the Missionaries' God! They knew not but the knotted club was then suspended in the murderous hand of the savage, and yet they were not afraid.

Very soon, however, the noise outside ceased. Wondering at the quiet, they arose, and found their house deserted. Not a soul of that vast crowd remained! They walked abroad. The whole neighbourhood was desolate. They went to the sea-shore, and found a little boy.—"Where," they asked him, "are the people gone?" Pointing to a small island a quarter of a mile distant, he replied, "They said you were praying to the great God, and if he became angry he would come down upon us, and we and our gods shall be destroyed."

Thus did the God of missions fight for his faithful servants. Was it not a wonderful deliverance? Ought we not then to be anxious to help on a cause of which God takes especial care? Surely while he works miracles, we should give our prayers and our money; for nothing short of the miraculous influence of the Holy Ghost could have frightened that savage multitude, and have induced them to run away from a family at prayer. Children, pray for the Missionaries!—*Sabbath-School Recorder.*

## THE FARMER.

## SPRING WORK.

THERE is no season of the year in which energy, activity, and good calculation are more requisite than the present. Animals of all kinds, young and old, and particularly those intended for labor, demand increased care and attention. March is one of the most trying months for animals, as they are, as the saying is, "between hay and grass," and too often the supply of either they can obtain, is barely sufficient to support life. If farmers would consider the much greater quantity of milk a cow will yield in a season, that is in good condition in the spring, than one that has "been on life" through March or April, we are confident there would not be so many skeleton cows on our farms as there now are. If they would for one moment reflect that a large part of an animal's power of draft lies in his weight, and that where this is wanting, and the whole is thrown on muscular exertion, the animal must soon give way, they would feel the necessity of having their working stock, horses or cattle, at this season, in good heart, their flesh sound and durable; and we should be spared the mortification of seeing so many poor and miserable teams in the field, at a time when all should be life and activity. To work well, an animal must be kept well; and the work, in nine cases out of ten, will be found best done, where the teams are in the best condition. You might as well expect that an Asiatic team of a jackass and a woman yoked together, would break up the ground to the proper depth, as that a pair of scarecrow horses or oxen can do it. Never undertake to see on how little food your teams can subsist. No better criterion is needed of the nature of a man's cultivation of his grounds, than is afforded by his animals; and he who starves them, will soon find his land will starve him. At this season of the year sheep require much attention, and will well repay it. Sheep are among our most profitable animals, and on the whole, require less care than most others, if the little they demand is given at the proper time. Look out for the lambs and the weak ones of the flock, and do not suffer a drove, of hardy wethers to pick over and trample upon the fodder, before the ewes and lambs can get a taste.

It is an important point in commencing work in the spring, that every implement necessary should be at hand, and in first rate condition, when wanted. The good farmer has his house for his farm implements, as well as for himself or his stock; and is careful that all shall be put in their place, as fast as the season throws them out of use. In the winter, all are carefully examined, and the necessary repairs are made. The farmer who permits this work to pass until the implements are wanted in the field, will find he must lose many valuable hours, if not days, at a time when one, if lost, is with difficulty overtaken.

There is a very great fault among farmers, and we feel justified in reprobating it in strong terms, because we have been sometimes guilty of it ourselves, and that is, laying out more work than can be done by the force on the farm, timely and properly; and experience has convinced us that if work cannot be done as it should be, it is better not to meddle with it at all. Never is this fault more observable, or more injurious, than in putting in the crops of the season. There are some cultivated plants, which we may be certain will not mature unless the seeds are in the ground at about such a time—a time, it is true, varying in different latitudes, but generally well understood at any given place; yet we find some farmers so negligent, and what is worse, making an assumed trust in Providence an excuse for their laziness; as to be weeks behind the proper time of getting in the seed. Indian corn may serve as an example of such plants. As a general rule, too, spring wheat, barley, or oats, if the sowing of them for any cause is delayed beyond the proper time, although by chance a pretty fair crop, so far as regards bushels, may be produced, yet the quality will be found inferior, the grain light, and the danger from blight or rust greatly increased.

Do not entertain the idea that your farm work can go on successfully, unless you give it your personal supervision. The merchant, the lawyer, the doctor, must attend to their business personally, or all will go wrong; and it is not less so with the farmer. Poor Richard never drew

from his stores of wisdom a better maxim than that "he who by the plow would thrive, himself must either hold or drive." Labourers may be faithful and careful, but they cannot enter fully into all the intentions and plans of the farmer; and he must be the guiding and directing head of the whole, or much ill-directed effort will take place. The good farmer will be in the field with his labourers. He never says to them go, but come; and he knows that in the management of a farm, example is far better than precept.

The introduction and the propagation of good fruit, is one of the many things that must not be overlooked in any estimate of the spring labours. The man who neglects to plant fruit trees, when he has a rod of ground to plant them on, avows his intention of becoming a nuisance to his neighbours; for depend upon it, the man who is too lazy to plant, will not be too proud to beg, or above allowing his children to steal the fruit of his more industrious and careful neighbour. Every man who has cultivated a fruit garden is well aware of this state of things; and has found that the coming into bearing of a new and delicate fruit, instead of adding to his enjoyment, as it should, has only served as a signal of gathering, to these ill-omened plunderers. The only remedy is for every farmer to endeavour to make the best fruits abundant; to plant enough for himself, and some to spare.—*Cultivator.*

## MISCELLANEOUS.

## ELOQUENT.

AT a recent gathering of the friends of temperance at Newmarket, N. H., an aged mariner by the name of Fall, made a most touching speech. We cut from the columns of the White Mountain Torrent, the following extract:—

"I have come (he continued) twelve miles to attend this meeting—yet I do not value my time—I feel rewarded by what I see around me. My friends, I have seen more of the world than most of you; I have trod the streets of proud old London; and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been upon every sea, and my name upon many a tongue.

"Heaven blessed me with one of the best of wives—and my children—oh, why should I speak of them? My home was once a paradise. But I bowed, like a brute, to the killing cup—my oldest son tore himself from his degraded father, and has never returned. My young heart's idol—my beloved and suffering wife, has gone broken-hearted to her grave. And my lovely daughter, whose image I seem to see in the beautiful around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and ruin of my family. I still live—and stand here before you to offer up my heart's fervent gratitude to my heavenly father, that I have been snatched from the brink of the drunkard's grave. I live to be a sober man. And while I live, I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is wasting and bending under the weight of years. But, my young friends, you are just blooming into life; the places of your fathers and your mothers will soon be vacant. See that you come up to fill them with pure hearts and anointed lips! Bind the blessed pledge firmly to your heart and be it the Shibboleth of life's warfare!"

DR. D'ARNOFF.—Dr. Sewall in his late tour in Europe, in company with an Unitarian clergyman from N. England, paid a visit to the justly celebrated writer of the History of the Reformation, Merle D'Aubigne. Soon after their introduction, D'Aubigne inquired of the clergyman to what denomination of Christians he belonged. With some little hesitancy he replied that he was an Unitarian. A cloud of grief passed over the face of the pious historian, and all was as before. The hour passed pleasantly, and the moment of parting came; D'Aubigne took the hand of the Unitarian and fixing a look of great earnestness upon him, said; "I am sorry for your error—Go to your Bible—study it—pray over it—and light will be given you—God was manifest in the flesh."—*Christian Repository.*

MONUMENT TO BISHOP LATIMER.—A handsome monument has just been raised in the Chancel of the parish church of Thurcaston, Leicestershire, to the memory of the celebrated Hugh Latimer, Bishop of Worcester. It is composed of Lincolnshire stone, in the style of Quatorze. In the centre is a rich concave marble slab, bearing the following inscription:—

"H. S. E.  
The grateful memory of  
HUGH LATIMER,  
Lord Bishop of Worcester.  
This great Champion of the Protestant Faith  
Was born in the parish of Thurcaston,  
in the year 1470.  
He faithfully followed in the glorious train  
Of his Lord and Master,  
And having joined the Noble Army of Martyrs,  
Sealed the truth with his blood.  
He was burnt at the stake in Oxford,  
In the year 1555,  
And then 'lighted a candle,' which  
Shall 'never be put out.'  
Hoc marmor pondum curavit,  
Ricardus Waterfield,  
Rector de Thurcaston,  
1813."

Over this inscription, there is a pleasing bust of the great Martyr in white marble, we believe, from a drawing in the possession of the Rev. founder of this spirited and handsome memorial.

CAVES OF INDIA.—At a meeting of the Royal Asiatic Society, on Saturday, a paper was read from Mr. Ferguson on the caves of India used as temples of religious worship, including those of Flora and Elephanta. That of Flora represented four prevalent religions in 1,000 years—the Buddhist, Brahmin, Egina, and Moslem. Little care is taken in the preservation of the paintings and other ornaments of the interior of these caves, which are rapidly being destroyed by the visits of Europeans, who take away the curiosities they contain as antiquities. None are now used for worship, and although some few are inhabited by Hindoo fakirs, they are not held in any religious esteem. Some of the sculptures are very modern, as is particularly the history of the juvenile Krishna, which shows that the feelings of the Hindoos have really undergone change.

## CIVIL INTELLIGENCE.

## LATER FROM INDIA.

BOMBAY, Feb. 1.—Two—we might almost say three—battles have been fought within this month, which in character are no way inferior to any that have taken place on Indian soil. The enemy were the first to commence hostilities, by firing on the baggage party under Col. Sleeman, on the 26th, and then on a reconnoitring party sent out on the 28th. The right wing of our army, under the immediate command of His Excellency Sir H. Gough, attacked the Mahratas in their position of Maharajpool, while our left wing, under General Gray, did so at Punniar, and gained a complete victory over them. Our loss, however, on these occasions has been very severe—the list amounting to 141 killed and 866 wounded; that on the part of the enemy amounts to between 4000 and 5000 in killed and wounded, with the loss of 56 pieces of artillery. The following are the names of the officers who have fallen in these actions, or have since died of their wounds, viz.:—General Churchill, Colonel Saunders, Major Commelin, Captains Stewart, Magrath and Cobban, Lieutenants Newton and Leaths, and Ensign Bray—40 have been wounded. The fort of Gwalior shortly after surrendered to us, and some of the principal chiefs came in and rendered submission.—*Malla Times.*

Twelve hundred pounds a week is the estimated expense of the trials to the traversers.

THE QUEEN.—The London Examiner states, "that Her Majesty has a decided objection to the practice of those gentlemen who spend the evening over their wine and dessert. The Queen allows half-an-hour, after the ladies have left, for the gentlemen to arrive, and during this period she does not take a seat, but enters into conversation with the ladies in the drawing-room. Occasions have, it is said, occurred when a summons to the royal presence has followed a deviation from this accustomed, and now generally understood, rule."

Lord John Manners has suggested, as a monument to Southey, the institution of a Protestant Sisterhood of Mercy.

**MONTREAL MARKET PRICES.**

WEDNESDAY, April 16, 1844.

	s.	d.	q.	d.
Oats, per minot	1	3	a	1 6
Wheat, "	6	0	6	3
Barley, "	2	0	-	2 6
Pease, "	2	6	-	2 9
Lint Seed, "	4	6	-	0 0
Buckwheat, "	2	0	-	2 1
Turkeys, per couple	4	0	6	0
Fowls, "	2	6	-	3 4
Geese, "	3	4	-	5 6
Ducks, "	2	0	-	3 0
Chickens, "	0	0	-	0 0
Partridges, "	2	6	-	3 4
Eggs, fresh, per dozen	0	6	-	0 8
Butter—Dairy, per lb.	0	9	-	0 10
" Salt, "	0	7	-	0 9
Pork, per hund.	22	6	-	27 6
Beef, "	25	0	-	30 0
Flour, per cwt.	12	6	-	14 6
Beef, per lb. (1d. to 2d. per qr.)	0	2	-	0 5
Pork, "	0	3	-	0 5
Veal, per qr.	2	6	-	12 6
Mutton, "	1	6	-	10 0
Lamb, per qr.	2	6	-	4 0
Lard, per lb.	0	5	-	0 6
Potatoes, per bushel	1	0	-	1 3
Corn, "	2	0	-	2 6
Rye, "	2	6	-	3 0
Beans, "	4	6	-	6 8
Honey, "			per lb.	0 4 0 5
Hay, "			per 100 lbs.	25 0 30 0

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**THE POOR.**

THERE never was a time when distress and suffering was felt by the poor to a greater extent in Montreal than at the present moment, owing to the different sources of relief for the poor in winter being in a great measure closed (especially that excellent provision, the Soup Kitchen).—The Committee of the Strangers' Friend Society appeal to a benevolent public, and request their charitable aid, either in money, fire-wood, potatoes, oatmeal, or food of any description, cast-off clothes, blankets, or wearing apparel, &c.—which would be thankfully received and gratefully acknowledged.

The report for the last year, and any other information relative to the Society's operations, may be obtained from the Treasurer, Mr. R. YATES, at H. BENSON & Co.'s, 178, Notre Dame Street,—to whom all donations are to be given.

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The author having dedicated the profits of the above Work,—the compilation of which has occupied much of his time for the past three years,—to aid the completion of a church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect—will be unnecessary. The work will contain nearly 400 pages, 8vo., and will be sold to Subscribers at 6s. 3d. per copy.

Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingsey, C. E.; the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdale, Danville; the Rev. Mr. King, Robinson, C. E. The Postmaster of Kingsey will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.

17 Editors of Religious Publications are requested to notice the above.  
December, 1843.

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