

# Christian Mirror

NEW SERIES.

WEEKLY.]

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

[7s. 6D. PER AN.

VOL. III.

MONTREAL, THURSDAY, JULY 25, 1844.

No. 45.—N. S. No. 39.

## POETRY.

### "IS IT WELL WITH THE CHILD?"

BY MRS. SIGOURNEY.

"Is it well with the child?" And she answered,  
"It is well."—2 Kings iv. 27.

"Is it well with the child?" And she answer'd,  
"Tis well;"

But I gaz'd on the mother who spake,  
For the tremulous tear, as it sprung from its cell,  
Bade a doubt in my bosom awake;  
And I mark'd that the bloom in her features had fled,  
So late in their loveliness rare,  
And the hue of the watcher that bends o'er the dead,  
Was gathering in pensiveness there.

"Is it well with the child?" And she answer'd,  
"Tis well."

I remember its beauty and grace,  
When the tones of its laughter did tunefully swell  
In affection's delighted embrace;  
And thro' their long fringe, as it rose from its sleep,  
Its eyes beam'd a rapturous ray,  
And I wondered that silence should settle so deep  
O'er the home of a being so gay.

"Is it well with the child?" And she said, "It is  
well."

It hath tasted of sickness and pain,  
Of the pang, and the groan, and the gasp it might  
tell—

It never will suffer again.  
In my dreams, as an angel, it stands by my side,  
In the garments of glory and love;  
And I hear its glad lays to the Saviour who died,  
'Mid the choir of the blessed above.

### SEASONS OF PRAYER.

To prayer, to prayer—for the morning breaks,  
And earth to her Maker's smile awakes;  
His light is on all below, above,  
The light of gladness, the light of love.  
Oh, then, on the breath of the early air,  
Send upward the incense of grateful prayer.

To prayer;—for the glorious sun is gone,  
And the gathering darkness of night comes on.  
Like a curtain from heaven's high hand it flows,  
To shade the couch where his children repose,  
Then kneel while the watching stars are bright,  
And give your last thoughts to the Guardian of night!

To prayer:—for the day that God has blest,  
Comes tranquilly on with its welcome rest:  
It speaks of creation's early bloom;  
It speaks of the Prince who burst the tomb;  
Then summon the spirit's exalted powers,  
And devote to heaven the hallowed hours.

### THE CASKET.

HOME AFFECTIONS.

The heart has memories that cannot die. The rough rubs of the world cannot obliterate them. They are memories of home—early home. There is a magic in the very sound. There is the old tree under which the light hearted boy swung on many a summer's day—yonder the river in which

he learned to swim—there the house in which he knew a parent's love, and found a parent's protection! now there is the room in which he romped with brother and sister—long since, alas! laid in the grave to which he must soon be gathered, overshadowed by yon old church, whither with a joyous troop like himself he has often followed his parents to worship with and hear the good old man who gave him to God in baptism. Why, even the very school house, associated in youthful days with thoughts of fable and task, now comes back to bring pleasant remembrance of many an attachment there formed—many an occasion that called forth generous exhibitions of the traits of human nature. There he learned some of his heart's best emotions. There, perchance, he first met the being, who, by her love and tenderness in after life, has made home happier even than that which his childhood knew. There are certain feelings of humanity—and, those too, among the best—that can find an appropriate place for their exercise only by one's own fireside. There is a sacredness in the privacy of the spot, which it were a species of desecration to violate. He who seeks wantonly to invade it, is neither more nor less than a villain; and hence there exists no surer test of the debasement of morals in a community, than the disposition to tolerate, in any mode, the man who disregards the sanctities of private life. In the turmoils of the world, let there be at least one spot where the poor man may find affection that is disinterested—where he may indulge a confidence that is not likely to be abused.

ETERNITY.—The following striking passage is published in the Memoir of Leigh Richmond, as taken from one of the discourses of that eminent divine.

"What a scene does Eternity present!—the years of life past—early connections dissolved—the secrets of all hearts laid open—souls saved or lost—Christ a frowning Judge or a welcome Saviour—all mistakes and errors in religion at an end—every false foundation undermined—a world in flames, and consumed as though it had never been—time itself no more—eternal ages of ages rolling on in eternal bliss or woe. Who is sufficient to speak even on these things?"

God is the source of every thing excellent or praiseworthy in the intellectual world. To him angels and men are alike indebted for all their faculties. Reason, memory, wit, prudence, invention, and imagination, are only his gifts. The statesman, the warrior, the mathematician, the poet, the orator, the historian, the astronomer, the painter, and the sculptor, all were formed, instructed and directed by him. By his assistance, all the great enterprises, achievements, and admirable works, which the world ever saw, were performed. It is he, says David, who teaches my hands to war, and my fingers to fight. It was he who guided Columbus to the discovery of the new world. It was he who inspired our fathers with wisdom and courage to cross the ocean and settle in the wilderness. And while we admire the gifts of God in men, shall we not admire the Giver? While we admire the achievements, enterprises, and works of men, shall we not admire him who enabled men to perform them! Shall we rest in streams, and admire them only, without praising the fountain! Surely this is highly unreasonable.

CHILDHOOD.—Why does childhood seem the happiest portion of most men's lives? Because it has no regret for the past, no fear for the future. Wiser than the wisest, it enjoys the present.

WISDOM.—The chief properties of wisdom are to be mindful of things past, careful of things present and provident of things to come.

INSUFFICIENCY OF HUMAN REASON.—Viewed through any other medium than that of revelation, man is a riddle which man cannot expound; a being composed of inconsistencies and contradictions, which unassisted reason must for ever seek in vain to reconcile. In vain does she endeavour to ascertain the origin, object, and end of his existence. In vain does she inquire in what his duty and happiness consist. In vain does she ask what is his present concern and future destination. Wherever she turns for information, she is soon lost in a labyrinth of doubts and perplexities, and finds the progress of her researches interrupted by a cloud of obscurity, which the rays of her feeble lamp are insufficient to penetrate.

When adversity assails you, don't grow cross. It prevents not only all sympathy for your misfortune, but also all offers of assistance. People of benevolent feelings are repulsed by your snappishness.—They are obliged to stand afar off, lest you bite them. Take the matter coolly, and like a Christian, and then God will help you—and your fellow-men, also.

THE SELF-CONFIDENT.—We see many who bid high, and seem to promise fair for heaven. They act out as if they would carry all before them, and say to Christ's people, as Orphan did to her mother-in-law, surely we will go with you. For a time they appear to run well. Like a flower plucked from its stalk, and placed in water, they look fair and flourishing. Many of their sins seem to be subdued, and many moral and religious duties are diligently practised. But at length a day of trial comes. Temptations assault them, the world opposes them, the sins which seemed to be dead revive, the effect of novelty wears off, the tumult of their feelings subsides, their little stock of zeal and strength, and resolution, is exhausted, and they have never learned to apply to Christ for fresh supplies. Then it appears that they had no root in themselves. They begin to wither—their blossoms fall off without producing fruit—they first grow weary, then faint, then utterly fall.

"Waste not a moment of your time, for a moment of time is a moment of mercy.

He who knows, and knowing, can acknowledge his deficiency, though his feet be not on the summit, yet hath he his eye there.

IRRESOLUTION.—In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution: to be undetermined where the case is so plain, and the necessity so urgent: to be always intending to lead a new life, but never to find time to set about it; this is as if a man should put off eating, drinking, and sleeping, from one day and night, till he is starved and destroyed.—Tillotson.

DOMESTIC LIFE.—All the virtues of domestic life are lessons which are taught in the Christian school. It is like the sun, who though he regulates and leads on the year, dispensing life and light to all the planetary worlds, yet disdains not to cherish and beautify the flower which opens its bosom to his beam; so the Christian religion, though chiefly intended to teach us the knowledge of salvation, and be our guide to happiness on high, yet also regulates our conversation with the world, extends its benign influence to every circle of society, and peculiarly diffuseth its blessed fruits in the paths of domestic life.—Hogg.

If, while thy little bark rides on the ocean of this world, rough storms and contrary blasts alarm thy fears, yet remember, the voyage is short, and the danger will soon be over: and though the skies may darken, and the lowering aspect of the heavens terrify and surprise thee, yet be assured, that bright scenes will soon bless thy eyes, and more serene prospects ravish and delight thy soul.

## GENERAL LITERATURE.

## THE FIRE-FLY.\*

(From the Church of England Magazine.)

A poor woman named Mary was sitting one evening near her window, her pensive looks wandering over the beautiful orchard which surrounded her cottage. It was during the intense heat of summer. She had worked all day, and when the sun began to sink, had gathered into one heap the fragment hay which had been mown in the morning from her orchard. The last rays of the setting sun cast their purple tints over the horizon; the bright moonbeams streamed through the cabin window, trellised with vine branches, and the circular forms of the panes were distinctly marked on the white floor of the room. Little Ferdinand, six years of age, was leaning on the window-seat beside his mother. His sweet countenance bore the appearance of health and innocence. The moonlight played among his long curling hair, and shone on the white collar of his shirt and scarlet jacket.

Poor Mary had sat down to rest herself; but her heart was sorrowful, and her mental sufferings were more overwhelming than her fatigues of the day.—She sat down to supper; a bowl of milk was on the table, but she could scarcely taste it. Little Ferdinand was also sad, and sat motionless; for he saw his mother plunged in grief. Seeing her weep, he began to cry too, and like her was unable to eat.

The cause of their grief we shall now relate.

Mary had lately become a widow. John, her husband, had died in the spring. He was one of the worthiest young men in the village, and through hard work had succeeded in laying by some of his earnings. He had purchased the cottage and orchard of which we spoke; but this acquisition had obliged him to contract some debts. He had also planted fruit trees, which already produced excellent fruit. Although Mary was an orphan, without fortune, he had married her for the good education she had received. She had also distinguished herself above the other young girls of the village by her gentleness, her piety and diligence at work, and irreproachable morals. The husband and wife lived in the most perfect harmony, when an epidemic ravaged the country; and John, attacked by the same malady, was carried off in a few days. His poor Mary had lavished her most tender cares on him, and scarcely was his eyes closed ere she herself was attacked with the same fever which had brought him to the grave. She was near following him, and recovered but slowly.

Her own, and her husband's illness had thrown her considerably in arrears, and, to add to her misfortunes, she saw herself menaced with the loss of her little cottage. John had for a length of time worked for a rich farmer in the neighbourhood. The latter, touched by his fidelity and zeal, and desirous to reward him, advanced him the sum of eight hundred francs,† to help to purchase a cottage and small garden. John was to pay it back by a hundred francs a year, half in money and half in daily labour.

He had been very exact in paying his benefactor, and when death took him from his wife and son, his debt amounted to no more than a hundred francs.—Mary was well aware of all these circumstances; but, the farmer dying himself a victim to the same epidemic, his daughter and son-in-law inherited his property.—Among his papers was the bill for eight hundred francs, signed in John's hand-writing. This acknowledgment fell into the hands of his successors, who never having heard any mention of the affair, exacted from Mary the reimbursement of the whole sum.—The poor widow, in consternation, affirmed, and called God to witness, that her husband had paid his debt, with the exception of a hundred francs. But she had no proof: she was treated as an impudent liar, and the young farmer summoned her before the court.—Mary was sentenced to pay the entire sum, which was declared due. The poor woman possessed nothing but her cottage and orchard: no other resource remained but to sell them. She threw herself at the farmer's feet, and conjured him to have compassion on her. The little orphan Ferdinand joined with his mother, and weeping, embraced the knees of

this harsh and cruel man. All was in vain.—The forced sale was to take place in the morning. It had just been announced to the unfortunate widow by a peasant from across the hedge while she was working in her orchard; and this it was which caused her such bitter sorrow.

Casting her eyes first towards heaven, and then on her dear Ferdinand, she burst into tears. Her look became fixed, and painful silence expressed still better than her tears the emotions of her soul. "O, my God," said she to herself, "this very day then is the last that I shall ever make hay in this orchard; these plums, which I have plucked for my Ferdinand, are the last fruits which my poor child will gather from these trees, planted for him by his father, and cultivated with so much care. This is, perhaps, the last night which we shall pass under this roof: tomorrow evening our house will be in the possession of another, and the poor orphan and his mother will not have where to lay their head."

At this thought her heart again overflowed, and the tears rolled down her cheeks.

At this moment, Ferdinand, who, until now had sat quietly weeping, and looking at his mother, approached her, and said, "Mamma, don't fret so, or I shan't be able to talk to you; do not cry; you know what my papa said to us when he was so ill in bed, just before his death. God, said he, pressing our hands, is the protector of the widow, and the Father of the orphan: pray to him in all your wants. He will have pity on you. These were my papa's words: are they not true?"

"Yes, my child," said his mother, whose feelings were calmed by these words.

"Well, then?" replied Ferdinand, why do you feel sorrowful? Pray to God, mamma: he will come to our aid. When I was with papa in the forest, where he was cutting wood, I had not long to cry when anything happened to me: if I was hungry, if I was pierced with a thorn, I went to him at once; I asked him for bread, or begged him to take out the thorn which pained me; he always left his axe to give me food, or to dress my wound. God is like a papa; he is not hard-hearted and unfeeling like that rich man who repulses us, and turned us out of doors when we went to throw ourselves on our knees before him. Yet God is much richer than this man: look out of the window—see the moon and stars—all are his; the whole world is his, papa always said so. We must not weep so, mamma: come, let us pray to God, he will surely aid us; begin, I will pray with you. You will see if we do not succeed better than with the rich man."

"You are right, dear child," replied his mother, shedding sweeter tears, and pressing her son to her heart: for the child's words brought comfort to her mind.

Mary, too, was consoled; she clasped her hands, and raised her eyes, bathed in tears towards heaven. The moon-beams fell on the figure of the mother and child, and the tears in their eyes sparkled like dew drops. Mary prayed, and Ferdinand repeated each word.

"O, our father," said she, "listen to the prayer of a poor widow, and an unhappy orphan. We are in affliction; we have no refuge in this world. But thou art our Father; we call on thee in our necessity. Deliver us and let not injustice deprive us of this cottage. Nevertheless thy will be done. If it be thy intention to send us this trial, give us also, O Lord, strength to bear it meekly. Do not permit our hearts to be too severely wrung, when, driven from our house, and having reached the summit of the hill, we turn to take a last look at it. Teach us to profit by our sufferings. Grant only that we may find a place of refuge; however wretched, we shall be happy if thy Holy Spirit be with us."

Mary's emotion prevented her continuing. Her eyes were fixed upward with a mingled expression of hope and sorrow. Ferdinand stood by her side, his hands still firmly clasped, when he suddenly pointed at something with his finger: "Mamma, mamma, look! what is that little bright star coming towards the window? How pretty it is! O, mamma, 'tis like the stars of heaven. It is coming into the room. See, see, mamma, it has risen as high as the ceiling. How curious!"

"It is a fire-fly," said his mother; by day-light its appearance is not extraordinary; but at night it shines as you see, with a beautiful lustre." "Mamma," said the little boy, "can I take hold of it without danger? Will not its light burn like fire?"

"It will not harm you," answered his mother smiling at the artless and childish joy of her son; "take it in your hand to examine it more closely. This insect is another wonder of the Creator's power."

Nothing more was wanting to make Ferdinand forget all his sorrows. He ran to catch the fire-fly, which hovered about the room, now taking refuge on the chairs and then on the table. But at the very instant his hand was on the point of seizing the brilliant insect it disappeared between a large press and the wall. The child stooped down to look under the press.

"I see it very well," said he, "just close to the wall; its light shines all around it, and one would take it for the moonlight, it is so bright and clear. But I can't reach it; my arm is too short."

"Wait a moment," said his mother, "it will not be long before it comes out."

Ferdinand waited for a moment. However, he was very anxious that his mother would help him to catch the fire-fly.

"Dear mamma," said he in a gentle voice, as he approached her, "do make it come out, or just draw the press a little from the wall, and I can easily get it."

Mary rose, and did as he desired. The little boy took the fire-fly in the hollow of his hand, and began to examine it with the greatest attention; he was happier than a king.

In the mean time Mary was very differently occupied. At the moment when she drew away the press she heard something fall on the ground, that had been fixed between it and the wall.—She bent down to pick it up, and as she rose up, screamed out, "O thou good God!" she cried in a transport of emotion, "thou art come to our assistance. Here is last year's almanac, which I have so long and vainly sought. I can now prove that my husband paid the sum which has been demanded with so much cruelty and injustice. Who could have supposed it would have been found behind the press, which was bought with the house, and which has not perhaps been displaced since the cottage was built?"

Mary hastened to light a candle, and read, while tears of joy streamed from her eyes, the journal in which her husband had entered every important matter; and there she found detailed in full the different payments which he had made, whether in money or daily labour, of the sum which he still owed at the commencement of the year. At the end of the calendar was found the following receipt: "On St. Martin's day I have regulated my account with John Blum, who now owes me only a hundred francs."

Mary, almost beside herself with joy, clasped her hands, snatched up her child, and pressed him to her bosom. "Ferdinand," said she, "my dear Ferdinand, thank the good Lord, we shall not leave our house; we shall not go away!"

"It is I who am the occasion of that," said the child kissing his kind mother, "am I not, dear mamma? If I had not begged of you to draw out the press, you would not have found the calendar."

Mary was quite overcome. She sat motionless for some time, and, after she had in some degree recovered from the effects of her surprise and joy, she retired to rest with her child.

The next morning, her heart swelling with gratitude, she took her little boy by the hand, and repaired to the house of the magistrate, to whom she related all the particulars of the previous evening, and how the little fire-fly had proved, as it were, an index to point out the spot in which her husband's calendar lay concealed. The worthy magistrate was much interested in her story, and immediately sent for the young farmer, to whom he in turn mentioned the circumstance. The young man instantly recognized the signature of his father-in-law, and expressed the deepest sorrow at having been the cause of so cruelly injuring a poor unprotected widow, and addressing Mary with much feeling, asked her forgiveness, telling her, as a proof of his sincerity, that he would willingly excuse the payment of the remaining hundred francs; and that should she ever stand in need of assistance, he would always prove her friend.

Deep and overpowering were the feelings which possessed poor Mary's heart as, accompanied by her dear little boy, she retraced her steps, and at length came in sight of her beloved cottage now once more her own; and many and

\* From the German.

† Eight hundred francs are £32.

heartfelt were the thanksgivings that ascended to her heavenly Father, who had thus deigned in so wonderful a manner to make a poor insect the means of turning her sorrow into joy.

## SCRIPTURE ILLUSTRATIONS.

## THE CITIES OF REFUGE.

"My refuge, my Saviour! thou savest me from violence!" 2 Sam. xxiii. 3. These words were part of a Psalm which David delivered, as soon as he was freed from his enemies, and had a little time to breathe. His language is figurative, and he here seems to have an eye to the six cities of refuge, then in existence, as appointed by the Mosaic law. It is generally admitted that this law was but a shadow of good things to come, and that its rites and ceremonies were but so many types of the person or offices of the Lord Jesus Christ. These cities, in their names and appointment, appear to be highly emblematical, if not typical, of the Redeemer. The sacred writers in this view looked on the cities of refuge: See Prov. xviii. 10, and xvi. 26, Ps. lxii. &c., Isai. iv. 6, and xxxii. 2, and Jer. xvi. 19; and St. Paul, in Heb. vi. 18, speaking of the promise of Christ made to Abraham, represents believers deriving strong consolation whilst fleeing to him as their refuge. In the 20th chapter of the book of Joshua, verses 1, 2, 7, 8, 9, we have a description of these six cities, with their names and use. Hebrew names have all a particular signification; the names of these cities seem very applicable to Jesus Christ.

1. **BEZER**, which we are told signifies a fortification or munition. Compare this with Isaiah xxvi. 1—4, xxxii. 2, and xxxiii. 16. Jesus Christ, too, is styled the rock of ages, and on this rock his church is built. The name of the Lord (Jesus Christ, who bore the name and titles of Deity,) is a strong tower, the righteous runneth into it, and are safe. Our spiritual Bezer is fortified round by the love, wisdom, faithfulness, and power of God, as displayed in undertaking, designing, promising, and executing the work of redemption. Does Justice threaten? The atonement of Jesus Christ hath appeased it. Does the law, like the avenger of blood, pursue the sinner? Jesus Christ is the end of the law for righteousness to every one that believeth. Are we tempted? His grace is sufficient for us. Are we tried? As our day is, so shall our strength be. Does death appear clothed in terror? For this purpose was he manifested in the flesh, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death, were all their life-time subject to bondage;" for "who-soever believeth on him shall not perish, but have everlasting life." Whatsoever circumstances the believer may be placed in, he can still flee to our spiritual Bezer, as a place of refuge, and be saved from violence.

2. **RAMOTH-GILEAD**, exalted witness. Jesus Christ is the faithful and true witness; he came to declare the whole counsel of God to a perishing world; he was anointed with the oil of gladness above all his fellows; the Spirit was given him without measure; the Spirit of the Lord God rested upon him, because he was anointed to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, to pour light upon those who sat in darkness, and burst open the prison-doors of those who were bound. He is exalted, high, or elevated. 1. In his name—God over all, blessed for ever. To him is given a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. 2. Exalted in his nature,—God manifested in the flesh. 3. In his mission,—to proclaim peace on earth,—to scatter the gloom of ignorance and superstition,—to put to flight the powers of darkness,—to bear the sins of men—reconcile the jarring attributes of mercy and justice,—save a perishing world,—and wrench the keys of hell and of death from the hands of the infernal tyrants. 4. High in the place of his abode, in the highest heaven, far above all principality, and power, and might, and dominion. 5. High in his people's esteem,—for to these "he is precious."

3. **GOLAN**, a revolution, a passage or passing over. 1. In Jesus Christ the prophecies met

with their accomplishment, the shadows with their substance; the patriarchal, legal, and prophetic dispensations were but preparatory to him: through him a revolution took place in the religious hemisphere; darkness rolled away, the stars of the Mosaic law hid their diminished heads, and the Sun of Righteousness arose in unclouded yet increasing splendour. 2. The sinner having fled to our spiritual Golan, a change or revolution takes place in him. "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." 3. He is a passage, or passing over. Jesus Christ is the true and the living way, from sin to holiness, from misery to happiness, from earth to heaven. It is through him alone, the angel of justice passes over the sinner and spares him. It is through faith in him, the believer is brought into his kingdom here; it is through him alone, he is enabled to pass over the Jordan of death, and enter into the heavenly Canaan.

4. **KEDESH**, holiness. Jesus Christ was immaculate holiness in his divine nature, and at times, it burst through his human nature, and was visible to mortals. He was pure, too, in his human nature. In him no sin dwelt. His enemies could not cast a slur upon his character.—Pilate found no fault in him.—David called him the 'Holy One'—the angel Gabriel, when he announced his birth, bore testimony to his holiness,—God himself said, "This is my beloved Son, in whom I am well pleased;"—a decisive proof of his purity and holiness. Kedesh was situated in the land of Canaan. When a sinner has fled to our Bezer to escape the curses of the law,—when he has heard the voice of our exalted witness, and, passing through Ramoth Gilead, has passed over Jordan by the way of Golan, (a revolution, or new birth,) he becomes an inhabitant of Kedesh; and, conforming to the laws of the city, has 'holiness to the Lord,' inscribed upon his heart.

5. **SHECHEM**, a part or portion. Jesus Christ is the portion of his people, and is formed in their hearts the hope of glory. And they are his portion also. "The Lord's portion are his people, they are the lot of his inheritance." "My beloved is mine and I am his." They are subjects of his kingdom, members of his church, adopted children of his family, members of his mystical body, heirs of God, and joint heirs with Jesus Christ. Shechem also signifies a shoulder; thereby implying government or power. See Isaiah ix. 6, 7. Jesus Christ reigns over his people,—nature binds in obedience to him,—devils fear him,—and angels worship him; and he will and must reign till all things are put under his feet. Those, too, who have fled to Shechem, are made kings and priests unto God; they are possessed of a kingdom even here, and a crown of glory awaits them in a future world.

6. **HEBRON**, friendship, mediation, or fellowship. Jesus Christ was styled the friend of sinners,—all his disciples are called his friends, and to these he is a friend that sticketh closer than a brother. He is our mediator, and ever maketh intercession for us. We have fellowship with each other, and truly our fellowship is with the Father, and his Son Jesus Christ. He, as the second person in the Trinity, enjoys a most intimate and mysterious union with the Father, and his people enjoy a similar union and communion with him. See John xvii. 21—24.

These cities were situated, three on the east of Jordan, towards the wilderness, and three on the west, in the land of Canaan. There was a way to them, as we are told in Deut. xix. 3. There must be a way made to Jesus Christ. 'Prepare ye the way of the Lord, make straight in the desert a highway for our God: every valley shall be exalted, and every mountain and hill be brought low; and the crooked shall be made straight, and the rough places plain?' This is the way of repentance, faith, and holiness;—all low and unworthy views of God must be exalted,—every high thought of ourselves must be brought low,—the rough way of our own works must be made smooth by faith—the crooked ways of sin be made straight by holiness.

It has been said by some, that at every bye-path, there was a post put up to direct; and, on each, 'refuge,' written. The Scriptures of Truth are direction posts.—Let the wicked man forsake his way, and the unrighteous man his thoughts, let him turn to the Lord, and he will have mercy upon him, and to our God, and he will abundant-

ly pardon. The ministers and people of God are like these direction-posts; and as they point, they cry—"Behold the Lamb of God, that taketh away the sin of the world."

The man-slayer was not safe, till he got within the city. Neither is the sinner, till he has a personal and experimental interest in Jesus Christ; for desires alone can never save the soul.

When the man-slayer had got into the city, he could converse with the avenger of blood fearlessly through its gates. So can the sinner; he considers that law which before terrified him, now as "holy, just, and good," and can now say to that adversary which before was the object of so much dread, "Get thee behind me, Satan."

But the man-slayer was not safe, unless he abode within the city;—neither is the sinner, "Let him (them) that thinketh he standeth, take heed lest he fall."—"Let him watch and pray, lest he enter into temptation."

"My refuge, my Saviour! thou savest me from violence!" This was the refuge to which David fled, and here he found a present salvation, "thou savest." Did the course of the law pursue? In Bezer, the strong fortification, was he saved from its violence. Did Satan tempt? In Ramoth, the exalted, he found one stronger than the strong man armed. Was his mind involved in doubts, and overspread with gloom? In Golan, he found them dispersed, a revolution took place in his soul, and he felt confident he had passed from death unto life. Did he fear lest his inward corruptions should prove too much for him? In Kedesh, he found a fountain opened for sin and for uncleanness, a fountain blessed by the Spirit of Holiness. Was he in trouble and affliction, and had to suffer bereaving providences? In Shechem, he found a portion, and here he knew a government awaited him. Did he mourn because all his friends had forsaken him, lifted up their heels against him, and became his enemies? In Hebron, he found a friend and a mediator, and through him he enjoyed fellowship with his Father in heaven. The Lord is my rock, and my fortress, and my deliverer; the God of my rock, in him will I trust; my shield, and the horn of my salvation; my high tower; and my refuge, my Saviour; thou savest me from violence!"

## RELIGIOUS LITERATURE.

## ON ZEAL.

Hardly any word in our language is more misunderstood or abused than zeal. It is used in the New-Testament indifferently in a good or bad sense; and it is considered as a vice or a virtue, according to its object and principle. It sometimes denotes envy, indignation, or disdain, obstinate and ignorant opposition to the truth, a misguided warmth in unnecessary things, and a contentious, disputatious temper. A zeal replete with these characters has too frequently been the bane and opprobrium of the Christian Church: But it is good to be zealously affected in a good thing; and then it is sinful to be otherwise. Our passions were not given us in vain. When the judgment is well informed, and the understanding duly enlightened by the Word of God, the more warmth, the better; But this earnestness in an ignorant or prejudiced person, is dangerous and hurtful to himself and others: It is like haste in a man in the dark, who knows not where he is going, nor what mischief he may suffer or occasion.

False zeal spends its strength in defence of names and forms, the externals of religion, or the inventions of men: It enforces its edicts by compulsion and severity; it would willingly call for fire from heaven; but, unable to do this, it kindles the flame of persecution, and, if not providentially restrained, wages war with the peace, comfort, and liberty, of all who disdain to wear its chains; and breathes threatenings, slaughter and destruction, with an unrelenting spirit; its mildest weapons, (which it never employs alone, except where it is checked by a superior power,) are calumny, contempt, and hatred; and the objects it seeks to worry, are generally the quiet of the land, and those who worship God in spirit and in truth. In a word, it resembles the craft by which it works and is earthly, sensual, and devilish.

But the true Christian zeal is a heavenly, gentle flame: It shines and warms, but knows not to destroy: It is the Spirit of Christ infused, with a sense of his love, into the heart: It is a gene-

rous philanthropy and benevolence, which, like the light of the sun, diffused itself to every object, and longs to be the instrument of good, if possible, to the whole race of mankind. A sense of the worth of souls, the importance of unseen things, and the awful condition of unawakened sinners, makes it indeed earnest and importunate; but this it shews not by bitterness and constraint, but by an unwearied perseverance in attempting to overcome evil with good: It returns blessings for curses, prayers for ill treatment; and though often reviled and affronted, cannot be discouraged from renewed efforts to make others partakers of the happiness itself possesses: It knows how to express a becoming indignation against the errors and follies of men, but towards their persons, it is all gentleness and compassion: It weeps (and would, if possible, weep tears of blood,) over those who will not be persuaded; but while it plainly represents the consequences of their obstinacy, it trembles at its own declarations, and feels for them who cannot feel for themselves: It is often grieved, but cannot be provoked.

The zealous Christian is strictly observant of his own failings, candid and tender to the faults of others: He knows what allowances are due to the frailty of human nature, and the temptations of the present state, and willingly makes all the allowances possible: And though he dare not call evil good.—cannot but judge according to the rule of Scripture, yet he will conceal the infirmities of man as much as he can, will not speak of them without a just cause, much less will he aggravate the case, or boast himself over them. Such was the zeal of St. Paul, bold and intrepid in the cause of God and truth, unwearied in service, inflexible in danger; when duty called, he was not to be restrained, either by the threats of enemies, the solicitations of friends, or the prospect of any hardships to which he might be exposed. He cheerfully endured hunger and thirst, watching and weariness, poverty and contempt, and counted not his life dear to him, so that he might fulfil the great purposes of the ministry which he had received of the Lord. But at the same time, in all his intercourse with men, he was gentle, mild, and compassionate: He studied the peace, and accommodated himself to the weakness of all around him: When he might command, he used intreaties; when he met with hard and injurious treatment, he bore it patiently; and if opportunity offered, requited it with kindness. Thus, as he had received the Spirit, so he walked in the steps of his Lord and Master.

### ON DRESS.

Oh the dark days of vanity! while here  
How tasteless! and how terrible when gone.

Indeed we may truly say, that the world at this momentous season is lighter than vanity itself. How little regard is paid to that precept of God, 'he not conformed to this world.' Must it not pain the reflecting and intelligent mind, to see how people in general pay so little deference to the commands laid down in the word of life, and to what would tend to their everlasting welfare. To say the truth, that which seems at present to be the greatest object and concern, even of those who are called, and who pretend to be Christians, especially amongst the young, is the decorating and adorning of the body, and following the fantastic fashions of the day. Not knowing, that it is only they, who, 'through the spirit, do mortify the deeds of the body,' (Rom. viii. 13.) that shall live a life of grace and comfort here, and a life of glory and felicity hereafter. And yet, (may we not ask) who are mortifying 'the deeds of the body?' Surely we cannot say those do, who live in conformity to this world who employ that time and money, for the use of which they are accountable, imitating the dress and equipage of worldly people; who openly and contemptuously violate the commands and precepts of God, which say, 'Let your adorning be not that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price,' (1 Pet. iii. 3, 4) and, 'that you adorn yourselves in modest apparel, with shamefacedness and sobriety; not with braided (or as it is in the margin plaited) hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good

works." 1 Tim. ii. 9, 10. 'Tis indeed to be lamented, (to use the words of a truly orthodox writer) that 'a soft luxurious course of habitual indulgence, is the practice of the bulk of modern Christians, and that constant moderation, that wholesome discipline of restraint and self-denial which are requisite to prevent the unperceived encroachments of the inferior appetites, seem altogether disused, as the exploded austerities of monkish superstition.' How necessary is it then, to adhere to the caution inculcated by one of the fathers of the primitive church, when he advises, 'Instead of gems and silk, let your young daughter be enamoured with the scriptures; wherein not gold, or skins, or Babylonian embroideries, but a correct and beautiful variety, producing faith, will recommend itself.' Was the Christian to take the scriptures alone for the rule of his faith and practice, how happy would it be for society! But what shall we say to the admirers of the *tyrant of fools*? O ye earthly, sensual carnally minded professors, however little you may think of Jesus now, yet there is a time coming, and you know not how soon it may arrive, when you will wish you had thought of Christ and the word of God more, and of your pleasures and superfluities less. Reader! if you be one of those who live in conformity to this world, and in the violation of the divine laws; whose delight is in extravagant dress, gay company, and vain amusements, remember, that they 'that are Christ's, have crucified the flesh with its affections and lusts,' (Gal. v. 24.) That 'if any man love the world, or the things thereof, the love of the Father is not in him.' 1 John ii. 15. Is it not evident, therefore, if you love the pleasures of the world, and have not crucified the flesh with the affections, (or passions) and lusts thereof, that 'you are dead while you live,' and are consequently 'without hope, and without Christ in the world?' Surely, 'the wrath of God cometh on the children of disobedience,' Colos. iii. 6, and 'he will come to take vengeance on them that know him not, and obey not the gospel.' Why should you then disobey the precepts laid down in the word of life, by your adorning your perishing and corruptible body, after a pompous and arrogant manner, (as was before intimated) in the putting on of gold, pearls, precious stones, bracelets, broaches, vails, curls and costly array? Such adorning proceeds from pride of heart; for the pride of the heart is visibly seen by the outward conduct; 'God resisteth the proud,' James i. 6. and 'every one that is proud is an abomination to the Lord,' Proverbs xvi. 3. You may take it therefore for granted, that so long as you love dress, you cannot love God. But, shall I say to you, in the words of a pious divine, when speaking of the absurdity of what I have in this essay been reprobating? 'Go; clothe thyself in all the gay attire which the shuttle or needle can furnish, yet know, to the mortification of thy vanity, that the native elegance of a common daisy eclipses all this elaborate finery.'

### OUR SAVIOUR, AN EXAMPLE OF PRAYER.

ONE of the most remarkable traits in the character of our Lord is his devotedness to prayer. It behoved him to be a pattern of all excellence to our fallen race and we cannot fancy him to have been on earth without his fulfilling all righteousness. Much that he did has been necessarily untold. There is nothing told but what leads us to contemplate his life sufferings and death, with solemn and holy awe. At present I notice only his habitual *praying* to the Father. When he performs miracles he prays for the divine blessing—when he teaches morality he inculcates prayer—when he is under temptation, he prays—when he is in agony, he prays—and when he is in the ordinary course of duty, he retires often to pray. It is not for us to inquire into the nature of the communion which on such occasions our blessed Redeemer held with his Father. It is enough that we are assured of the fact that the Divine Saviour performed this duty, —and if he, during his humanity, found himself benefited and refreshed with this holy exercise, of how much more are we in need of such benefit? Of all the duties we are called on to discharge, this, while it is the one which has the richest variety of blessings promised, is the one, it is to be feared, which is most frequently neglected. Why is it so? There is only one answer. The retiring to self-examination and prayer brings us, as it were, to a personal interview with God. Our hearts condemn us; we dare not look up to Him with confidence, while we are conscious of neglecting his commandments, slighting his benefits, despising his grace, and esteeming lightly those things which should be our highest glory and

delight. Let not the thought of this pass away without serious resolution of amendment, and a casting of ourselves on his mercy through Him whose example we thus are called on to imitate; and who has encouraged us to the exercise, by adding many promises, which to those who seek in his name will be most amply realized.

### THE UNHAPPY.

WHEN a heart breaks under the burden of its sorrows—when sickness strikes its root in wounds opened by pain, and life consumes away slowly to death, then none of us should say that that heavily laden heart should not have broken; that it might have exerted its strength to bear its suffering. No, we would express no word of censure on that prostrate spirit because it could not raise itself—before its resurrection from the grave.

But beautiful, strengthening, and glorious, is the view of a man who presents a courageous and patient breast to the poisoned arrows of life; who, without defiance and without weakness, goes upon his way untroubled; who suffers without complaint; whose fairest hopes have been borne down to the grave by fate, and who yet diffuses joy around him, and labours for the happiness of others. Ah, how beautiful is the view of such a one, to whom the crown of thorns becomes the glory of a saint!

I have seen more than one such royal sufferer, and have always felt at the sight, "Oh, I could be like this one—it is better than to be worldly fortunate!"

But I must here remark a difference. There is a misfortune in which we see a higher hand, an inevitable fate; it is like a thunder stroke out of the clouds. But there are sufferings of another kind, of which the torture resembles a perpetual needle-pricking. These proceed from the hand of man; these arise in families, where married people, parents, children, only live with one another to make home a hell: there are the plagued and the plagues; it were difficult to say which were most worthy of pity;—the unhappy ones! The first kind of misfortune is most easy to endure. It is much, much easier to suffer under the hand of God than under that of man: Lightning from above gives death, or light and exhilaration; the prick from the hand of man wastes away life like a slow cancer; it embitters the heart—bitterness is the sinroom of deliverance—There is an angel patience which blunts the wounding point, which sanctifies the sufferer under his pangs and at length improves others by this means. There is Socratic courage which converts all Xantippean shower-baths into refreshing rain; there is a hero-mood that breaks the chains which it finds too heavy to be borne. Many a tormented one proves himself, but he proves himself before a higher eye; he may, if he will, prevent his heart becoming embittered, for that is the worst that can happen to him.

### TEMPERANCE.

THE PRISONER.—He had committed no crime, (I brand of the felon was not on his brow, but yet strong, mighty chains bound him, and the iron hand of a proud victor was laid upon him. His body was bowed down with the weight of the shackles which held him, and his soul was crushed with a misery the free know nothing of. There are prisoners whom the deep dungeon hold, and on whom the light of day never breaks, yet none are so strongly bound as the prisoner of whom we speak. They may let the soul fly away from the dungeon, and let thoughts visit the scene of former years, but the chains which bind the prisoner hold the immortal soul in bondage, as strongly as the body. The prisoner bound in iron chains may drink at the fountains of learning and wisdom; may hope, that though in this life bound in a dark prison house, in a future world the free spirit can soar to a home where all are free alike, and bask in the beams of a never setting sun; but the prisoner in soul bondage has no hope for the future, and in his dreams of death no angels of mercy visit his soul, but spirits of evil beckon him to a home where misery ever reigns. This life is full of wo; and the future overflowing with bitterness. Men may pity the prisoner of the dismal cell, but how much more to be pined is the prisoner of *Rum*. For even him there is a star of hope, and a way is opened by which his chains may burst, and his body and soul made

free. Struggle, then, you firm bound prisoners, and with one mighty effort break away from your chains and misery, and be free—that a tyrant may no more triumph over you, and hold you in his terrible clutches.

Next to the depravity of the heart, alcohol, in all places where it is used, is the greatest enemy to the glory of God and the happiness of man.—Just look at its bewitching power. The more any man is injured by his fellow, the more he is likely to hate and shun him. But such is the insatiable power of this horrid thing, that the more people are robbed by it of property, health, character, hope, peace, the nearer it brings their bodies to the grave, and their souls to hell—the more they love it!

Judge Erskine, at the Salisbury Assizes, when sentencing a gentleman to six months' hard labour for a crime committed through strong drink, declared that ninety nine out of every hundred criminal cases were from the same cause. Judge Coleridge, at the Oxford Assizes, said he never knew a case brought before him which was not directly or indirectly connected with intoxicating liquors. Judge Patteson, at the Norwich Assizes said to the grand jury, "If it were not for this drinking, you and I should have nothing to do."

**A TEMPERANCE SERMON.**—The Temperance Record has the following:—

**A True Story.**—A village schoolmaster said to one of his pupils, a very small boy, who had just gone ahead of his class for spelling best—"Well done, my little fellow, you shall have a feather in your cap." The boy burst into tears. "What is the matter?" said the master. "I don't want a feather in my cap," replied the lad. "Why not?" "Because when father has a feather in his cap he always comes home drunk, and scolds mother, and whips her."

**AWFUL PROFANITY, AND ITS PUNISHMENT.**—On Sunday week, at Seaton Delaval, Northumberland, some Granington men were drinking and card-playing in a public-house, and in the depravity of their hearts, got up a mock administration of the Lord's Supper! Shortly afterwards, one of the party, a man named Barras, was suddenly seized with paralysis, was carried home by his comrades, put to bed, and died on the Thursday following, after enduring excruciating torment, so dreadful that it frequently required four men to hold him down. Another of the profane party is also ill.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 25, 1844.

### DISRUPTION OF THE PRESBYTERIAN SYNOD OF CANADA.

In the language of *The Banner*, of the 19th inst., "the blow, which fell on the Church of Scotland, and broke it in twain," has produced the expected result upon "the Synod of Canada." The recent organization of "the Free Protestant Church of Scotland," is an event upon which the admirers of Church Establishments have looked with surprise and alarm. It would be no very difficult matter to prove, that State patronage has, from the beginning, been an injury to Christianity, and that State endowed Clergy have been generally more efficient, as ecclesiastical commissaries, than as Ministers of "The New Testament." The beautiful form of Christianity was first disfigured by a contact with the State,—the spouse of Christ lost the half of her purity when she received the first embraces of Cæsar. The moment she became the hireling of the government, she ceased to be the servant of God. Ministers of the Gospel, supported by

the State, must be, in some measure, the religious appurtenances of the Crown: and those who are dependent upon kings and rulers, will carry the fastidiousness of "the levee" into "The House of God"—and mix the obsequiousness of "a court drawing room" with their attempts to wait upon the Lord of Hosts.

We rejoice to see the principles of Knox—the Ajax of the Scottish Reformation—rising up in his native land. In days of old, these great principles struck down Popery, Pre-acy, and Erastianism. They waxed mighty through God—they triumphed, and their triumph constituted Scotland the Shiloh of Christendom,—the resting place of the ark of the covenant. To the Free Church of Scotland, and to all her numerous affiliations, we say,—"*Peace be within thy walls, and prosperity within thy palaces.*"

**THE STAR OF THE EAST.**—The Gospel, as a divine revelation, is the most effulgent issue that ever proceeded from "the fountain of light; and although it has been dispersing its radiance over an immense surface of thick darkness—and that, too, for a succession of centuries, it retains all its purity, and shines as brightly as when it first appeared. This celestial stream, as it goes forth through the world, produces the most beneficial results; its path may be ascertained by the transformation its progress produces; the solitary places are made glad—the wilderness rejoices and blossoms like the rose—the parched ground becomes a pool—the thirsty land springs of water—and the place of the thorn and the brier is occupied by the pine, the box-tree, and the myrtle.

Changing the similitude, "the Gospel" is a divine light; in an emphatic manner, it is "the Star of the East," and who-ever will submit themselves to its guidance, will find it to be "a lamp to their feet, and a light to their path." Wherever it shines, the people that sat in darkness see a great light; and among them that sat in the region and shadow of death, a light springs up. A miraculous star which appeared in the eastern part of the horizon, conducted "the wise men" to Bethlehem, even to the stable in which Jesus was born: and "the Gospel," like "the day spring from on high," cometh from the way of the East: and shews us the path in which sinners must walk, in order to obtain salvation, and behold "the light of the glory of God in the face of Jesus Christ." Previous to the introduction of the Gospel, darkness covered the earth, and gross darkness the people. The Gentile nations, including the polished Greeks and Romans, among whom literature and the fine arts were cultivated with unparalleled success—all these were "the dark places" of the earth, filled with the habitations of cruelty. In the land of Judah, very little remained but the mere form of religion—*here the watchman had fallen asleep; the shepherds disregarded the flock, and were careful for nothing but the fleece.* The heralds indeed blew the trumpets, but the trumpets gave an uncertain sound—the priests of the nation Church, made the commandments of God void.

by their tradition—the synagogues were filled with hypocrites and materialists—and the temple was degraded into a "den of thieves"—In a word, when "the Star of Bethlehem" appeared, darkness covered the whole earth.

Such was the state of the Church and of the world, antecedent to the coming of the blessed Jesus. But suddenly a star appeared in the East—a day of Gospel light began to dawn—and then the darkness began to vanish; the clouds began to disperse—the wilderness began to blossom—the floods clapped their hands:—the trees of the wood broke forth into singing—the Gentiles began to enquire—*Hope* kindled a light in the grave: *Salvation* went forth as a lamp that burneth; *Love* came down from Heaven; and *Philosophy*, guided by "*the Star of the East*," travelled from Arabia to Jewry, and there worshipped and adored it.

In a late English paper we find the following:—A recent pamphlet states that the Clergy of the Established Church in England, Wales, and Ireland, receive £8,896,000, and that these churches embrace 6,100,000 people. The Clergy of all the other denominations in the same countries, embracing 14,600,000, receive £1,024,000. The expense of sustaining the other Clergy in all the countries in Christendom, including the United States, France, Spain, Portugal, Italy, Austria, Prussia, German Small States, Holland, Netherlands, Denmark, Sweden, Russia, &c. &c., with a population of 198,728,000, is estimated at £8,852,000.

His Excellency the Governor-General has contributed twenty pounds to the funds of the Mercantile Library Association of this city.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—It would afford very great satisfaction to others of your readers, as well as the subscriber, to have an opportunity of perusing the sermon delivered by the Rev. R. Cooney, in the Wesleyan Chapel, last Sunday evening. If the ministerial and pastoral avocations of the learned gentleman will permit, I would fain hope that he may be induced to favour your readers with such an opportunity.

It is quite unnecessary for me to say anything of its merits. I am persuaded that it requires only a perusal (if such an opportunity be furnished) to convince all of the talent and erudition of its author.

Yours respectfully,

DISCIPULUS.

Montreal, July 23, 1844.

The mortal remains of the late Doctor Wm. Robertson were yesterday afternoon conveyed to their last resting place, the New Burying Ground, followed by a large concourse of the inhabitants of this city, of all ranks. We noticed that the procession was closed by a party of the 93d Highlanders: and we understand that these noble fellows volunteered to carry the body to the grave, which was, however, declined by the relatives of the deceased, who had no desire to make any change in the mode in which it is usual to conduct funerals among the civilians of the city. The offer was, no doubt, made from the circumstance of Dr. Robertson's having belonged to the Army, besides being a Highlander.—*Courier of the 23d inst.*

The hay harvest has generally commenced in the neighbourhood of Montreal.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XXV.

SUBJECT IN DISCUSSION: The GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans.—No. 13.—Analysis. Chap. xi. 25, "Until the fulness of the Gentiles be come in."

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Hitherto the Church of Christ has chiefly consisted of those "who from among the Gentiles have turned to God." And though her past history presents some very cheering eras of honoured standing, yet it must be confessed she has never yet appeared with that aspect of complete purity, unity, universality, and commanding influence among the nations, which might reasonably be expected to characterize "the Church of the living God, the pillar and ground of the truth;" and with which the language of divine prophecy has instructed us to expect. She shall yet be adorned and beautified.

When, as a nation, the Jews refused to make a fair and devout experiment of "the Gospel of Christ," it was divinely transferred to "the Gentiles;" among whom it has almost exclusively continued ever since. And well and abundantly has this second "house of Obad-Edom" been blessed and recompensed for cherishing "the ark of the whole earth." Among them it has been the instrumental cause of the innumerable advantages, national and individual, which distinguish the Christian from the pagan world; and among them, in all ages and nations, multitudes of triumphant witnesses have been raised up, in proof that the Gospel "is the power of God unto salvation, to every one that believeth."

The multitudinous evidence thus presented, before the opening eyes of the world, has, in many happy cases, and by the grace of God, triumphantly vanquished the individual unbelief of both Jew and Gentile. But the Jews, as a nation, have among them an inveteracy of unbelief, which the hitherto imperfect christianisation of Gentile nations has been inadequate to remedy. The glowing descriptions of Messiah's reign, which their prophets have given, have not yet been fully realized in the evangelical administration of Christ upon earth. To them, therefore, the Gospel is a moral problem which requires a greater "fulness" of solution and demonstration, to propitiate their interest and to secure their acceptance.

And to the Church of Christ on earth, there is still reserved, and is rapidly approaching, a promised era of more glorious triumph and ascendancy "among the Gentiles," than the world has ever yet beheld. That age will be distinguished by a "fulness" both of Gentile salvation and Jewish conversion. The moral miracles of that long-desired day, will become the honoured means of finally subjugating "all Israel" to the righteous sceptre of "THE TRUE MESSIAH!"

It is thus we understand the above-quoted words of St. Paul: "Blindness in part hath happened unto Israel, UNTIL the FULNESS of the Gentiles BE COME IN!"

It has been considered that the period here designated, will by no means be either of sudden occurrence or of brief continuance. Nor will its beneficial tendencies, as it regards the conversion of the Jewish nation, (it is thought,) be reserved to the completion of that period. As soon as that happy era shall commence, its happy influence in the promotion of the conversion of Israel shall also begin to be apparent, and this shall be one of "the signs of the times." The two events most signally co-working together, to the acceleration of each other's maturity and full completion.

This felicitous period, as we learn from the holy Scriptures, will be distinguished by a four-fold PLENITUDE, or "fulness of the Gentiles," A plenitude of divine knowledge—of accession of converts to Christ—of the experience of sanctifying grace—and of the exercise of universal kindness and good will.

1. A FULNESS, in the tide of DIVINE KNOWLEDGE which shall then flow among all the pagan nations of the world. In that respect, even in this advanced day, "darkness" indeed covereth "the earth, and gross darkness the people." And

"how shall they believe in him of whom they have not heard." But in the happier day, of which we now speak, there will be doubtless a very extensive circulation of the Holy Scriptures, in all lands, and a considerably increased number of faithful ministers making known "among the Gentiles, the unsearchable riches of Christ." In the largest sense shall then the desire of the apostle be accomplished, "that the preaching might be fully known, and that all the Gentiles might hear." 2 Tim. iv. 17. The things of God will then become matter of universal interest, and examination, and understanding. Then will there be a full and complete development and opening out, to the eyes of "all the world," of the divine character and government, and of the gospel designs of God respecting mankind. Eph. iii. 1-11. The influences of the Holy Ghost will be more plentifully poured out on the children of men and "THE EARTH shall be FULL of the knowledge of the glory of the Lord, as the waters cover the sea." Isa. xi. 9. Heb. ii. 9.

2. A "FULNESS," in the accession of "CONVERTS," from among the Gentile nations to the faith of Christ. The inspired writers of the Old Testament speak of the multitude of pagan converts to the truth and grace of the gospel under the forcible and magnificent metaphor of the tendency of the waters to the ocean. Isa. ii. and Micah iv. "And people," and "all nations, shall flow unto" the "exalted" house of our redeeming Lord. Isa. lx. 5. "THE ABUNDANCE OF THE SEA shall be converted unto thee; the FORCES OF THE GENTILES shall come unto thee." Mal. i. ii. "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and, IN EVERY PLACE, INCENSE shall be offered unto my name, and a pure offering." It will be admitted that these words cannot be grammatically understood, but as signifying an extensive and prevailing turning to God, from among the Gentiles—SUCH AS THE WORLD HAS NEVER YET BEHOLD—such as shall be infallibly seen, because divinely foretold—and such as may indeed well receive the appellation of "the fulness of the Gentiles."

3. A "fulness" of sanctifying grace shall then distinguish the Gentile church of Christ. The grace of God is the only efficient cause of human salvation. It is thereby believing penitents are freely justified through the redemption that is in Christ Jesus. By the further exercise of his grace, "the very God of peace sanctifies wholly, those who through grace have believed." Not only are their habits reformed, but their hearts are renewed. Not only are they regenerated and sanctified in part, but also cleansed and sanctified wholly, when they "follow on to know the Lord." Then even the thoughts of their hearts are cleansed by the inspiration of his Holy Spirit, so that they perfectly love God and worthily magnify his holy name.

It is to be regretted, that some who would be offended were their piety to be called in question, decry and ridicule this SANCTIFYING GRACE. Nevertheless, it is a blessed truth of the Word of God, that "the blood of Jesus Christ his Son cleanseth us from all sin." Individual instances of this maturer and more elevated Christian experience, have often been raised up in the church "to the praise and glory of God."—But the period is hastening on, when this happy and most desirable moral state shall characterize the whole "church militant here on earth." Speaking of that era, the prophet Isaiah says, "My people shall be ALL RIGHTEOUS." chap. lx. 21.

Then shall all the followers of Christ evince their actual enjoyment of "entire sanctification," or "perfect love," both by a child-like simplicity of verbal profession, and by the undeniable demonstration of unequivocal practice. For this St. Paul prayed in behalf of the Gentile church, in his own day: "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length, and breadth and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be FILLED with all THE FULNESS of God!" Eph. iii. 17-19.

4. A "fulness" of universal kindness and good will, will also be most evidently displayed by the converted "Gentiles" of that generation. The natural state of pagan nations is as completely the reverse of this as can be imagined, and ever has been; and the christianity of too many even now, among ourselves, so far as these qualities of

character are concerned, is, alas, but too much tinctured with the selfishness and malignity of the heathen. But when "the Spirit" shall be fully "poured out from on high," then "the wilderness shall become a fruitful field." The lovely spirit of the God of love shall be exhibited by all the converted Gentiles. Then, in the expressive metaphor-phrases of the evangelical prophet, "the wolf shall dwell with the lamb—the sucking child shall play on the hole of the asp—and they shall not HURT nor DESTROY in all my holy mountain." chap. xi.

This promised state of things is yet, in the expressive language of the 25th verse, to COME IN. Certainly it has NOT YET "come in." It has not YET gladdened any age since it was foretold, nor could it have been reasonably expected, until some of its more immediate harbingers had made their appearance. There is another animating instance of prophecy extending beyond "43!" The national "blindness" of the Jews will continue, "UNTIL the fulness of the Gentiles BE COME IN!"

Such a change in the moral condition of the Gentile world, will be gradual in its production. Yet every preceding period will find the Gentile church in the most evident, delightful, and increasing degrees of advance towards this evangelical paradise, Her "path shall shine more and more unto the perfect day!"

As the happy period shall come on, the Jewish people will have become more and more corrected by the providential discipline through which God hath appointed them to pass. They will thus, by grace divine, be the better prepared to view, and with immense moral advantage to themselves, the coming of this long-promised "fulness of the Gentiles." And this cannot but prove a mighty source of aid to the "heart" of the Jew when turning "to the Lord, the veil shall be taken away."

These two great divisions of the human family will thus be brought to exercise over each other, and to a degree previously unknown, a most marvellous influence for good. Thus will "the Deliverer turn away ungodliness from Jacob;" "AND SO ALL ISRAEL SHALL BE SAVED."

As we have humbly suggested, this will, in a great measure, be the blessed result of "the fulness of the Gentiles," even when that happy era shall dawn, and before the entire world will have been converted to God. In the concluding labours of the world's moral harvest home, the converted Jews will render the most invaluable services. Yes, "what shall the receiving of them be but life from the dead!"

I remain, dear Sir, yours,  
AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.  
Near Lake Champlain, July 13, 1844.

FRIENDLY HINTS.

To love God with all thy heart, and thy neighbour as thyself, are Divine commands, which Ministers and people of all creeds are bound to obey, being the sum of the Divine law.

To obey these commands would not interfere with religion or politics; it requires no sacrifice of time or money, and the result would be most excellent, in every family, city and nation.

Another requirement of great importance is found in the Bible; "To be temperate in all things," not indulging too freely, but using the blessings which God affords without abusing them. Lest any should think strong drink is one of God's blessings, and may be used as such, I would say with Sir Ashley Cooper, and many others, that *Ardent Spirits are evil Spirits.* And Paul saith "touch not, taste not, handle not."

Should all yield obedience to the above requirements, wars, and crimes, with most of the evils and sufferings in our world would cease, millions of lives, and many hundreds of millions of pounds would be saved for the relief of the poor, and for the promotion of useful knowledge.

Those who may be disposed to meet at the Bethel on Sundays at 9 o'clock, A. M., and 4 o'clock, P. M., also on Tuesday and Friday evening, at half-past 7 o'clock, will hear more on the above subjects.

That many may attend, especially seamen, is the prayer of

T. OSGOOD.  
Montreal, July 10, 1844.

## MISCELLANEOUS.

**ANECDOTES OF MR. LOCKE.**—Mr. Locke, in a letter written the year before his death, to one who asked him, "What is the shortest and surest way for a young man to attain to the true knowledge of the Christian religion?" gives this memorable reply, "Let him study the Holy Scriptures; especially the New Testament: therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error, for its matter." The death of this great man was agreeable to his life. We are assured, by one who was with him when he died, and who had lived in the family seven years, that, "the day before his death, he particularly exhorted all about him to read the holy Scriptures; and desired to be remembered by them at evening prayers. On being told, that if he chose it, the whole family should come and pray by him in his chamber; he answered, he should be very glad to have it so, if it would not give too much trouble; and an occasion offering to speak of the goodness of God, he especially exalted the love which God shewed to man, in justifying him by faith in Jesus Christ; and concluded with returning God thanks, in particular, for having blessed him, with the knowledge of that divine Saviour. About two months before his death, he drew up a letter to a certain gentleman, and left this direction upon it "To be delivered to him after my decease;" in which are these remarkable words, "I knew you loved me living, and will preserve my memory now I am dead. This life is a scene of vanity that soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true, when you come to make up the account."

**BATHS AND BATHING.**—Few Roman citizens in easy circumstances were without the luxury of a private bath. Amongst many articles of luxury of which Pliny censures the ladies of his time he takes notice of their bathing rooms being paved with silver. Even the metal flues were gilt.

The Russian baths, as used by the common people, bear a close resemblance to the laconicum of the Romans. They usually consist of wooden houses, situated, if possibly by the side of a running stream.—In the bath-room is a large vaulted oven, which, when heated, makes the paving stones red hot, and adjoining to the oven is a kettle fixed in masonry, for the purpose of holding boiling water. Round about the walls are three or four rows of benches, one above another like the seats of a scaffold. The room has little light, but here and there are apertures for letting the vapour escape; the cold water that is wanted is let in by small channels.

In France there are baths in all the towns, and bathing is practised more than in Germany or England, where baths are rare. There are but few baths in London, and those established there would not suffice for a small fraction of the population if bathing were a common practice.

Regular swimming baths are established at Vienna, Munich, Breslau, Berlin and Paris.—But the English are not much inclined to swimming, even when the means are at hand.

A Divine lately addressed the female part of his congregation in these words. "Be not proud that our blessed Lord paid your sex the distinguished honour of appearing first to a female, after His resurrection, for it was only done that the glad tidings might spread the sooner!"

Alexander the Great seeing Diogenes looking attentively at a large collection of human bones piled one upon another, asked the philosopher what he was looking for. "I am searching," said Diogenes, "for the bones of your father, but I cannot distinguish them from those of his slaves."

**CHEERFULNESS.**—A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an agreeable simplicity, and render deformity itself agreeable.

## CIVIL INTELLIGENCE.

## ARRIVAL OF THE STEAMER HIBERNIA.

TWELVE DAYS LATER FROM ENGLAND.

We extract the following items of intelligence by this arrival from the *Morning Courier*:—

The Session of Parliament was drawing to it close, leaving, as usual, a number of important measures in abeyance for the next Session.

A Secret Committee of the House has been appointed to inquire into all the facts connected with the opening of private letters, passing through the Post Office, by warrant from the Home Secretary.

Lord Heytesbury has been appointed Lord Lieutenant of Ireland, in room of Earl De Grey.

The Queen and all the Royal Family were in good health, and domesticated at Claremont.

Several diabolical acts of incendiarism had taken place in the rural districts, in Essex particularly.

There had been some pretty sharp sparring in the French Chamber of Deputies in regard to pecuniary dotations to the younger children of the King of the French.

The mail had arrived from India and China. A full account of the intelligence received it by will be found in our extracts.

**IRELAND.**—Mr. O'Connell continues in prison.—It is said he is to be elected Lord Mayor of Dublin. The Catholic clergy have set apart the 28th instant as a day of humiliation and prayer in his behalf.

Mr. Daniel O'Connell, Jun., had addressed the Repealers of Ulster after the manner of his father, calling upon them to abstain from any outrage upon the Orangemen, who, it is said, intend to walk in procession on the 1st and 12th of July.

**REPEAL ASSOCIATION.**—At the usual weekly meeting of this body, on the 24th ult., J. H. Talbot, Esq., late M. P. for New Ross, occupied the chair. The Rev Dr. Hearne, one of a deputation from Manchester, addressed the meeting, and handed in a contribution of £325, amidst enthusiastic cheering. The amount of the repeal rent for the week was announced, amid deafening cheers, to be £2,178 11s 1d.

**INDIA AND CHINA.**—By extraordinary express from Marseilles we have received, in anticipation of the Overland Mail, from Bombay, letters and papers from all parts of our Indian Empire.

The latest dates are from Bombay to the 20th, and from Calcutta to the 11th of May, from Macao to the 10th, and Hong Kong to the 8th of April. The mail from England of the 6th of April had reached Bombay on the 12th of May.

The principal intelligence brought by the India mail of the 20th of May relates to the state of the Punjab, which appears now to be more distracted than ever. A bloody fight is stated to have taken place on the 7th of May, between Heera Singh, the present Prime Minister, and the party of the sons of Runjeet Singh, who are opposed to him, led on by Ittur Singh, a chief of considerable influence. In September last, when Ajeet Singh had murdered the then King, Shere Singh, and the Prime Minister Dhyan Singh, he was himself slain in a fight with Heera Singh, who avenged the death of his father, Dhyan, by ordering all the family of Ajeet to be butchered. One boy of nine years was allowed to live, and an uncle, named Ittur or Utter Singh, escaped into the Sikh states, protested by the British. After seven months' residence, he went back on the 30th of April, and joined the party under Cashmeera Singh and Peshora Singh, both sons (though of minor rank) of old Runjeet Singh. They proceeded to attack Heera Singh, and a bloody conflict took place, in which Heera was said to have been wounded. Ittur Singh was considered by some of the partisans of Heera as being supported by the British, and they therefore have threatened to invade the territories of the latter, to revenge themselves on those who had countenanced the proceedings of Ittur Singh.

The news from Scinde extends to the 16th of May. Sir Charles Napier was busy in making preparations for the meetings of the Beloochee chief, which was to take place on the 24th of May, when it is said that upwards of 17,000 of them would attend, each having an unarmed

attendant. Thirty thousand men assembled to deliberate would present an odd appearance. It was supposed that Sir Charles had some important measures to propose to their attention.

## MORMON DISTURBANCES.

**STATEMENT FROM AN EYE WITNESS.**—SIGNS OF PEACE.—At Nauvoo, on the 2d, all was orderly and quiet. Messrs. Jonas and Fellows, deputation from Governor Ford, returned to Quincy, reporting every thing quiet. The boat waited at Warsaw for these gentlemen to address the people, where excited feeling prevails, the inhabitants seeming bent upon the point that either themselves or the Mormons must leave the country.

The extra from the Mormon organ indulges in many lamentations for the death of the prophet and his brother, and narrates how the deed was accomplished. The murder was committed about six o'clock in the evening, by an armed mob, of 150 to 200 men, painted black and yellow, who surrounded the jail, forced it, and poured a shower of bullets into the room where the men were confined. Each of the victims received four balls in his body, and John Taylor, editor of the Nauvoo Neighbor, was shot in four places, but not seriously injured; About three o'clock the next day, the bodies of "the noble martyrs" were received at Nauvoo. They were met, the paper says—"by a great assemblage of people, east of the Temple, on Mulholland street, under the direction of the city marshal, followed by Samuel H. Smith, brother of the deceased, Dr. Richards, and Mr. Hamilton, of Carthage.

The wagons were guarded by eight men. The procession that followed in Nauvoo was the City Council, the lieutenant general's staff, the major general and staff, the brigadier and staff, commanders and officers of the legion, and citizens generally, numbering several thousands, amid the most solemn lamentations and wailings that ever ascended unto the ears of the Lord of Hosts to be avenged of our enemies.

When the procession arrived, the bodies were both taken into the "Nauvoo Mansion." The scene at the mansion cannot be described; the audience were addressed by Dr. Richards, Judge Phelps, and Messrs. Wood and Reed, of Iowa, and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, and with one united voice resolved to trust to the law for a remedy of such high handed assassination, and when that failed, to call upon God to avenge us of our wrongs.

**THE INSURRECTION AT DOMINICA.**—We have the Bermuda Gazette of the 2d inst., and of June 25th. From Bermuda itself these papers bring no intelligence, but one of them contains a long account of the Negro outbreak in the island of Dominica, copied from the Dominica Colonist of June 8.

The insurrection broke out on the 3rd of June.—Its immediate cause, among the mass of the ignorant Negroes, was the belief that the taking of the census in the different parishes was preliminary to a re-establishment of slavery; but it was supposed that the idea was promulgated among them by a few crafty leaders, whose object was plunder and a general massacre of the whites.

Be that as it may, the census-takers were surprised at finding in several of the parishes the houses of the blacks deserted, and the inhabitants assembling at points in the neighbourhood armed with cutlasses and bludgeons, and making hostile demonstrations. The census-takers were obliged to fly or conceal themselves. In the parish of St. Paul a gentleman going with despatches to the President was intercepted, robbed, severely beaten and would have been killed had not some of the blacks interposed for his rescue.

It was soon found that the *emeute* was general throughout the leeward side of the island. Martial law was proclaimed, and the militia and regulars were put in immediate requisition.

Some conflicts took place at various points, in which the rude and ill-armed insurgents were of course scattered, many killed and large numbers captured. The houses of some planters had been occupied and plundered by the rebels, but it does not appear that any loss of life occurred among the whites.

There is nothing of extraordinary interest from Philadelphia  
At the church of St. Philip de Neri, in South-work, the usual religious services were observed on Sunday.

The examination into the origin and incidents of the revolt is in progress.

The troops remain in Philadelphia. The Common Council have passed the ordinance for organizing a permanent military police of 1,000 men—to be formed, if practicable, from the present uniform corps, constituting the City Brigade.

EUROPEAN EXTRACTS.

**SINGULAR CIRCUMSTANCE AT SEA.**—A very singular circumstance has been communicated to us by Mr. Vickers, of the schooner Henry Curwan, of this port, deserving of the notice of scientific individuals. On the 7th of May last, in lat 44 N., and long 32 35, about four o'clock in the morning, it was discovered that all the watches on board, and the chronometer, had stopped; and on referring to the compasses, of which there were three on board, they pointed to different parts, and were for a time useless. In about two hours afterward the watches and chronometer recommenced going, and the compasses became again as before.—*Liverpool Mail.*

**SINGULAR CIRCUMSTANCE.**—On opening a vault in St. Andrew's Churchyard, Devonport, last week, for the purpose of committing to the dust the body of a gentleman who was the last of his race, there were in the vault, in addition to 13 skulls of persons who had been buried therein, the remains of a muff, walking cane, a small comb-brush, wine glass, and a phial bottle containing a mixture. It appears that agreeably to the directions of an eccentric lady, a member of the family, these articles were, on her burial, many years ago, placed in her coffin, but the coffin itself and the body it contained were, with the exception of the skull, reduced to dust.—*Western Luminary.*

**AN ERRAND BOY'S EDUCATION.**—A boy of thirteen or fourteen was about to be sworn to give evidence at an inquest held on Monday evening at the Golden Lion, Dean Street, Soho, when he said, as if he feared he was unfit to take an oath, that he could not read. He, however, said that he was in the habit of going to chapel, and was accordingly sworn. Having given his evidence in a tolerably clear manner, he, much to the surprise of the jury, wrote his name in a clear legible hand at the end of the depositions. A Juror thought it rather a strange mode of education to teach a boy to write before he could read, and felt curious to ascertain how he learned. The boy said that he had learned to write nothing but his name; and a juror informal the coroner it was a common thing for errand boys, who had to sign their names frequently, to be taught to write their autographs, and nothing else.—*Pictorial Times.*

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	a.	d.	s.	d.
Oats, per minot	1	3	1	4
Wheat, "	5	6	6	0
Barley "	2	0	2	4
Pease "	2	6	3	9
Lint Seed "	4	6	5	6
Buckwheat "	1	3	2	0
Turkeys, per couple	5	0	6	0
Fowls "	1	6	2	0
Geese "	1	6	2	0
Ducks "	1	6	2	0
Chickens "	1	0	1	3
Partridges "	0	5	0	6
Eggs, fresh, per dozen	0	5	0	6
Butter—Dairy, per lb.	0	7	0	7 1/2
" " Salt "	0	5	0	6
Pork, per hund.	25	0	29	0
Beef "	25	9	30	0
Flour, per cwt.	12	0	14	0
Beef, per lb. (1d. to 2d. per qr.)	0	2	0	5
Pork "	0	2	0	5
Veal, per qr.	2	6	12	6
Mutton "	1	6	10	0
Lamb, per qr.	1	3	3	9
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	3	1	6
" " " new,	2	0	0	0
Corn, "	2	0	2	9
Rye, "	2	6	3	0
Beans, "	4	6	6	8
Honey, " per lb.	4	4	0	5
Hay, " per 100 bds.	25	0	30	0

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