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MISSING

# CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

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

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## GENERAL LITERATURE.

### From the N. Y. Christian Intelligencer. A WELL AUTHENTICATED FACT.

In the year 1814, the late Mr. and Mrs. Foster were acquainted with three sisters residing in London, two of whom were serious retiring women, and the third just as gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offence at any remarks made upon it; she hated the piety of her sisters, and opposed it in many petty spiteful ways, though they endeavoured sedulously to accommodate themselves to her wishes; and to render the differences of their opinions as little disagreeable to her as possible.

One night toward the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters thought she must be either unwell or had met with some misfortune that had affected her deeply. Instead of her usual incessant chatter about every person she had met, every thing they wore and said and did, she sat silent, sullen and absorbed. The gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution, formed upon circumstances disagreeable to her, as if she were determined to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, but would reduce her to submit to the controul of another. As she ate nothing, her sisters asked her if she was unwell?

"No."

"What was the matter?"

"Nothing."

"Had nothing distressed her?"

"She had no idea of people prying into what did not concern them."

The whole of the morning she spent in her own room, and at dinner the same scene as in the morning occurred. She ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state as on the preceding day. Her sisters again renewed their inquiries. She said, "I am well, and nothing pains me."

"Then you have something on your mind;—why will you not tell us? Do we not love you; have we not the same earthly interest as you; and can we seek any good but yours in our anxious wish to share your sorrow?"

"Oh, you have superstitions enough of your own, without mine being added; I shall not tell you what ails me, so you have no occasion to rack your curiosity. I dare say you will think it some spiritual triumph, but I laugh at such things. I am not quite old enough yet to be the victim of dreams and visions."

"We do not live in dreams and visions, Anna," was replied.

She answered harshly, "No, and I do not intend you shall."

The sisters looked at each other, and remained silent.

The second day passed as the first. Anna was gloomy and moody, and her sisters, from pity and anxiety, were unhappy. The third morning she again entered on the day as one who loathed the light, who has no object in living, and to whom the lapse of time, in the prospect of futurity, brings neither comfort nor hope.

As her sisters looked on her, one of them suddenly said, "Anna what was your dream?"

"Ha, what was it? You would give the world to know, but I shall not tell you. I thought you did not believe in dreams."

"Neither do we in general. We know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them passes away as soon as we are engaged in our daily avocations, yet there is no doubt some dreams are no more sent in vain than any other affliction or warning. There is a verse in Scripture which mentions God as speaking 'In the visions of the night, when deep sleep falleth upon man.'"

She laughed again. "You have a verse in the Bible for everything that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two."

"Anna, we do beseech you to tell us,—if you really have a dream from Heaven, you surely would not wish to forget it; and if not, we will help you to laugh it off."

She answered, "Well, if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw anything anywhere the least like it."

"I thought I was in the wide street of a great city. Many people were walking there besides myself, but there was something in their air which immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace and such purity as never was stamped on mortal brow. The light of the city was also strange. It was not the sun, for there was nothing to dazzle. It was not the moon, for all was clear as day. It seemed an atmosphere of light, calm, lovely & changeless. The buildings seemed all palaces, but not like palaces of earth. The pavements were all alike of gold, bright and shining, as clear as glass. The large and glittering windows seemed like divided rainbows, and were made to give and transmit none but the rays of gladness. It was indeed a place to which Hope may bend, and wherein Charity might dwell. I could not help exclaiming, as I passed along, 'These are the habitations of righteousness and truth.' All was beauty, bright and perfect. I could not tell what was wanting to make me wish

for an eternity in such a place; and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive. I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason.

"At length I saw them approach a building, much larger and finer than all the rest. I saw them ascend its massive steps, and enter beneath its ample porch, but I felt no desire to go with them, further than to the foot of the steps. I approached, from curiosity. I saw persons enter who were dressed in every variety of costume of the nations, but they disappeared within the porch, and then crossed the hall in white. Oh, that I could describe that hall to you. It was not marble—it was not crystal—it was not gold—but light, pure light consolidated into form. It was the morn, without its coolness—it was the sun, without his dazzling ray—and within was a stair-case mounting upwards, all of light; and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was indeed passing fair; but it made me shudder, and I turned away."

"As I turned, I saw on the lowest step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked me, in a voice like liquid music, 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?'"

"I stood in silence; he passed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place, with the same look and manner. I wished to avoid him, but I seemed rivetted to the spot. 'Art thou come so far,' he said, 'and wilt thou lose thy labour? Put off thine own garments and take the white livery here.'"

"He continued to press me till I got weary and angry, and said, 'I will not enter; I do not like your livery, and I am oppressed by your whiteness.' He sighed, and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the stairs, which led to their mysterious change, but I rejected them, and stood melancholy and distressed."

"At length one bright young messenger came up to me, and entreated me to enter with a voice and manner which I could not resist. 'Do not turn away,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for naught? Enter thou and taste of happiness. Do not all tribes and colours press into that hall? Are they not clothed and washed and comforted?' He gave me his hand, and I entered along with him. Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how, but I mounted the white stair-case with my happy guide."

"Oh, what a light burst upon me, when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where

looked sad, and seemed not to participate in the general gaiety around him. He was followed by about twenty girls and young women veiled and dressed in red Cashmere shawls; thrown over their heads and drawn about their bodies. These shawls are sometimes hired for the occasion.

Next came the intended bride, under a canopy of crimson silk, which was borne by four Arab boys and poles. She was supported on either side by two young women, and a girl marched backward before her fanning her continually. The bride was completely covered by a red Cashmere shawl laid over head, and coming down to her feet. She was blindfolded, and knew not where she stepped, as was evident from her gait. Peeping behind the canopy, I perceived that she had yellow morocco boots, over which she wore yellow slippers. I also observed face and silks, but how they were arranged I could not perceive. The other females in the procession wore yellow boots and slippers, as do all the well-dressed ladies of Cairo, or red. Two musicians, one with a drum, the other with a flute, followed the procession. Girls were gazing from the walls of the houses and roofs; a rabble of boys, girls, men, women, and children, much like a common train band gathered in the United States, followed in the wake of the bridal and circumcisional party, as they moved slowly along.

Yours, &c.

J. W.

(From *The Episcopal Recorder*.)

#### A LITTLE WATER A GREAT BLESSING.

The following interesting little narrative is told by the Rev. Horatio Southgate, our missionary to Asia, in a letter written by him to the Sunday School Missionary Society of Georgetown, D. C. He supposes that the children composing that society may sometimes feel discouraged, in giving the little they have, on account of the very many millions in the heathen world that are still to be converted. The following incident shows how much good a very little may do:—

"Last summer I was in Mesopotamia; the land in which Abraham lived, and was crossing a desert in the midst of summer where every thing was burnt up by the sun. Every little shrub was yellow as if it had been before a scorching fire.—There were no houses. Several days we travelled and did not meet a single person. We rode on horseback, and our horses became very faint as well as we, and as we rode along we held down our heads like withered leaves, the sun was so hot upon us. One day we travelled many hours and found no water. We could not stop until we reached water, for we were parched with thirst, and our horses could not travel unless we gave them water. It is very dangerous to ride over such a desert in the day time in summer. Men are often killed by it, the sun is so hot. Those who are obliged to go over the desert in summer travel in the night, and stop by day under a tent. But we could not do so, because in the morning we did not come to any water—not a drop. We sent our men down into every hollow and up every little hill, to see if they could find any water. But they found none. What was still worse, we lost our way, for there are no roads in the desert, and our guide, though an Arab, who had always been accustomed to the deserts, did not know where he was. I told him the night before that we were going wrong, because I knew by the stars. But he would not listen to me, and hardly spoke a word all the journey, but rode on before us, and we were obliged to follow. When noon came we began to be afraid that we should find no water that day. Some wanted to stop and lie down on the ground, they were so weary and faint. But I was as weary and faint as any of them, because I was afraid that if our horses stopped they would not be able to go on again, and we should be left to perish in the desert. When I saw they wished to stop I would not, but ordered the guide to ride on, and when I followed, all the rest were obliged to come too. I asked the guide which way we should go to find our course again, and he pointed to a high mountain a great many miles off on the border of the desert. Then I rode on with one or two others towards that mountain, and the rest of the party came on more slowly. We thought we saw a little green down in a low place, and we went down to it, hoping to find some water, but there

was none; it seemed as if it were just dried up. I then rode up on a mound, and looked about, but there was nothing all around me but a great plain as far as I could see, and covered with dry, yellow, prickly herbs, such as the camels love to live upon. That same day we saw a young camel and caught him, and we caught a young gazelle, too young to run away from us.

About two o'clock in the afternoon I heard one of the men call out in a very joyful voice, and on going to him I saw that he had found some water in a little ditch. The ditch was full of rushes and reeds, so that the sun could not get at the water and reeds, so quick as in other places. There was but a very little of it left. In a day or two it would have been all gone, and if we had not come as we did, I know not what we should have done. It was only rain water, and was very warm and muddy, and full of insects. But we were very glad to get it, and when the rest of the party came and saw that we had found water, they cried out with great joy, and ran to it all in a crowd, and the poor horses were so thirsty that they got down upon their knees to drink of it.

We stopped there all that day, and when night came we mounted our horses and rode away over the desert. Now if we had not found that water, we should have been in a miserable condition, and perhaps some of our horses would have died, and how difficult it would have been to get out of the desert without horses. But God provided for the children of Israel in the wilderness.

The water did not come there by a miracle as it came to them when it poured out of the rock, but it was very remarkable that we should find it in such a great desert, and I have always thought that God guided us to it as much as he guided them, although we had no pillar and cloud to lead us as they had. Now what I wish say is this—that this little water was a very great blessing, and God made it so by guiding us to it. It was as great a blessing, as if it were a mighty river, for it was enough for us all, and it was no worse than the rivers in that country, which are always muddy and warm in the summer. So it may be with the money that you gave for Missions, and with the prayers that you offer. God can make them as great a blessing to thousands that are perishing for want of the gospel, as he made that little water in the desert to us. No, it will be a much greater blessing, for how much more precious is the soul than the body, and the Gospel than water! The Gospel, you know, is good news.

Now I suppose it has been better news to many thousands, who would never have heard of it if Missionaries had not gone to them, than it was for us, when we were faint and weary in the desert, to hear that water had been found. If any of you could have come to us then and given each of us a cup of cold water, how gladly you would have done it. How glad then will you be to give, and do what you can to send the Gospel to the thousands and millions, who never received it, that they may learn the will of God, as you are learning it in the Church, and the Sunday School, that they may be taught concerning Jesus Christ as you are taught, and abandon their idols, and believe in him and be baptized, that they may be saved. I did not think, when I began, to tell you this long story, but it came into my mind while I was writing, and I told it, so that if you should ever say, How little good we can do? you might remember how much good a little water did in the desert, and never say so again."

#### RELIGIOUS LITERATURE.

##### 'TIS ALL FOR THE BEST.

A PIOUS sea captain was accustomed, whatever afflictive Providence might befall him, to express himself as perfectly satisfied, it would be in one way or another to his advantage. It happened, just previous to an important voyage he was contemplating, he had his leg broken by a fall, so that he was prevented from embarking. An intimate friend—a stranger to the resources and consolations of piety—knowing the usual method by which he resolved his difficulties, asked him if he thought that was for the best? To whom the more than heroic, the Christian navigator promptly replied, he had no doubt of it. Even to the view of a worldlying, whose vision is so narrow he can grasp nothing beyond the boundaries of time, the result prov-

ed the position to be correct. The vessel sailed at the appointed time. The second in command took the place of the captain. Prosperous breezes sped the crew away from port: but, as in the affecting instance of the President steamer, not one ever returned to give an account of the disaster that must have occurred. In a moment they may have sunk like lead in the mighty deep, or, stranded upon some inhospitable shore, they may have lived and died the slaves of savages, or have been instantly dispatched by their barbarous hands. It was all for the best.

Such invariably we are taught is the character of Divine Providence towards the pious. It often proves so in an aspect strictly temporal. The patriarch Jacob exclaimed, as his trials thickened upon him, "All these things are against me." Yet the unseen hand of God turned them all to his profit. His darling Joseph, instead of having been devoured by some wild beast, was sold into Egypt by his envious brothers, where God, after supporting him in the dungeon, at length placed him at the right hand of Pharaoh, by which means, during a protracted famine, he not only saved Egypt, over which he was lord, but his father also and all his household. We are also referred by Scripture to the more remarkable instance of Job. At first he seemed to be a mark for all the arrows that Satan could direct. Only his life was kept out of his hands. His effects, his herds and flocks, were taken. His ten children, by a whirlwind from the wilderness, were crushed together in the house where they were feasting. The wife of his bosom bade him curse his God, and die. His health, as well as his wealth, took wings, and fled away. And his friends, that should have cheered his broken heart, upbraided him with taunting reflections, and hesitated not to prefer against him the odious charge of hypocrisy. But the thick cloud that seemed to threaten his very life, began to dissipate. The storm of adversity abated. Its lightnings ceased to scathe his soul. Health and wealth and children and friends not only returned, but returned in a measure far exceeding that of his former prosperity. Should there, however, be no relief as to this world—should death alone prove the closing scene of trial, still it is all for the best.

Affliction, by the grace of God, is the furnace of the soul, to purge away its dross, and make it as the gold which has been thoroughly refined. Irsome as it is to flesh and blood, and for the time being exceedingly grievous, it nevertheless afterward yields the peaceable fruits of righteousness. The mortification of the carnal affections proves the renewal and invigoration of the spiritual appetites. Often the result of the process is so happy as more than to reconcile the suffering subject to the severity of its mode. He counts it all joy in being thought worthy of chastisement, and sings of the judgment that deals the blow, because of the mercy by which it is tempered. And what is death but gain? Death, besides forever terminating the sorrows of the saint, introduces him to a larger share of celestial bliss than he had otherwise received. His light afflictions, which are but for a moment, in the beautiful and consoling language of inspiration, work out for him a far more exceeding and eternal weight of glory. What more then can the sons and daughters of affliction ask, if they only improve the dispensations of the Lord? "All things work together for good to them that love God, to them who are the called, according to his purpose." What would they have altered in the eternal, merciful arrangement of their heavenly Father? What one of the blessings he has designed them would they be refused? What part of the celestial glory that awaits them would they be denied? Who would not suffer with Christ on earth, to reign with him in heaven? Go, then, child of sorrow, and take down thy neglected harp. Sweep its melodious strings with animated strains of thanksgiving and joyous acquiescence in the pleasure of the Lord. All losses and crosses are blessings in disguise. And in the darkness and stillness of midnight, let the hymn rise to heaven—

"No more, believers, mourn your lot,  
But, since you are the Lord's,  
Reign to them that know him not,  
Such joys as earth affords."

## POETRY.

## "TIS HARD TO DIE IN SPRING."

"A short time after this, he was laid upon a sick-bed, when a bright sun reminded him of his favourite time of year, and he said, 'I shall never see the peach blossom, or the flowers of spring. It is hard to die in spring.'"

"God," he said, "had placed him in a Paradise, and he had every thing that could make a man happy."

"Yet, eminently calculated as he was to enjoy such blessings, and nervous as his constitution was, he met the nearer approach of death with composure—with gratitude, and resignation to the will of Him, whose beneficence had given, and whose pleasure it now was to take away."—*Memoirs of Robert Surtees, Esq. By Geo. Taylor, Esq.*

"'Tis hard to die in spring!" were the touching words he said,  
As cheerfully the light stole in—the sunshine round his bed.

"'Tis hard to die in spring, when the green earth looks so gay;  
I shall not see the peach blossom." 'Twas thus they heard him say.

'Twas thus the gentle spirit—oh! deem it not offence—

Departing, fondly linger'd among the things of sense:  
Among the pleasant places, where God his lot had cast,

To walk in peace and honour—bless'd, and blessing to the last.

While some (though heavenward wending) go mourning all their years,

Their meat (so Wisdom willeth) the bitter bread of tears;

And some, resisting proudly the soft persuasive word,  
Must feel—in mercy made to feel—the terrors of the Lord.

There are whom He leads lovingly, by safe and pleasant ways,

Whose service—yea, whose very life—is gratitude and praise;

Diffusive, useful, kindly, enjoying to impart,  
Receiving to distribute—the service of the heart!

To such, this earthly frame of things, is not "a vale of tears,"

Some vestige of its primal form amid the wreck appears;

And though immortal longings of in secret soar above,  
The heart awhile contented fills its lower sphere of love

"God placed me in a Paradise!" so spake his grateful heart—

As grateful still from all he loved when summon'd to depart;

And blessed he in life and death, to whom, so call'd,  
'twas given,

Before aught faded here, to pass from Paradise to Heaven.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JUNE 2, 1842.

WHERE is the Christian who has not felt, at some time or other, the withering influence of the world—but especially, when it is allowed to engross the attention, and fully to occupy the mind? Surely, all who are not emphatically "worldly-minded," must acknowledge the truth and propriety of the scriptural declaration,—“If any man love the world, the love of the Father is not in him.” Whilst we are exhorted to be “diligent in business,” we are at the same time commanded to be “servant in spirit, serving the Lord.” Now, it is a natural deduction, that if the whole fervency of the spirit is employed in amassing the riches

of this world, the mind is totally incapable of engaging in the service of the Lord, here enjoined—for we “can not serve God and mammon.” We would not be understood to depreciate that diligence and activity so essential in the transactions of ordinary life. Not at all. Our object is simply to warn the professor of religion of the imminent danger of an *undue* and *inordinate* attachment to the world. We, therefore, earnestly recommend to the serious perusal of the reader the following admirable remarks on this subject, which we copy from the *New York Observer*:—

When the business of spring opens on the world, the spirituality of the church is often lost. Many a revival of religion has been arrested and dissipated by the influx of worldly cares, at this stirring season of the year.—Almost every class of business men hope for a *revival of business*, and as a common result the concerns of the Church must be neglected, while the world is worshipped. Thus God and Mammon come in conflict, and too frequently does the latter gain the victory. We cannot serve them both at once, and fearing to acknowledge the god of this world as our God, we make a compromise, seeking to follow Mammon for a season, with the understanding, implied if not expressed, that God's claims shall be met and answered as soon as the busy season is over.

Wisely have many pastors improved the months of comparative rest, by making a vigorous onset upon the kingdom of Satan. They have redoubled their diligence to bring sinners to the knowledge of the truth, and that, not because God is more willing or the sinner less stubborn in winter than in summer, but because it is more easy to persuade men to turn their attention to the subject of religion at such times, than when the world's demands are stronger and more urgent. The imperfection of Christians is also regarded; they are more ready to serve God without sacrifice than with, and will therefore give their time and attention more freely to the promotion of the church, in those seasons of the year when little can be done in the way of making money.

To some men, to some classes of men these remarks do not apply. Perhaps to them the winter is the harvest time. Perhaps they are equally driven with business through the year. But the great majority of men, nine out of ten probably, look to the winter for rest from the pressing cares of the world, and in the spring they expect to plunge with fresh energy into the vortex of business, and struggle with it till the earth is chilled with frost, the avenues of transportation are choked with ice, and the rest of another winter sets in and allows them time to serve the Lord.

Against this periodical religion we wish to protest. Against this compromise on the part of the Christian, we would bear solemn testimony, while we call on the friends of God to let the friends of Mammon know that our God lives all the year, and has a claim to the undivided heart and service of those who are called by his name. But in spite of this call, in spite of the explicit warnings of the word of God, in spite of conscientious convictions of duty, unless the season on which we are entering differs materially from those that have past, there will be a sad declension in the churches. It will appear at first in the meetings for social prayer. They will be more formal and less fervent; their numbers will diminish, and perhaps the meetings themselves will be suspended; the solemnity of the public services of the sanctuary will in many cases appear to be less deep; anxious inquirers will be rare, and conversions very few; Christians will not speak so often one to another as they have been wont, concerning the interests of the Redeemer's kingdom; the world will crowd even into the Christian's closet, and chill his devotions and make them short and few; many a family altar, especially for the *morning* sacrifice, will be broken down; and thus the spirituality of individuals, and consequently of the whole church, will be gradually worn away. Sad and mortifying as such a prophecy is, it is too probable to be doubted, and is uttered with the hope that the churches may determine to *make it*

false.—Scoffers will doubtless glory in such predictions, and urge them as evidence that revivals are mere animal excitements, which vary with the weather; but the truth should be told that it may prove, though the enemy make it an occasion to blaspheme. And there are reasons why we are encouraged to hope that this opening year will not be marked by a declension of religion so general as that which has been the feature of past years.

Revivals are just beginning in many churches. We have been looking out for them, expecting to hear of the stately steppings of the Most High in various parts of the land. The tidings are coming. From the north and the south, the east and the west, the glad news are brought that God is visiting his people, reviving the heart of the contrite ones, and winning sinners to himself. These seasons of refreshing have commenced at such a period that it is natural to cherish the hope of their continuance, notwithstanding the unfavourable circumstances with which they may be encompassed.

Christians are also less inclined than formerly to depend on *periodical excitements*. The importance of steady effort is acknowledged and felt.—Spiritual health is not marked by fits and starts. And this truth gains rapidly on the church, and under its influence the people of God will gird themselves for prolonged and ceaseless exertions in the cause of Christ. Rest is not to be expected this side of eternity; and if Christians adopt this sentiment, revivals will multiply and spread and meet revivals, the sun of righteousness will never go down, but shine with brighter and still brighter lustre till the perfect day of millennial glory pours its radiance over an evangelized world. The church is looking for the coming of the Son of Man. The sound of his chariot wheels is heard in the distance, and surely the servants will not slumber when the Lord is at hand.

And another reason why we look for more attention to religion during the spring and summer is found in the fact that there is no prospect that business will be very pressing through the present season. Business men are daily and hourly complaining of dull times, and if there is nothing to do for this world why not do something for the next? We know of facts that occurred in 1837 which encourage us in the hope that temporal adversity may be overruled for spiritual good. Let those who find their business dull, inquire sincerely, "Lord, what wilt thou have me to do?" and an answer may be returned which shall call into the active service of Christ, a host of those who have hitherto been recreant to their Master, in the very hour when their aid was most loudly demanded.

As the subject of Education engrosses public attention at the present moment, we cannot do better than make a few observations, which have occurred to us since the appearance of our last number.

That desultory and inefficient is, generally, the present system of education in Canada, must be acknowledged on all hands, and the public mind seems at last to be fairly aroused on this important matter. We shall, however, confine ourselves at this time to one particular point, and that is, the use of the Bible in our schools. We are not under apprehension that such a step as its positive prohibition will be adopted in toto; but that it may be partially so, remains uncertain. God forbid, that ever such a stain should blot our moral character. Are we tamely to yield up that Christian character for the promulgation of which hecatombs of noble martyrs have sacrificed their lives? Is the principal bulwark that defends our moral constitution to be swept away, to gratify the sinister purposes of a party whose object for centuries has been to prevent the dissemination of the Sacred Scriptures, if not to banish them altogether from our world? Rather let the natural sun be extinguished from the firmament. To make any remark on the beauty, truth, simplicity, and importance of the inspired volume abstractedly, would be superfluous. In preference, we would quote the opinion of one of the earliest Popes of Rome, who

flourished towards the end of the sixth century; and surely, the spiritual wants of men have not decreased since that period, neither has the light of Revelation lost any of its value or efficacy. Gregory I., who ascended the papal chair in 590, thus writes to a physician: "Study, meditate," said he, "the words of your Creator, that from them you may learn what is in the heart of God towards you, and that your soul may be influenced with the most ardent desires after celestial and eternal good." This great man not only used persuasions, but he also adduced examples. Happy had it been for mankind if the successors of Gregory had possessed the same attachment to the Scriptures, and adopted the same views. We have before us the gradual prohibition of the Scriptures enacted by his successors, which we do not conceive it necessary to publish; but we certainly think that we should be wanting in our duty did we not express our firm and decided opinion on the subject.

Not only in the present, but in all future stages of literary progression in these colonies, we sincerely hope, that from the elementary, to the highest classical schools—private or national—that may be established, the Old and New Testaments will form a systematic branch of instruction. Without them, the chief end of education, nay, the chief end of life is defeated. With their sevenfold brilliancy, science and the classics are enhanced a thousand fold in value.

If proceedings should unhappily be taken to shut out the Bible in the commencement of our educational foundation, any future attempt to introduce it, will, we venture to predict, prove totally abortive. Without a study of the revealed will of God, we cannot expect he will bless or prosper the comparatively minor instructions, or that his smile will lighten up and cheer our public institutions.—*Com.*

#### For the Christian Mirror.

It is with astonishment that I find so few literary publications, excellent, various and virtuous in their nature and aim, which are so well adapted to relieve the routine of duties that occupy the intellect in this extensive and crowded city. Subjects the most momentarily interesting to the contemplative mind remain in silence. There is a somebody wanted to touch the untuned chord of the understanding—a master hand, and a brilliant and commanding genius, to give a new turn to the current of public feeling and public taste. The richest outpourings of scientific talent are open to the learned and opulent; but the fountain of deep and delightful knowledge is not sufficiently within the reach of those who are less highly favoured. The day calls for an Addison or a Swift to point the shafts of keen but refined ridicule at error—to rectify, and make pure and translucent, the veins of thought that play with their invisible and intricately beautiful machinery upon the soul—to purge out that listless inertness and distaste that too generally pervade the community—and to invigorate a new spirit, and arouse the best feelings, and intellectuality that lie dormant and stagnant in the soul. Vilitated taste—fashionable depravity has hitherto encompassed the general mind. The fact that hundreds of our fellow-creatures, in the dawn of life, are to be seen walking about our streets of an evening with literally no object in view but that of killing time, calls loudly for sympathy. Many others, who spend their time in that insinuating vice, gambling at billiard and card tables, demand the exertion of some one capable of weaning them from such contemptible and pernicious objects, to the higher and real interests of the mind and soul.

In attempting this, insufficient as I feel myself for so arduous a task, I would not appeal to the transitory feelings of our nature; affectedly displayed at the beck of circumstance or locality—brief as useless—but to the primary principles that constitute the basis of mind and soul. I would aim at sweeping away that frivolous, soulless, and unmeaning conversation that too generally occupy the time and attention of the young. I would appeal to common sound sense—avoiding, on the one hand, fashionable mystery, and on the other, a tiresome levity. I would endeavour to renovate and call up the depressed and almost smothered fire of genius. I would show up the WHY more than the WHAT of human action, and penetrate the recesses of motive—break down the barriers of prejudice that enthralls her votaries in a dungeon of brass and in fetters of iron—compare man, the subject of animal passion, with man, the subject of intellectual dominion.

In undertaking this task, I have but one purpose in view, the exercise and advancement of the mind—and I ask no reward but what the virtue of doing good claims as its rightful recompense.

#### NO. I.

#### POWER AND RESPONSIBILITY OF THOUGHT.

MAN is an amalgamation of opposites, producing in real life the most glaring inconsistencies—so common, indeed, that it excites not our surprise, and seldom our censure—extending itself, not to individuals alone, but through the most public events, whose effects are felt and remembered for centuries.

The greatest, the most practically useful height of knowledge that man can possibly attain, next to that of his Creator, is of himself. Indeed, this is indispensably necessary to self-government—the most difficult to accomplish, because, in daily intercourse, our passions are often raised, and provocation, in some shape or other, is sure to present itself to our mind.

Thought, the primal principle of action, should be judicially clear, and purified from the heat of animal propensity, in order that the stream of conduct and character should flow clear and pellucid over the rocky turmoils and business of the world. Thought is an involuntary attendant upon every organ of the brain, and is produced by the varied exercise and development of each, constituting the mental and intellectual organisation of the mind. It is, I apprehend, the parent of ideas, and they are by no means to be confounded.

Thought is a principal and component property of the soul, capable of infinite expansion, infinite extension and existence, and as such, is everywhere recognised in Scripture. It was an axiom of Lord Bacon's, that mankind are divided (morally and intellectually) into three classes,—those who cannot think for themselves, those who are too indolent, and, lastly, those who can and do. If the human mind ended as it begins, in thought, the matter would be one of indifference—was there no sequence, apprehension would be instantly allayed: the soul would then be inert and useless, alike impervious to good or evil. For such is its spiritual machinery, that, in opposition to the general rules of philosophy, and the commonly received opinions of men, we can only judge of its powers from the results of its intricate workings. Strictly and correctly speaking, every human being must be engaged in thought at all times and under all circumstances; however important or frivolous, from the pouting infant, whose immature ideas are not sufficiently combined for distinct observation, to the experienced sage of threescore and ten—from the savage, removed only one degree from the brute creation that surrounds him, by this very redeeming circumstance of the power of transmutation of thought, to the most enlightened philanthropic Christian philosopher that ever blessed creation. It is the axis, so to speak, upon which each mind revolves, however immeasurable the distance may be from its fellow. The circle it describes may be enlarged, but thought is still the centre from which

every thing emanates in connexion with humanity. Myriads of exotic thoughts are injected, over which the will has little or no control, in their preliminary advances to establish themselves as citizens of the mind. But, by even a superficial examination, we detect them, notwithstanding their specious appearance and number.

The next article will continue this subject, in the brief consideration of minor circumstances acting upon and impeding thought, especially spiritual agency.

Montreal, May, 1842.

OVERBURY.

#### RELIGIOUS INTELLIGENCE.

From the Day Spring.

#### HEATHENISM AND CHRISTIANITY CONTRASTED.

*Heathenism.*—The second evening after we arrived, says Rev. J. Read, missionary to South Africa, we heard late in the evening that an old man and his wife had been carried away by their friends to the top of a precipice, and there left to die from hunger and cold. Early next morning I went to Pala, to request permission to try and save them. Nothing in the world could surprise him so much: he said their friends had nothing to give them; and there was a law that such persons should not die in one of their houses, nor near the kraal; otherwise the whole neighbourhood must break up and leave. He said there was no objection to our sending them food, but he could not allow them to be brought to the kraal; The next day their son came to expostulate against our conduct, saying, that he wished to leave home, and could not go until his father and mother were dead, and that we were preventing them from dying by giving them food. How strong a proof that "the dark parts of the earth are full of the habitations of cruelty!"

*Christianity.*—However, we saved the lives of the old people for the time, by sending them food daily; so that they recovered and came back to their house; and the interpreter, with our Fingo brother, visited them daily, and made known Jesus unto them. The result eternity alone will tell.

*Heathenism.*—A sister of one of our domestics, says Rev. David Cargill, missionary among the Ferees, a female about seventeen or eighteen, became the victim of consumption. She was a servant to the queen of Rewa. The queen, although she has on most occasions been very kind to the missionaries and the members of their families, has not yet embraced Christianity. When informed of that person's sickness, she said "Throw her into the river to the sharks: she is of no use to us: she is useful only as food for the sharks!"

*Christianity.*—The poor girl betook herself to the mission premises. She heard that the missionaries and their wives were the friends of the aged, the sick, and the abandoned. She was there for some days without our knowledge of the fact, but frequently seeing an invalid about the premises, we made inquiries, and were told who she was, what the queen had said respecting her, and what was her design in taking up her abode in our premises. We received her. We endeavoured to do for her every thing in our power; but we saw, that although by our efforts we might perhaps alleviate her pain and prolong her existence a little, the disease would triumph over every exertion. We informed her of our opinion. We urged on her the necessity of receiving the truths of Christianity. She did so: she listened to instruction. It was not much that she could learn, for after she came to our premises she had not many weeks to live. On the afternoon of her death, when summoned to stand about her lying mat, she said to her sister, "Sangole you are a bad girl: your actions are bad: they are bad to God: they are bad to Jesus the son of God, the Saviour of sinners. If you do not abandon your bad actions, Jesus will not take you to heaven. Heaven is a good place; but you cannot go there, while you continue to perform such bad actions. Abandon such conduct: listen to the instruction of the missionaries, and then you will be made happy for ever?" She had not time or opportunity to manifest her repentance by her subsequent conduct; but we had no reason to doubt her conversion.



## CHURCH MISSIONARY SOCIETY.

THE annual meeting of the Church Missionary Society was held yesterday in the great room at Exeter Hall. The Earl of Chichester took the chair, supported by the Bishops of Ripon, Chester, and Norwich, and a large body of the clergy of the Church of England. The report detailed at great length the operations of the Society in various parts of the world during the past years. The labours of the missionaries have, it appeared, been highly successful in India and in Africa, as well as in Zealand, and the other colonies of Great Britain.

The total amount of the receipts for the year was £90,821, and of the expenditures £110,808—leaving a deficiency of £19,987. The reading of the Report occupied nearly two hours. It was adopted on the motion of the Bishop of Ripon, seconded by the Rev. J. Cumming.

## WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of the Wesleyan Missionary Society was held on Monday, May 2, in the great room, Exeter Hall. Colonel Conolly, M.P., presided. The Rev. Dr. Bunting read the Report for the past year, from which it appeared that the receipts amounted to £101,688 3s. 4d., and the expenditure to £98,754 7s. 9d.—leaving a surplus of £2,934 14s. 7d.

The present number of principal or central mission stations, called circuits, occupied by the Society in the several parts of the world, is 261; the number of missionaries employed, exclusive of catechists, 368; the number of full and accredited members, exclusive of those under the care of the Society's missionaries in Ireland, 87,258; and the number of scholars in the mission schools is nearly 60,000.

## THE BISHOP IN JERUSALEM.

THE report of the ill-usage experienced by the Bishop of Jerusalem, and which has been commented upon with such unmeasured satisfaction by the Newmanites, turns out to be unfounded. The objections of the party to the appointment of Bishop Alexander are threefold; first, that it recognises the ecclesiastical system of Prussia, the Lutheran, who are the cursed of Mr. Palmer; secondly, that it seems to clash with the apostolical claims of the idolatrous Eastern Church; and thirdly, that the Bishop has taken out with him a "Bishopess" and "Bishopings." Seeing that the Lutheran clergy in Denmark are persecuting the Baptists with great vigour, the Newmanites will probably withdraw the anathema, and recognise the apostolicity of the Lutheran Church.—*Oxford Chronicle*.

Letters have been received from the Bishop of the Anglican Church at Jerusalem, of which the latest is of the 9th of March. Of course they cannot contradict reports of insults offered to him stated in newspapers, of which he could not be aware. But there is not a word or an expression that leads to the supposition that he had experienced any insult of the sort; on the contrary, all the evidence of feelings entertained towards him appears to have been satisfactory, and the conduct of the authorities had been "most encouraging." There are various letters from other persons attached to the missions, which lead entirely to the same conclusion.—*Record*.

## SANDWICH ISLANDS.

THE Missionaries here have requested the addition of ten to their number, and each of them would have a large congregation. If the people are not soon supplied by us, they will be by Papal Missionaries.

Mr. Bishop writes from Honolulu, Nov. 29th, that a great battle is yet to be fought here between the friends of truth, and the emissaries of Rome. The Catholics are constantly receiving accessions to their number from Valparaiso, in South America, where they have a college for educating priests. The presses of the Board at the Islands were stopped for want of funds. The Secretary said, that by paying special attention to those Islands for a little time longer, we may hope that the people will be so thoroughly Christianized, that our labors there can be progressively discontinued, until, at no distant period, the song of jubilee may be raised over nations rescued from heathenism. Rev. Mr. Smith, pastor of the Second Church at Honolulu—a church which numbers twelve hundred members, writes under date of Nov. 24th, that the outrageous conduct of

Capt. Laplace, the commander of the French frigate L'Artemise, had opened intemperance at the Islands, and that its fiery waves have been rolling over them ever since. The true character of the Roman Catholic religion is becoming well understood by many of the Chiefs and the people. The Catholic schools are seen to be quite inferior to those established by Protestant Missionaries. We have this grand advantage over them—we can teach the people to THINK—they dare not.

The good effects of the revivals of 1838 and 1839 are still very obvious, and the temptations before the people to return to idolatry, are strong.—One hundred and eighty-seven persons stood propounded for admission to Mr. Smith's Church. Fourteen hundred children, belonging to the schools in the two parishes of Honolulu, attended a celebration last autumn in a beautiful valley near the town. The King of the Chiefs led the procession, and the King addressed the children, and John Li, the Superintendent, followed with some eloquent remarks. The Papal Missionaries also had a celebration, about that time, which was attended by the seven hundred youths who are in their schools.

English newspapers declare it to be the object of the French Government to establish their power in the Pacific, through the agency of Papal Missionaries. The French Consul at Tahiti, during an absence of the Queen, and through the agency of the Catholic priests, induced the Chiefs to sign a written document, ceding the Islands to France. They are said, not to have comprehended the nature of the proceeding. The Queen, on her return, was indignant, and annulled the act, although the papers containing the cession were then on their way to France. Mr. Pritchard, the English Consul, happening to be in England at the time of the arrival of that fraudulent treaty in France, is doing all he can through the English Government to counteract the French project.

CHINA.—Mr. Williams writes, that there is no prospect of a speedy termination of the war, and that the war spirit is gradually diffusing itself through the mass of the Chinese nation. The result, however, will doubtless be, to render at least a part of that vast empire more open to the introduction of the Gospel than it has been.

MALAYS.—A ray of light has at last beamed upon the Malay race, which is Mohammedan, and one of the darkest of the unevangelized portions of the human family. A single religious tract found its way into a village in the eastern part of Java, and solely by the reading of it forty persons became earnest inquirers after the way of salvation.

CENTRAL ASIA.—The apparent value of the river Indus as a great high way into Central Asia, has been considerably diminished by the different surveys that have been made of it. It is said there is no river in either hemisphere, discharging half the quantity, which is not superior for navigable purposes, to this far-famed stream. Its current is rapid, and it is filled with sand banks; and its numerous entrances into the sea are all narrow. It is probable that steamers of a large size cannot navigate its waters.

The inhabitants of Afghanistan are Mohammedans, and are a much more steady race, physically and mentally, than the inhabitants of India; and cannot easily be subdued. In 1839, the English first planted their power in Afghanistan, and as they supposed with success; but their hopes have been cruelly disappointed in the recent assassination of their envoy, and also of that distinguished traveller, Sir Alexander Burns, and the destruction of their army of 13,000 men. Great Britain seems however determined to establish her power in Central Asia. Without expressing any opinion upon the justice of this war with the Afghans, we may believe that an overruling Providence has some great and wise designs to accomplish by its permitting it.

SYRIA.—Rev. Eli Smith writes from Beyroot, Jan. 7, that the state of things has assumed a new aspect since his former residence in that country. Then missionary movements attracted little attention; now Syria is the theatre of political intrigue, and diplomatists are calculating how they can make missionary operations subservient to their ambitious designs.

In Syria, the religious sects are very numerous—the political power is so often changing, and revolution is so rapidly following revolution, that it is nearly impossible to make a correct description of the state of things there. That part of the world does not stand still long enough to secure even a Daguerreotype view of it. A short time since, the Moronite Patriarch's power was great, and the Druses were accessible by missionary influence; now, the Patriarch's power is destroyed, and he has even been obliged to fly to one of his mountain fastnesses to avoid being removed from the country, and the religious prospects of the Druse population are unfavorable. But all these changes are the precursors of the downfall of Moslem power, and indicate a real advance towards a desirable result.

Rev. W. Thomson writes, that the renewal of civil war betokens the prostration of the feudal power, or the influence of the nobility over the common people. Turkish fanaticism is reviving, and the Turkish character is falling back upon itself, from mere weakness.

The state of religion among the Armenians at Constantinople, is perhaps more prosperous than ever. On the whole, the present peculiar condition of the Turkish Empire affords unquestionable evidence that the Providence of God is mysteriously, but infallibly, working out the fulfilment of the designs of infinite mercy.—*Puritan*.

## MISCELLANEOUS.

PLAGIARISM.—If we steal thoughts from the moderns, it will be cried down as plagiarism; if from the ancients, it will be cried up as erudition. But in this respect every author is a Spartan, being more ashamed of the discovery than the depredation. Yet the offence itself may not be so heinous as the manner of committing it; for some, as Voltaire, not only steal, but like the harpies, befoul and bespatter those whom they have plundered. Others, again, give us the mere carcass of another man's thoughts, but deprived of their life and spirit. I have somewhere seen it observed, that we should make the same use of a book as a bee does of a flower; she steals sweets from it, but does not injure it; and those sweets she herself improves; and concocts into honey. But most plagiarists, like the drove, have neither taste to select, nor industry to acquire, nor skill to improve, but impudently pilfer the honey, ready prepared, from the hive.

RELIGIOUS PAPERS.—Preachers generally say that there is more satisfaction in visiting those persons who read religious papers than those who do not, because they converse more understandingly on the interests of religion. They find also that such members listen with great attention to many subjects discussed in the pulpit. And this is not all; those who read a good religious paper have a better knowledge of the Bible than those who do not. Ministers, therefore, may spend some time very profitably, in laboring to induce all they can to become subscribers to religious publications.

TIME.—Man is ever quarrelling with Time. Time flies too swiftly; or creeps too slowly. His distempered vision conjures up a dwarf or a giant; hence Time is too short, or Time is too long. Now Time hangs heavy on his hands; yet for most things he cannot find Time! Though Time-serving, he makes a lackey of Time; asking Time to pay his debts, Time to eat his dinner, Time for all things.

A BLIND MAN'S IDEA OF LIGHT.—N. Rohault wished to communicate the idea of light to a blind pupil; after a long and elaborate discourse, when he hoped he had in some measure succeeded, he was asked this question by the blind man, "Is not light made of the same materials as sugar?"

PAULINUS, Bishop of Nola, having spent his whole estate in redeeming Christian captives, at last offered his own person to redeem the son of a poor widow; but the barbarians were so moved with his benevolence, that they sent him back, and released several captives to accompany him.

THE more we make the glory of God our end, the more fully shall we enjoy holy peace.—*Reynolds*.

**MEDITATION.**—If I should be asked, what do I think is the best means and way to advance the faculties, to make the ordinances fruitful, to increase grace, to enlarge our comfort, to produce holiness, and the like, I should answer,—Meditation, meditation, meditation.—*Dr. Bates.*

**THE MIND.**—A creative mind bursts forth like the Nile, from secret fountains, forces its way through rocks and mountains, fertilizes the country through which it flows, and at last, emptying by numerous mouths into the sea of knowledge, increases its waters.

**REMEMBER THIS.**—Many spend so much time in contriving how to get money easy, that they never get it at all. No trade will produce any thing, unless well followed. What you do, do well; and if success don't follow, then blame fortune—otherwise blame yourself.

**SYMPATHY.**—It is from having suffered ourselves, that we learn to appreciate the misfortunes and the wants of others, and become doubly interested in preventing or relieving them. "The human heart," as an elegant French author observes, "resembles certain medicinal trees, which yield not their healing balm until they have themselves been wounded."

**THE AFFGHANS—Extraordinary Fact.**—Rev. Mr. Grimshaw, author of the "Life of the Rev. Leigh Richmond," and Editor of the "Life of Cowper," preached for the Jews' Society in Dublin, on Sunday week, and stated the following extraordinary fact:—Sir A. Burnes, lately murdered at Caboul, when he first visited Afghanistan, inquired of the natives what religion they held previous to their having become Mahomedans? They told him, they followed the "Law of Moses, and were called Ben Israel." Query—Are these the lost tribes?

**DISCOVERY OF ISLANDS IN THE PACIFIC OCEAN.**—The Cape of Good Hope papers notice the discovery, by an English whaler, of several islands in the Pacific Ocean, previously unknown. They were eight in number, of some extent, fertile, and inhabited. The appearance of the natives and the canoes, &c. was totally different from any others in that neighbourhood.

**EXTRAORDINARY FISH.**—The fishermen of St. Sauveur, near Honfleur, lately caught on that coast an extraordinary fish, with a head which, though having a rather agreeable expression of countenance, somewhat resembles that of a lion, from its having attached to it a quantity of coarse hair, like the mane of that animal. From the shoulders issue strong membranous fins, and the body terminates in a long tail, with a fan-shaped fin. Its whole body shines in the sun like silver, with beautiful variations, like the Dorado of the tropical seas. It has been preserved alive, and is to be brought to Paris.

## SUMMARY OF NEWS.

### PROVINCIAL.

#### ARRIVAL OF THE GOVERNOR-GENERAL.

The bustle of preparation and curiosity excited by the arrival, in our city, of His Excellency the Governor General, have passed away as quietly and speedily as such events generally do, and the population has once more resumed their usual industrious bustle in the ordinary pursuits of business. It seemed to be a general holiday throughout the city, among all classes, of all sexes, ages, and conditions. There was also a large number of persons from the country, who had come in to witness the procession, and to join in welcoming the Representative of our Gracious Queen.

At an early hour of the day, the Corporation had caused an arch to be erected across Notre Dame street, opposite the City Hall, on which sat Britannia with her sceptre, with the national emblems of England, Scotland, and Ireland, and underneath, extending over the arch, the inscription, no less pithy than appropriate to the state of Canada, *Concordia Salus*. Lower down the street, opposite the Recollet Church, the sons of Erin had thrown another arch, surmounted by a crown, and covered by evergreens, with small flags and streamers, where waving in the

wind, and on the side facing McGill street, was the well known expression of Irish warmth of feeling, "a hundred thousand welcomes." Farther up, various flags were stretched across the street, producing a pleasing effect on the crowds hurrying along under their ample folds.

The harbour presented one of the finest sights we have ever witnessed in Montreal. From the mast head of every vessel the stripes and stars floated gracefully in the breeze; and with the open frankheartedness for which the British sailor is famed throughout the world, the masters of the vessels turned out to join in the procession, bearing with them the flag which British sailors know so well how to defend, and which has braved, as may it for thousand years yet to come yet brave, the battle and the breeze, over every sea and under every clime.

At three o'clock, the approach of His Excellency was announced, and on his arrival immediately afterwards at the barrier, His Excellency alighted from his carriage, and, surrounded by his Chief Secretary and his personal staff, was received by his Honor the Mayor, the Judges, Mr. Buchanan, Q.C., the members of the Corporation, a large number of Magistrates, the Sheriff, the Natural History Society, and the captains of vessels in port.

Immediately after the presentation of the Address, His Excellency, accompanied by Mr. Chief Secretary Murdoch, took a seat in the Mayor's carriage, and the procession proceeded to town. We understand His Excellency was much gratified by his reception, and we hope his stay may be prolonged beyond the short visit he intended at present to make in our island city.

Of the impression which the bearing of Sir Charles has made on the inhabitants, we have heard but one opinion—we need not say it is a most favourable one. Previous knowledge of his character had prepared the way for that favourable opinion which his noble and open countenance, his truly dignified and unostentatious manners, and his whole bearing, has secured and established in the minds of our loyal inhabitants of Montreal.—*Transcript.*

### NEWS BY THE ACADIA.

**EMIGRATION.**—The following items on this important subject, will be read with interest:—

The first meeting of the consulting council of the Scottish and British American Association for emigration and colonization, was held on Friday, at the house of the Association, his Grace the Duke of Argyll in the chair. The Commissioners reported the arrangements that have been made with a view to commencing the operations of the Association in Canada and Prince Edward Island; and the reply of Lord Stanley to the memorial lately presented by the baronets of Scotland; after which resolutions were passed, that the objects of the Association be proceeded with, as of paramount importance to the colonies in British North America, as well as the people of the united kingdom. The consulting council is composed of upwards of fifty peers and baronets of Scotland. The meeting was attended by Dr. Rolph, government agent for emigration to the Canadas, and Sir Allan Napier Macnab, late speaker of the legislative assembly of the Upper Province.—*Liverpool Mail, 26th April.*

In the House of Commons on the 18th ultimo, a conversation took place on the subject of Emigration of which we find the following brief summary in the papers of the day:—

Mr Stewart rose to ask Lord Stanley whether the Government was disposed to facilitate the transport of emigrants to the British Colonies where labor is in demand.

Lord Stanley in reply went into a long detail of the condition of New South Wales and the Canadas, as regarded emigration. Up to the year 1840 there had been shipped 40,000 persons to the former, at an expense of £900,000, and during the last year 22,750 of whom had arrived and already involved the colony in a debt of £110,000, while there was for them neither food nor work. The Government could not agree to incur further expenses in transporting emigrants to this colony, and unless capital went out in the same proportion with labor, it was worse than useless to send emigrants there. With respect to Canada, the Government had no funds wherewith to defray the expenses of emigration, but he believed there was employment to be found in the North American Colonies. It was his duty, however, to warn emigrants that the prospect was inviting only to those who had been accustomed to agricultural labour.

In the Commons, Lord Stanley took an opportunity of stating that there was in New South Wales an excess of labour over the demand, that more than 22,000 emigrants had arrived in the colony last year, and

that in the opinion of the governor, the settlement could not advantageously absorb more than 8,000 annually. Van Dieman's Land might be able to absorb 1,500 annually; that in Australia, out of a population of 15,000, 1,200 were mere paupers, entirely supported by public funds. The noble lord further stated that North America presented an excellent field to the emigrant, whom he earnestly recommended to place himself under the advice and superintendence of the government agents at the different ports at which they arrived. His lordship also advised that emigration should take place early in the spring. It had also been found that the Scotch weavers had suffered more from the severe winter than other emigrants. Mr. Ferrand moved for a select committee to inquire into the extent of the frauds and oppressive exactions which he alleged to be practised by the manufacturers towards the artisans whom they employed. Several members having expressed themselves in favour of inquiry, in justice to all parties, Sir J. Graham said he was reluctant to enter into so large an inquiry as that now proposed, but he had no objection to inquiry, by a select committee, into the operation of the violation or insufficiency of the existing laws on the subject. The amendment was agreed to without a division. Sir R. Peel, in reply to a question from Dr. Bowring, said that it was the intention of the Turkish government to remove Omar Pasha from the government of Syria.

**THE NIGER EXPEDITION.**—A letter from one of the survivors of the voluntary exiles to the swamps of the Niger, dated from on board her Majesty's steam vessel the Wilberforce, Island of Ascension, February 14, states that very few are left to recount what they have seen and felt during the expedition. All the marines had died, with the exception of Sergeant Hodges, Privates G. Vellay, D. Bloomfield, H. Gibson, and W. Innes; these had been attacked with African fever, and recovered, but the disease had made a permanent mark on some of their constitutions. It was expected that the Wilberforce would again go up the river very soon, but it was doubtful whether any would live to state the result. She would remain at the Island of Ascension for despatches from the government by a sixteen-gun brig, which was daily looked for. The actual number of deaths is stated to be about seventy, all of them having happened in from four to six weeks. Mr. Waddington, of Liverpool, had been appointed boatswain of the Wilberforce, and was very highly spoken of. Those who are spared calculate on returning to Liverpool about August next.

The Duke of Wellington was 73 years old on the 1st of May. Some of the papers say that he contemplates retiring altogether from public life.

In the Commons, the second reading of the income-tax bill was carried by a majority of 155 to 76.

In the Lords on the 22d, the corn importation bill, and the merchant and factor improvement bill, were each read a third time and passed.

Sir George Arthur has sailed from Bombay, of which Presidency he has been appointed Governor. The Marquis Tweeddale has been appointed to the government of Madras.

The Secretary at War, Sir Henry Hardinge, has determined to establish savings banks throughout the army.

Lieut. Col. Sir Allan Macnab has been unanimously elected an honorary member of the United Service Club.

### THE EAST.

The intelligence from China comes down to the 14th of February; that from Jellalabad to the 21st of February; and from Candahar to the 18th of February. The British in China have taken possession of three towns—namely, Yapa, Tsike, and Fungcheva, in a circle embracing 20 to 40 miles from Ningpo.

Sir Henry Pottinger, who arrived at Hong Kong on the 1st of February, had abandoned the intention of attacking Canton.—He was then concentrating all his forces, with the view of directing them on Peking, and had refused to negotiate with the commissioners sent to him by the Emperor, not wishing to treat but with the sovereign directly.

In Afghanistan, Gen. Pollock seems to have given up all idea of forcing the Kyber Pass until he should have received the reinforcements he expected, or unless Gen. Sale, whose position at Jellalabad was unchanged, desired his assistance.

At Ghuznee and Khehat-i-Ghilzee, the British still hold the same position.

The Afghans surround Candahar with numerous forces, and Major General Nott was preparing to repulse them.

Lord Ellenborough, who reached Calcutta on Feb. 28, was immediately proclaimed Governor General of India.

From various apparently unexceptionable sources we have learned that the female captives in Afghanistan, for whose fate great apprehension was naturally felt, have been kindly treated. The widow of Sir W. Macnaghten has written to this effect, and described the fair prisoners to be in safety and in good health.

REMOVAL OF THE CHRISTIAN MIRROR.

Our readers are respectfully informed, that the office of the CHRISTIAN MIRROR is now removed to Great St. James Street, next door to the workshop of Messrs. Richard Robinson & Son, and opposite the residence of Dr. Holmes,—where every description of Printing will be executed in a superior style, and on very reasonable terms.

Opportunity is also taken of requesting those subscribers to the Mirror who may be still in arrears, to remit, without delay, the amount of their respective subscriptions.

N. Y. CHRISTIAN INTELLIGENCER.

PROPOSITION

To Clergymen, Students, and Others.

ANY Clergyman, Student, or other person, who will send us the names and Post-office address of six new subscribers to the CHRISTIAN INTELLIGENCER, together with fifteen dollars, current money, free from expense to us, will be entitled to Prof. Robinson's work, and Maps complete,—delivered to his order at this office, and the paper will be sent one year to the address of each subscriber.

And any person who will send us the names and Post-office address of four new subscribers, together with ten dollars current money, free from expense to us, will be entitled to the "ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE," delivered to his order at this office, and the paper will be sent one year to the address of each subscriber.

Any person who will send us the names of FIVE new subscribers, together with twelve dollars and fifty cents in current funds, free of expense, will be entitled to a complete set of Dr. Chalmers' Works, viz. seven volumes. New York, May, 1842.

SHEFFORD ACADEMY.

THE SUMMER TERM of this Institution has now commenced, under the superintendance of

S. C. L. CURTIS, A.B., PRINCIPAL.

A thorough and systematic COURSE OF STUDY will be pursued; well calculated to make finished Scholars, both in the English branches, and the Classics.

TERMS.

English Branches, 5s. per quarter. For Pupils in the Classics, an extra charge of 5s. do. Board—including washing—can be procured in the Village, by Pupils from a distance, at from 7s. 6d. to 8s. 2d. per week.

By order of the Trustees.

DAVID FROST, Secretary.

Frost Village, April 25th, 1842. } 20c

JOHN HOLLAND & Co.,

SUCCESSORS TO C. CARLTON & CO. St. Paul Street.

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.

J. H. TAAFFE,

GENERAL GROCER,

No. 85, Notre Dame Street,

NEARLY OPPOSITE THE ENGLISH CHURCH, MONTREAL.

SEIGNIORY OF MONTREAL.

THE SEMINARY OF SAINT SULPICE of MONTREAL being under the necessity, in compliance with the requirements of the Ordinance, to REGISTER THEIR CLAIMS to the ARREARS of SEIGNIORIAL RIGHTS, request all TENANTS in the TOWN AND SUBURBS OF THE CITY OF MONTREAL to call and settle immediately their accounts for LODS ET VENTES; and also to bring with them their Title Deeds.

Office hours, from 9, A.M. to 4, P.M. every day, (Sundays and holidays excepted).

JPH. COMTE, P.TRE.

March 24, 1842.

17-h

AGENCY & COMMISSION BUSINESS.

THE Subscriber begs respectfully to inform his friends and the public, that he will be prepared, on the opening of the navigation, to transact business as a GENERAL AGENT, COMMISSION MERCHANT, and GOODS BROKER.

He will give his best attention to the sale of consignments, and purchase of every description of GOODS, PRODUCE, &c., Liquors excepted, and will spare no exertions that will render his services advantageous to those who may confide their interests to his care.

He begs to say, that for the last eleven years he has been employed in one of the most extensive HARDWARE ESTABLISHMENTS in this city, during the last seven of which he has had the charge of the business, and that for the seven years preceding he was employed in the GROCERY LINE, and has engaged the services of a person who possesses an intimate knowledge of DRY GOODS.

In offering his services as a Goods Broker, he begs respectfully to remind Importers and Consignees of Groceries, Produce, &c. that this mode of effecting sales substituted for auctions, would save the Provincial and Municipal Auction Duties.

Will purchase Goods merely as an Agent, not in his own name.

Will have correspondents in QUEBEC, NEW YORK and LIVERPOOL.

Charges very moderate. Premises St. Jean Baptiste Street. Has the pleasure of referring to Messrs. FORSYTH, RICHARDSON & Co. Montreal. Messrs. FORSYTH, WALKER & Co. Quebec. Messrs. H. & S. JONES, Brockville. JOHN WATKINS, Esq. Kingston. T. D. HARRIS, Esq. Toronto. DANIEL MACNAB, Esq. Hamilton. Messrs. HOPE & HODGE, St. Thomas, (U.C.) Messrs. EDWARD FIELD & Co. New York. Messrs. WILLIAM SMITH & SONS, Liverpool. ALEX. BRYSON.

Montreal, April 21, 1842. 19

JOSEPH HORNER,

SILK-DYER,

Notre Dame Street.

MONTREAL.

August 12, 1811.

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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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Montreal, August 12, 1841.

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August 12, 1841.

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November 18, 1841.

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August 12, 1841.

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PRINTING ESTABLISHMENT,

GREAT ST. JAMES STREET,

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THE UNDERSIGNED, Proprietor of the CHRISTIAN MIRROR, respectfully announces to his Friends and the Public, that having purchased a NEW PRINTING OFFICE, and established himself as above, he is prepared to execute, in the best style, every description of PRINTING, viz.

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Charges very moderate.

JOHN E. L. MILLER.

Montreal, May 5, 1842.

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