

# 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, FEBRUARY 22, 1844.

No. 23.—N. S. No. 17.

## POETRY.

### THE BLIND BOY'S LAMENT.

The Summer comes, but not for me, each flow'ret  
lifts its head,  
I cannot see the glorious things, with which the earth  
is spread;  
Oh God! how earnest is the prayer, each morn I  
breathe to thee,  
That thou would'st in thy mercy send thy blessed  
light to me.  
They say the earth is beautiful, that now the fields  
are seen,  
Decked with a thousand flow'ry gems, and clothed in  
glittering sheen;  
Alas! I'm sad, and oft times wish, my weary race  
was run—  
These sightless orbs have never gazed upon a sum-  
mer's sun.  
Beneath the elm that shades the green, there is a moss  
grown seat  
And round it on a summer's eve the village children  
meet;  
With aching heart I listen to each burst of careless  
joy,  
While bitter tears steal down the cheek of the poor  
sightless Boy.  
The fragrance of the summer flower comes in each  
passing breeze—  
The love songs of the little birds are heard among the  
trees—  
The murmuring of the mountain brook is music to  
mine ear;  
Ah me! I've still one blessing left—I can acutely  
hear.  
I've numbered but few summers, yet my feelings all  
are old—  
I'm not as other children are, my heart is chilled and  
cold—  
Friends, kindred, father, mother, were taken one by  
one,  
And now I'm in this heartless world, poor friendless,  
and alone.  
My own, my gentle mother, oh would I were at rest,  
Pillowed as oft, in happier days, I've laid upon thy  
breast;  
Thou'rt lumbering in a foreign land, far o'er the  
western wave—  
There's none now left to shed one tear on the Blind  
Boy's nameless grave.

## CHOICE EXTRACTS.

### THE BLIND PREACHER.

The first sentence with which he broke the awful silence was a quotation from Rousseau:—"Socrates died like a philosopher, but Jesus Christ like a God."

I despair of giving you any idea of the effect produced by this short sentence; unless you could perfectly conceive the whole figure of the man, as well as the peculiar crisis in the discourse. Never before did I understand what Demosthenes meant by laying a stress on delivery.

You are to bring before you the venerable figure of the Preacher; his blindness, constantly recalling to your recollection old Homer, Ossian and Milton, and associating with his performance the melancholy grandeur of their genius; you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice-affecting melody; you are to remember the pitch of passion and enthusiasm to which the congregation were raised; and the few minutes of portentous, death like silence which reigned throughout the assembly; the preacher removes the white handkerchief from his aged face (even yet wet from the torrent of tears,) and slowly stretching forth the palsied hand which holds it, begins the sentence—"Socrates died like a philosopher,"—then pausing; rising his other hand, pressing them both clasped together, with warmth and energy, to his breast, lifting his sightless balls to

Heaven, and pouring his whole soul into his tremulous voice—"but Jesus Christ—like a God!" If he had been, in deed and in truth, an angel of light, the effect could scarcely have been more divine.—Wirt.

A CHRISTIAN is like the firmament, and it is the darkness of affliction that makes his grace to shine out. He is like those herbs and plants that best effuse their odours when bruised.—Jay.

If Satan ever laughs, it must be at hypocrites; they are the greatest dupes he has; they serve him better than others, and receive no wages.—Lacon.

### STRIKING ILLUSTRATION.

A VALUABLE minister of the Gospel recently made use of the following illustration to impress on the minds of the members of his church, that they ought to exert a full influence they have on the side of Christ, however little influence that may be. Suppose, said he, that the small fibres of which a cable-ropes is composed were each a living creature, and suppose that one of these fibres, or threads, when the anchor is cast out, and the ship tossed by winds and waves, should say, I will not hold, my strength is small, it will not bear an ounce. It cannot be of much consequence that it be exerted in holding the large ship: I will let go; and so that fibre or thread lets go. Another reasons in the same way, comes to the same conclusion, that its strength is so small that it can be of little use, and lets go; and so another and another, until two thirds of them have let go, and the rest of the fibres or threads composing the cable-ropes are broken in twain and the ship is driven ashore and wrecked. The application is obvious. Let Christians, when they are disposed to imagine that they can have but little influence—too little to be of any use, and therefore they will strive to exert themselves none at all—think of the fibres or threads of the cable-ropes, and beware of letting go, lest for want of these little influences, the Church is driven from its steadfastness, great detriment is received, and souls are lost.—S. S. School.

### WORDS OF TRUTH.

"It is the cowardice of Christians that spoils their fortune."—Dr. Mc'Crie.

"The having very simple thoughts of what grace is, is the true source of our strength as Christians, and the abiding in the sense of grace in the presence of God, is the secret of holiness, peace, and quietness of spirit."—Anon.

"The principle of every false religion, is the furnishing man with something as a substitute for trusting in God,—something from which to take that comfort which should be derived directly from God himself."—Anon.

"Oh! how great is the glory of God, that we should be able to say of every thing that is morally bad in this world, that "the fear of God" would remove it!"—Anon.

"Liberty of conscience is of the very essence of true worship. Not what men call liberty of conscience, but the ability to approach God without any sense of guilt upon the conscience—because of the one sacrifice of Christ."—Anon.

"It is an awful evil that has come to pass in our day, the people have ceased to expect to hear the words of God from the lips of men. This is not the sin of ministers any more than of people, nor of the people any more than of the ministers. It is the sin of both,—and an awful sin it is, that men come to hear the word of God as one man would come to another, and so they have their own opinions: each leans on himself, and feels all the self-consequence of one who thinks himself a judge of what is right and wise."—Anon.

## GENERAL LITERATURE.

### THE ENTRANCED FEMALE;

OR, THE REMARKABLE DISCLOSURES OF A LADY CONCERNING ANOTHER WORLD.

By the Rev. Robt. Young, Wesleyan Minister, Eng. From the 2th London Edition.

### RECOMMENDATORY NOTICES.

Extract of a Letter to the Author from the Rev. Richard Treffly, dated Institution-House, Hoxton, June 19, 1841.

"I think you do well in publishing the narrative which you kindly submitted to my perusal. It is altogether of an extraordinary character; and while it makes a large demand on our credulity, it can scarcely fail to awaken serious thoughts and devout desires in the minds of all who read it with attention. Infidelity is fearfully prevalent; and the opinion that the whole of a man dies with his body is so widely disseminated, that every means to check its progress, and to convince men of the existence of another world, should be called into requisition."

Extract of a Letter from the Rev. John Crofts, dated Manchester, August 4, 1841.

"Being a few days since in company where your interesting little book, "The Entranced Female," was the subject of conversation, a remark was made which led me to mention that I was in the place where the young person resided, about the time when the extraordinary occurrence took place; and not only recollected the excitement it produced; but some additional circumstances not stated by you."

### ADVERTISEMENT.

The disclosures of Miss D—, contained in the following pages, are thus made public by the repeated and urgent request of several valued friends. If they should excite a more diligent attention to eternal things, the writer will greatly rejoice, and the design of their publication will be fully accomplished. R. Y. London, July, 1841.

### EXTRACT FROM THE PREFACE.

Miss D—, whose disclosures have excited considerable interest and inquiry, was not at all imaginative; but possessed much sobriety of mind, and had, for some time previous to the period of being entranced, lived according to the Gospel of Christ. Nor did she ever vary her statements of what she had heard and seen in the spiritual world; for, although closely catechised by different persons on the subject, she invariably gave the same testimony, and a short time before her death solemnly attested its truth to the author in the presence of several witnesses.

Her attendants, to whom she first made the disclosure, were also persons of established religious character, well known to the writer; and so far from being a party to an imposture, they evinced very great reluctance to have Miss D.'s communications made public—knowing, as they did, that such communications could not but deeply affect some parties with whom they were on terms of friendship, and whose feelings they manifestly wished to spare. For the same reason this small work has not appeared sooner.

The author is happy to state that, although some have perused his pamphlet with skeptical minds, and laid it down with a sneer, others, by the blessing of God, have derived from it much spiritual good; for he has heard of many persons in different parts of the country who have, on reading it, been awakened, and ultimately led to the Saviour; so far, therefore, has the design of the publication been happily accomplished.

The word *trance*, as explained in the London Encyclopædia, signifies a temporary absence of the soul; a rapture; a state in which the soul is rapt into visions of future or distant things. And according to the learned Parkhurst, the word means a "sacred ecstasy, when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants, who are then taken or transported out of themselves." This is a phenomenon full of mystery, and the reality of which some persons have doubted; but, I think, without due consideration. Balaam is said to have been in a trance; and having had "his eyes opened" therein, we are told that he "saw the visions of the Almighty, and knew the knowledge of the Most High." Peter was also in a trance upon the house-top, which place he had retired for prayer, and received symbolical instructions relative to his future proceedings with the Gentiles. And Paul is supposed to have been in a trance, "whether in the body or out of the body he could not tell; God only knew;" but he "was caught up into paradise, and heard unspeakable words, which it was not lawful for a man to utter. Since that period there have been well-attested instances of individuals who have been in a similar state; some of which are on record in several highly-respectable publications;" and the following singular relation is intended to add to their number.

While residing in a British colony, as a Christian missionary, I was called one evening to visit Miss D—, who was said to be dying. Mrs. Young, by whom she was met weekly for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage, exceedingly ill, but confiding in the merits of Jesus: and after spending some time with her in conversation and prayer, we commended her to God, and took our departure without the least hope of seeing her again in this life. Soon after we left she seemed to die; but as the usual signs of death, which so rapidly develop themselves in that country, did not appear, her friends concluded that she was in a trance, and anxiously waited to see the end. She remained in this state for several days, during which period we repeatedly visited her; and the only indication we could perceive that life was not extinct, were a slight foaming at the mouth, and a little warmth about the region of the heart. She was watched with great interest, both night and day; and after being in this state for nearly a week, she opened her eyes and said, "Mr. C. is dead." Her attendants, thinking that she was under the influence of delirium, replied that she was mistaken, as he was not only alive, but well. "O no!" said she: he is dead; for, a short time ago, as I passed the gates of hell, I saw him descend into the pit, and the blue flame cover him. Mr. B— is also dead, for he arrived at heaven just as I was leaving that happy place, and I saw its beautiful gates thrown wide open to receive him; and heard the host of heaven shout, "Welcome, weary pilgrim!" Mr. C— was a neighbour, but a very wicked person; and Mr. B—, who lived at no great distance, was a good old man, and for many years had been a consistent and useful member of the church of God. The parties who heard Miss D—'s startling and confident statements, immediately sent to make inquiries about the two individuals alluded to; and found, to their utter astonishment, that the former had dropped down dead about half an hour before, while in the act of tying his shoe: and that about the same time, the latter had suddenly passed into the eternal world. For the truth of these facts I do solemnly vouch. She then went on to tell them where she had been, and what she had seen and heard.

After being sufficiently recovered to leave the house, she paid us a visit; and Mrs. Young, as well as myself, heard from her own lips the following account of what she had passed through. She informed us, that, at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of eternity. He took her first to heaven; but she was told that as she yet belonged to time, she could not be permitted to enter into that glorious place, but only to be-

\* See the well-known account of the *trance* of the Rev. Wm. Tennent, a learned and eminently pious minister of the Presbyterian church.

hold it; which she represented as infinitely exceeding in beauty and splendour the most elevated conceptions of mortals, and whose glory no language could describe. She told us that she beheld the Saviour upon a throne of light and glory, surrounded by the four-and-twenty elders, and a great multitude which no man could number; among whom she recognised patriarchs, and prophets, and apostles, and martyrs, and all the missionaries who had died in that colony, besides many others whom she mentioned; and although these parties were not named by the angel that attended her, yet she said that seeing them was to know them. She described those celestial spirits as being variously employed; and although she felt herself inadequate to convey any definite view of the nature of that employment, yet it appeared to be adapted to their respective mental and spiritual attainments. She also informed us that she heard sweet and most enrapturing music, such as she had never heard before; and made several attempts to give us some idea of its melodious character, but found her notes too earthly for that purpose. While thus favoured, the missionaries already referred to, and other happy spirits, as they glided past her, sweetly smiled, and said they knew whence she came, and, if faithful to the grace of God, she would in a short time be admitted into their delightful society. All the orders of heaven were in perfect and blessed harmony, and appeared to be directed in all their movements by a mysterious influence proceeding from the throne of God.

She was next conducted to a place, whence she had a view of hell, which she described in the most terrific language; and declared that the horrid shrieks of lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it; but she felt herself safe under the protection of her guardian angel. She recognised many in the place of torment whom she had known on earth, and even some who had been thought good Christians. There were princes and peasants, rich and poor, learned and unlearned, writhing together in one dreadful and unquenchable fire, where all earthly distinctions and titles were forever at an end. Among them she beheld a Miss W—, who had occupied a prominent station in society, but had died during the trance of this young woman. She said that when Miss W— saw her approach, her shrieks were appalling beyond the power of language to describe, and that she made a desperate but unsuccessful effort to escape. The punishment of lost souls she represented as symbolising the respective sins which had occasioned their condemnation. Miss W—, for instance, was condemned for her love of money, which I had every reason to believe was her besetting sin; and she seemed robed in a garment of gold, all on fire. Mr. O—, whom she saw, was lost through intemperance; and he appeared to be punished by devils, administering to him some boiling liquid. She said there was no sympathy among these unhappy spirits, but that unmixt hatred, in all its frightful forms, prevailed in every part of the fiery regions. She beheld parents and children, husbands and wives, and those who had been companions in sin, exhibiting every mark of deep hatred to each other's society, and heard them, in fiendish accents, upbraiding and bitterly cursing one another. She saw nothing in hell but misery and despair; and heard nothing there but the most discordant sounds, accompanied with weeping, and wailing, and gnashing of teeth. While she gazed on this revolting scene, many souls arrived from earth, and were greedily seized by innumerable devils of monstrous shape, amidst horrid shouts of hellish triumph, and tortured according to their crimes.

This fearful view of the state of the lost agrees with the testimony of S. T., whose case is on record in Mr. Wesley's Journal. She tells us that while in her trance, the place of the condemned was unveiled, and she "saw a vast number who stood up cursing and blaspheming God, and spitting at each other. And many were making balls of fire, and throwing them at one another." She also "saw many other who had cups of fire, out of which they were drinking down flames; and others who held cards of fire in their hands, and seemed to be playing with them."

From the gates of hell Miss D— was conducted to another position, whence she had a

view of heaven and hell, and earth; and she described earth as appearing like a vast stage crowded with human beings, and full of confusion and blood. From this stage persons were continually stepping off; and others were rapidly approaching its edge and would very soon disappear, amongst whom was Mrs. L—, an intimate friend of ours, who died a fortnight afterwards. Other persons, whom she named, were represented as near the edge of the stage; and although quite well when she made this communication, did in every case shortly afterward leave this probationary state. One of the days in which Miss D— lay entranced was the holy Sabbath; and she told us that she knew where I and my colleague preached on that day; and from each chapel she perceived holy incense rise, which she described as mingling together and coming up before the throne; then taken by the Saviour and presented to the Father, while angels and all the company of heaven rejoiced together. She also stated, that during one of Mrs. Young's visits to the house where she lay entranced, she saw her sitting by her bedside, reading to the family a chapter out of St. John's Gospel, and then saw her kneel down and pray with them. She likewise gave us to understand, that matter, under none of its forms and modifications, is any interruption to the vision or movements of spiritual beings.

She was next taken to a place where she saw the moral state of the world symbolised. A female, holding a prominent situation in the church, was represented as sitting under a tree of most luxuriant and beautiful foliage, with a long tube in her mouth, by which she was drawing people to her; and the conducting angel informed Miss D— that the tube indicated the power of this female's persuasive language, the foliage of the tree her religious profession, and its trunk the state of her heart. On looking at the trunk, she beheld that its core was rotten, and full of venomous reptiles. Miss D— told this to the female in question; and from the unchristian temper she manifested on the occasion, and her subsequent conduct, she fully proved the correctness of the representation. Another female, a professor of religion, highly respected for her apparent piety, was represented to her as having yielded to temptation, and withdrawn her heart from God; and when her backsliding was announced in the world of spirits, Miss D— looked toward the Saviour, and thought she perceived the appearance of blood trickling from his wounds, as if "crucified afresh." (Heb. vi. 6.) When Miss D— was at our house, she sent for this female, and, in the presence of Mrs. Young and myself, told her the above; and, according to her penitential acknowledgement, but to our utter astonishment, it was a correct view of her spiritual state. Miss D— had likewise the moral condition and perilous circumstances of a young man brought before her. He was in possession of religion, was represented as assailed by a very plausible temptation, and would make shipwreck of faith if he did not resist it. She made this disclosure to him also in our presence; and after some evasion on the subject, he appeared greatly agitated, and declared that such was his temptation, although he had not mentioned it to any one. For some time he resisted, but finally fell into the snare; and his sad experience proved the correctness of Miss D—'s communication. A lady whom she named was represented to her as attired in the purest white, and surrounded by a number of little children, whom she was striving to wash in pure water, that they too might be white and clean; and the angel told her that the lady's robe was indicative of her purity of heart, and her holiness of life, and that her employment symbolised the nature and effects of her exertions in the church of God. I was well acquainted with this lady, and could bear witness to the correctness of this picture; for she was, in my opinion, one of the holiest of women, and was exceedingly useful to children and young people; indeed, the honoured instrument of bringing many of them to God. Another lady she described as standing at the entrance of the path leading to eternal life, with a book in her hand, and crying to the giddy multitude—

"Come back, this is the way,  
Come back and walk therein."

\* She was now in the place of symbols.

This lady, who was well known to the writer, had made many sacrifices for the cause of Christ, and was, I believe, doing what she could to bring poor wanderers back to God.

Many other things were mentioned by her, but which I cannot now so distinctly remember as to warrant my making any record of them here. There was a strange unearthliness about this young woman, after this event. Previously, her disposition was rather sullen, and there was an impression of sourness on her countenance; but the change produced by this occurrence was manifest to all that knew her. Her temper became the most amiable, and her countenance was lighted up with more than ordinary joy. But, strange to say, in a few months she allowed herself to be exalted above measure through the abundance of the revelation, and consequently lost much of her glory; but the rod of affliction led her to recover her forfeited enjoyment, and in about three years after this trance she died happy in the Lord.

No person is perhaps more disposed to scrutinize and to reject the disclosures of what are called trances and visions than myself; and yet, when they furnish so many marks of genuineness as those of Miss D—, I think they should be allowed their proper weight and influence in confirming and illustrating the doctrines of revelation. There is nothing in Miss D—'s disclosures inconsistent with that Book which is to be a light unto our feet, and a lamp unto our paths, and by which we are to regulate our faith and practice; but, on the contrary, there is the most perfect accordance. The Word of God informs us that there is a world of spirits, into which men enter on quitting life, and are happy, or otherwise, according to their moral character; and if the Lord should, in some cases, for reasons best known to himself, lift the veil which conceals from our view that spiritual region, we ought not to reject the light thus let in upon us, but rather avail ourselves of its assistance for the better understanding of the word of God, and the realities of another state of existence.

With respect to the locality of the world of spirits, conjecture has been busily and fruitfully employed. Some suppose that it is in the sun; others that it is in the centre of the vast universe, attracting and governing all the celestial bodies in their revolutions: but the opinion which to me appears most plausible is that of its being in the atmospheric region, and consequently all around us. It is true, we perceive it not, because "our senses are holden." Our physical nature is supposed to be the veil separating between us and the invisible world; but when this veil is removed by the hand of death, our souls will at once find themselves in that world, and discern things which, though now present, are not seen, because spiritually discerned. This view of the subject seems to be countenanced by the Scriptures.—The mountain appeared covered with spiritual beings when the Lord, in answer to the prayer of the prophet, opened the eyes of his servant, or drew aside the veil. (2 Kings vi. 17.) Stephen, at the time he was about to suffer martyrdom, "saw the heavens open, and Jesus standing at the right hand of God." Believers are to be "caught up to meet the Lord in the air;" and the ministering spirits which "minister for them who shall be heirs of salvation," "do always behold the face of our Father which is in heaven." They do not leave the spiritual world to perform their ministrations, but are in heaven, it would seem, at the very time they are "encamping round about them that fear the Lord." It is true that this view, as well as others, relative to the abode of separate spirits, involves difficulties not to be solved in this imperfect state; but it nevertheless appears to receive some sanction from the word of God, and is, in my estimation, more consistent with the condition of being entranced than any other opinion held on the subject.

It is also a very generally-received opinion, that spirits know each other in the invisible world. The rich man knew Abraham and Lazarus; and the Apostle, referring to a future state, tells us that "then shall we know as also we are known." According to the testimony of Miss D—, she knew, without being informed, the various beings she met with in the world of spirits. It appears to be a region of knowledge intuitively obtained, without any laborious effort or inquiry. This view of the subject is calculated

to strike terror into the hearts of those who, by their neglect or influence, destroy souls, as it supposes they will know their victims when they shall meet them in the world lying beyond the tomb; but it is a view well adapted to excite pleasurable emotions in the breast of those who "turn many to righteousness," as it encourages the hope of their recognising their "spiritual children" as their "crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

There is another opinion, entertained by some persons, which does not appear to be without foundation in the Word of God, that the inhabitants of eternity know what is taking place in the world. The temptations presented to the wicked by wicked spirits, the guardianship of the good beings, the cloud of witnesses represented by the Apostle as looking from their place upon Christians running the race set before them, and the joy felt in the presence of the angels of God over one sinner that repenteth, certainly very strongly countenance the opinion. This also agrees with Miss D—'s statement; for she told us most distinctly that the state and circumstances of the population of our globe were fully known to the inhabitants of the other world.—How startling is the thought! What manner of persons ought we to be, in all holy conversation and godliness? If earth is without a covering to eternity, with what circumspection ought we to walk!

Now, if these things be so—if there be a state of future rewards and penalties, on which we must enter on leaving this state of trial; how important it must be for eternal things to exert their due weight and influence upon us, that when we fail upon earth we may be received into everlasting habitations! Were we to judge of the relative claims of time and eternity by the general deportment of men, we should conclude that the former were far more imperative than the latter; the perishing body more valuable than the immortal soul; and the pleasures of sin, which are but for a season, more to be desired than those unfading joys which are at God's right hand.

One of the persons that Miss D— saw in torment had been in the habit of violating the Christian Sabbath by matters of worldly business. I more than once reproved her for it, warned her of her danger, and exhorted her to flee from the wrath to come. She acknowledged the propriety of my remarks, but, like many, pleaded her secular engagements, and expressed a hope, that, at no very distant period, she would be able to retire from business, and attend to her soul. Unhappy woman! Procrastination has ruined many a soul, and it ruined hers; for, while she was about to realize all that her earthly mind had long and anxiously desired, the messenger of death suddenly and unexpectedly blighted all her hopes, abruptly put an end to her mortal life, and Miss D— saw her in hell lift up her eyes, being in torment. "O that mortals were wise, that they understood this; that they would consider their latter end!"

Reader, are you prepared for another world? If *impenitent*, you are not; for, "except ye repent ye shall all likewise perish." If *unbelieving*, you are not; for, "without faith it is impossible to please God," and "He that believeth not shall be damned." If *unregenerate*, you are not; for "except a man be born again he cannot see the kingdom of God. If *unholy*, you are not; for "without holiness no man shall see the Lord."—Such is the testimony of God. "He that hath ears to hear let him hear!"

## RELIGIOUS INTELLIGENCE.

NARRATIVE. BY THE REV. F. NIEL, OF THE REASONS WHICH IMPELLED HIM TO LEAVE THE COMMUNION OF THE CHURCH OF ROME, IN WHICH HE WAS RECENTLY A PRIEST, IN FRANCE.

(Concluded.)

There is another ceremony, whose connection it is difficult to trace, that of renewing the fire on the evening of Easter and Pentecost. The procession of penitents is often witnessed. They perambulate the streets, divided into companies, with one or more priests at their head, bearing standards, wearing masks of green, red, &c., for there are penitents of all hues, chanting aloud,

who enter the church dedicated to some saint.—If the procession is in the country, it would be impossible to describe the noise and disorder which often prevails, particularly during their repast, or when they become heated with wine. If the country is suffering from want of rain, the priest convokes the people, and they go in procession to the edge of a well or stream, and the priest dips the bottom of the cross two or three times into the water, in order to bring down rain. If, on the contrary, rain is too abundant, and the fruits of the earth are destroyed, the procession carries the cross to the foot of a hill, and there they implore the aid of all the saints to procure fine weather. It is to be supposed the priest does not lend his assistance without a suitable remuneration. Roman pagans went in procession to their temples in honour of Ceres or Bacchus, to propitiate them, that good crops and abundant vintage might be granted them. The Roman Catholics thus imitate them in their extravagant and pompous ceremonies. To the ignorant people these brilliant spectacles are peculiarly acceptable.

Another ceremony, not always so agreeable to the priesthood, is that during a storm. The people compel their minister to exercise his power, under the persuasion that he can command the storm; but should it happen that the priest is absent, or unwilling to lend his assistance, or that, notwithstanding his conjurations, the storm continues to extend its ravages, the priest is exposed to outrage and ill treatment, and he ceases to enjoy the respect of his parishioners, because, as they conceive, he would not exert the skill he could command.—When a priest is about to perform this ceremony, he puts on the surplice, stole, and square cap, and issues from the church with the ritual in his hand, reciting litanies and prayers so very long, that there is every chance of the storm breaking before the conjuration comes to an end. Sometimes their assistants hold them fast to their garment, for the poor deluded people suppose the priest would be carried off by the Devil, if he failed in his exorcism!

Numberless other ceremonies might be named, not less absurd or superstitious. Should one of the Incas, from America, happen to arrive in Europe during some of the festivals of the Romish Church, he would be agreeably surprised to find a priest superbly dressed, walking beneath a canopy of cloth and gold, bearing in his hands the symbol of the god whom the Peruvians adore!

A Mahomedan met a caravan of pilgrims on their way to St. James de Compostella, or to some other place where some saint had manifested his power by working miracles, might he not ask why do you not go to Mecca or the Moaque?—In Russia the people and clergy pay more respect and veneration to the image of St. Nicholas than they pay to Christ himself, and this idolatry originated in the Church of Rome, and to such an extreme have they proceeded in Russia, as to call the image of the saint God. If the Church of Rome treats as schismatical the Russian or Greek Church, surely it cannot be on account of these practices, but rather because the prince of this church would not yield precedence to his rival at Rome. History recounts the most bitter disputes on this point between the two churches. Still when the Church of Rome has any object to gain, as bringing forward its catholicity and unity, to prove its infallibility and the truth of its doctrines, it does not hesitate to reclaim the Greek Church as its legitimate child. The Church of Rome profess to be *One, Holy, Catholic, Apostolic*. Invincible arguments in its favour! Surely, could it prove its infallibility, it would require no further argument to prove itself the true Church. We can judge of its claim to be apostolic by comparing the doctrine which it teaches with that which is contained in the writings of the Apostles; and we shall find it holy and infallible, if extravagance and superstition are the characteristics of holiness, if manifest contradiction in its decrees, and palpable errors in its doctrine, are the signs of infallibility, I cannot for one be persuaded that a Church whose ceremonies, commandments, prohibitions, &c., vary to infinity, can be truly called *one*. In the Church of Rome, each different section has its own peculiar rites, feasts, offices and practices. One must, under pain of excommunication, believe that the Pope is infallible; if this article of faith is denied, he is cursed by the priest.

MONTREAL, THURSDAY, FEB. 22, 1844.

At one time it must have seven commandments strictly observed; at another only six.—Some bishops are forbidden, under a heavy curse, to eat fat during such weeks, at least, without a dispensation; others use it at all times until Palm Sunday. Sometimes eggs are authorized to be used till Wednesday of the holy week; at other times, not until the eve of Palm Sunday. In some churches it is considered an indispensable ceremony to wash the feet with great solemnity; in others it is omitted. In one place it is common for persons of both sexes, to go along the way of the cross, during certain days, in fulfilment of a vow; in other places this is not usual. While in one parish the fête of some saint is celebrated with great pomp, all labour prohibited, and the people obliged, under fear of committing mortal sin, to attend mass, the neighbouring parishioners may continue with impunity their ordinary occupations, and are not required to attend mass. In some places, by visiting a number of churches, so many times, an indulgence for many days may be procured; at others this cannot be done, at least without a dispensation.

The ceremonies vary according to the time and place, and rank of the officiating priest. The costume of the minister varies from day to day, like that of an actor on the stage: red, blue, green, or yellow. They employ numerous officers of frankincense, deacons and sub-deacons; one carries the mitre, another the cross, others the missal; some on the right, some on the left of the altar. They perform genuflexion, bending the body, and other feats of dexterity.—Those who seem most dexterous and most grave during those evolutions are considered the most pious. Sometimes the priest is assisted only by his less nimble and less flexible church warden.

But we find an infinity of religions, little resembling their parent, and differing from each other, arise from the bosom of the Church of Rome. She seems to acknowledge this, when the Council of Trent says, "Men and women of whatever religion they may be." The language of Rome is, "I am of the religion of St. Bernard, St. Augustine, or of the Dominicans." St. Paul says, "Every one of you saith, I am of Paul, and I of Apollon, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptised in the name of Paul?—1 Cor. i. 12, 13. The reproofs of Paul, however, seem to make little impression on the Romish Church; for, from its own bosom have arisen many strange fanatics, who have established erroneous systems of religion, and called them by their own names.

This Church places its claim to unity, in its great head, the Pope; but the Pope himself should remember what St. Paul says, in speaking of Christ: "And hath put all things under his feet, and gave him to be the head over all things to the Church."—Eph. i. 22. The Pope would vainly claim what is the right of Christ alone; and how can a Church, thus contrary to the word of God, placing at its head a man, be truly Christian. Even the unity of the Popedom has experienced many severe assaults. History tells us, vanity, policy, and ambition, have produced at the same time, several heads of the Church, all equally infallible, though they were continually excommunicating and devouring one another: I must come to the conclusion, then, that this Church is not one, and not Catholic.—But were its pretensions to catholicity ever so well founded, would that prove it right? Error may be unanimous as well as truth. Jesus did not say, when all men are assembled together, there will I be in the midst of them; but where two or three are met. If history affords sad examples of this, when the Romish Doctor said, "All the universe was but one temple of idols, he declared that all men were unanimous in error;" the wanderings of human reason, our passions which blindly lead us forward, prove that any religion not founded on the infallible word of God, must fall!

I must say a few words in regard to the indulgences, of which the Church is at times prodigal, and at times chary. If it has power thus to make new laws, it must also have the power to dispense with them, but Scripture clearly shows it has no right to frame laws to bind the consciences of men. But suppose it had the right, that would be no reason for such abuses. Were any earthly legislator to act a similar part, framing laws, and declaring them obligatory, and

then, for a sum of money, dispensing with the obedience required, he would be regarded as most unreasonable and tyrannical. How, then, can we regard this shameful traffic in the church?—The Council of Trent expressly orders these dispensations to be given gratuitously, yet the fixed rate which regulates the expense is very high—so much per thousand. Did the Council really intend they should be given gratuitously, or that they thereby gave this decision in order to stop the scandal and clamours such a proceeding gave rise to? However that may be, the church is certainly in this respect disobedient to its own laws, which they declare to be sacred and inviolable, even more so than the Scriptures themselves. Persons who wish to marry, and are related in a collateral line, require a dispensation, from as far as the fourth degree inclusive. To the poor, dispensations are given gratuitously except a sum payed to the bishop, the minimum of which is 36 francs. Sometimes people are married without being aware of any existing relation within the prohibited degrees. When this is discovered, should it be fifteen or twenty years after, the curate reports to the bishop. The married people are ordered immediately to separate; are declared to be living in sin, and informed, unless they procure a dispensation, their marriage, in the sight of God, is not valid, and they are liable to all thunders of the church, and are in a state of eternal damnation. The poor people are overwhelmed by these menaces, still unless they can pay the sum demanded, the dispensation is withheld. I have been an eyewitness to such a case. According to rule, a marriage should be preceded by three proclamations on three consecutive Sundays or festivals; but the bishop may, for a sum of money, dispense with all these, though a statute says, "Except in this time it cannot be done."

In short, as all the statutes and ordinances of the church are its own offspring, she treats them like a mother in a barbarous land, who sells her children to whosoever will purchase them.

As these remarks have extended beyond the limits I had prescribed to myself, I will conclude with one observation. A common accusation for the Church of Rome to make against the Reformed Church is, that they pay no respect to the memory of the saints. True—the Reformed Church allows the ashes of those men, who, by their extravagances and hypocrisies, have been celebrated in the ages of fanaticism, to repose in peace. She presents neither prayers, vows, nor invocations to the saints,—raises neither temples nor altars to their honour,—does not prostrate herself before their pictures to implore their succour,—and renders neither homage or religious worship to their relics; for if she did so, it would be contrary to Scripture;—it would be returning to pagan idolatry. But the Reformed Church always speaks with respect of men whose real piety is justly admired in all ages—who have been renowned for their virtues, their intelligence, and goodness, and who have been benefactors of mankind. The Romish Church is in great danger of paying this devotion to men, whom, perhaps, the judgment of God has consigned to the place of punishment, while they may be condemning to eternal flames those who are enjoying a blessed eternity. If were an outrage to men, whose piety and humility were their greatest ornaments on earth, to render them honour, due only to the Supreme Being, and equalling them to Christ, making them his rivals in merit.

Another accusation is that the Reformed Church is lax in its morality. But to whom should this reproach be most justly addressed? What Church can be more lax in its morality than that which sells pardon for sin, and dispenses with its more sacred duties? To the weak this Church shows no pity; the great it exalts and flatters unceasingly. The Reformed Church, strong in its foundation, does not require at all times to have a bull in its hands, an anathema in its mouth. Like a tender mother she mourns over those who wander from her, but never seeks to recall them by other means than the force of truth and persuasion. Where there is flattery or violence there can be no love. I conclude then, the doctrine of Jesus Christ is the only true doctrine. The only true Church, where this doctrine is taught in purity.

"SEARCH the Scriptures—for in them ye think ye have eternal life, and they are they that testify of me."

We have always entertained a most decided aversion to polemical divinity; indeed, an intuitive shrinking from whatever approached the semblance of controversial or scholastic theology, has been so freely indulged, that we are not altogether satisfied with the neutrality that has resulted from it. Circumstances to which we need not distinctly advert, have at once elicited this admission, and convinced us, that any further yielding to the force of habit or inclination would involve recreancy and guilt. Under the influence of these impressions, we subjoin the following remarks.

The doctrine of a trinity of persons mysteriously subsisting in the Godhead, is, we think, distinctly revealed in the Sacred Scriptures. The fact is a very remarkable one; we repeat it—the fact is a very remarkable one; and it should sink deep—deep into every heart. This is it:—The name of God occurs for the first time in the very first line of the Bible; and there, where it is first mentioned and first recorded, it means absolutely, and to all intents and purposes, a plurality. The original word is ELOHIM, and this word is declared by the most eminent biblical scholars, to be the plural form of EL—thereby indicating the existence of a plurality of persons in the Divine nature. In our translation of the Bible, the passage reads thus: "In the beginning God created;" but according to the stringent law of grammatical accuracy, it should be rendered, "In the beginning Gods created;" but this, being repugnant to our belief in the unity of God, the previous construction is adopted.

Now as ELOHIM is plural, and as two form the lowest plural number; and as creation is exclusively the work of Deity, the occurrence of this term, under such remarkable circumstances, is no mean proof that the two divine persons here mentioned, are God the Father and God the Son, called by St. John, the Logos, or Word of God. The doctrine here stated, we are of opinion, is contained in the very first verse of "the lively oracles;" and we have more than a conjectural warrant for saying, that the beloved disciple, in the very first verse of his Gospel, seems to confirm this opinion. Hear his own words,—"In the beginning was the Word, and the Word was with God, and the Word was God."

Our souls bow down with reverence and gratitude before "the Father of Lights,"—Blessed be his name; blessed be his name for ever; his word is indeed "a lamp unto our feet, and a light unto our path." In the very first verse of his precious book, the co-existence of himself and his adorable Son is revealed to our hearts; but Oh how shall we praise him for what we feel, for what we enjoy, through being enabled to behold the blessed Spirit manifested in the very next verse, and there exercising its own peculiar office for "the Spirit of God," it is here said, "moved upon the face of the waters. To us at least, the doctrine of a Trinity—and of a

Trinity in unity—is distinctly revealed in the first two verses of the Sacred Scriptures: “In the beginning **ELOHIM** (*Gods*) created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of **ELOHIM** (*Gods*) moved upon the face of the waters. This, perhaps, is the proper place to add, that the terms “*Bara Elohim*,” “The Gods created,” are used in the brief history of the creation alone, more than thirty times. Now—the combining this plural number with a verb in the singular number when speaking of the creative acts of Deity—using the singular number of the noun to express the name of God when not employed in that august work; and at other times joining **ELOHIM**, or the noun plural, to both verbs and adjectives in the plural—these circumstances can only be accounted for in this way: The Hebrew lawgiver, to prevent the plurality of persons in the divine nature, from appearing to sanction the polytheism of the heathens, insisted upon the unity of the Godhead as a kindred truth.

There is another circumstance to which we are anxious the attention of our readers should be directed. In the 26th verse of the first chapter of Genesis, the history of man's creation is introduced; and the plurality upon which we are insisting, is strongly marked by the significant use of the pronouns *us* and *our*: “And God said, let *us* make man in our image, after *our* likeness.” We are aware, that those who differ from us will say, “The Almighty, at this time, was addressing the angels.” May we hope that no one will be displeased with us, for stating, that *saying* this was the case, does not prove it to have been the case. Besides, were we to take assertion for proof in this instance, we would have to be satisfied with the same kind of evidence for the one that immediately follows: to wit, that man was created in the likeness of angels. We really cannot be so exceedingly credulous as to believe, merely because some people say it, that our adorable Creator addressed angels when he said, “Let *us* make man in our image, after *our* likeness.” Before we can subscribe to the truth of this tenet, we require these points to be satisfactorily proved: 1. That the angels were in existence when this sublime fiat was issued; 2. That they possessed creative powers, and were capable of co-operating with the Supreme Being in the creation of man; 3. That the Almighty did really address *them*; and 4. That man was made in *their* image, after *their* likeness.

We intend, by the blessing of God, to resume this subject next week; and now close the present article in the language of one, who, for more than sixty years, taught every man in all wisdom, that he might present every man perfect in Christ Jesus:

“Hail, co-essential Three,  
In mystic Unity;  
Father, Son, and Spirit, hail!  
God by heaven and earth adored,  
God incomprehensible;  
One supreme, almighty Lord!”

## STRANGERS' FRIEND SOCIETY.

If the existence and prevalence of poverty are to be recognised as proofs of the truth of divine revelation; every kind and well regulated effort to ameliorate its condition, should be included among the effects which that revelation produces. These effects, we rejoice to say, are now seen and felt in the very liberal contributions recently afforded to the funds of the above institution.

“The Strangers' Friend Society” sprung up among us without either plan or design;—its origin was an impromptu of charity. Before half the time usually absorbed in preliminary arrangements had elapsed, this society was in active operation; and the first intimation the poor had of its existence, was the relief it afforded them. The ceremonies of its organisation consisted of the prayers of the needy;—the officers were installed amid the blessings of them that were ready to perish; its charities descended upon the victims of cold and nakedness, as the dew fell upon the fleece of Gideon;—and the history of its first year's transactions is registered in hearts that are too grateful to forget.

This Association entered upon the second year of its existence at the commencement of the present winter; and though only in its infancy, it exhibits the stature, and displays the strength, of maturity. Some idea may be formed of the diffusiveness of its benevolence, and of the amount of “work and labour of love” which the kind-hearted Treasurer, Mr. RICHARD YATES, has to perform, when it is stated, that he has daily to dispose of about seventy applications for relief. To the originators, officers, members, and supporters of this institution, we say, *ex animo*, May the blessing of the Lord that maketh rich be upon you now, henceforth, and for evermore. Amen.

## THE HAPPY FAMILY.

The happy family is a *religious* family; there cannot be genuine happiness without religion.

The happy family is *industrious*. All have their peculiar work to perform, and they perform it cheerfully.

The happy family is one in which *order and punctuality* are observed. There is a regular hour for rising in the morning, and for retiring to rest at night; there are stated hours for prayer, and for meals; a time for labour, and a time for repose.

The happy family is one in which *love* predominates. “Each esteems the other better than himself;” and angry feelings, if they ever rise, are immediately repressed by the gentle touch of kindness and charity.

The happy family is a *healthy* family—as they observe the revealed law; they do not violate the laws of nature, well knowing that every infringement of these laws injures bodily health.

The happy family is an *intelligent* family. While the providing of temporal things is not neglected, neither are intellectual improvements despised or omitted; while the Holy Bible is their “standard work,” and their “body of divinity,” the current useful literature of the day is their mental recreation.

The happy family avoids whatever has a tendency to gender *strife*;—hence religious disputes, and conversations on politics, are carefully avoided.

The happy family is that in which the *children* honour and respect their *parents*. The *wife* obeys her *husband* and the *husband* loves his wife. These are important ingredients in the cup of domestic felicity.

The happy family is that into which *intoxicating drinks* are never allowed to enter.

And last, though not least, the happy family is one in which the *religious journal* is constantly found, and highly valued by every member.

The happy family, combining all the above traits of excellence, is that whose members shall eventually meet in the “Paradise of God.”

## WESLEYAN MISSIONARY SOCIETY, ENG.

We have more than a heart-felt satisfaction to learn from the *Methodist Magazine* and the *Watchman* that the Committee of the English Wesleyan Missionary Society are frequently holding services for the ordination of pious and promising men for labour in the wide Missionary field; and our warm wishes attend them as they proceed to, and when they have reached, their destined spheres of noble toil. They are philanthropists of the highest order, and that Society by sending them forth is increasing the already heavy debt owing by the world to Wesleyan Methodism. Dec. 11th, a Valedictory Service was held in the Centenary Hall, on the occasion of the departure of four Missionaries for stations in Jamaica. The Missionaries are the Rev. Messrs. H. B. Britten, R. Hornabrook, J. G. Manley, (late of Canada), and W. G. Stedman. Mr. Manley's health is greatly improved.

We have seen from the Society's publications that many openings had presented themselves for other Missionaries, particularly in that part of Africa spoken of by the Rev. Mr. Freeman, in his last most interesting Journal. If our memory serves us, he asked for eight or nine additional labourers. This is *Mission* work, and we sincerely hope the Committee will be able to raise sufficient funds to carry on and extend illimitably.—*Christian Guardian*.

“EUGENIUS” has been received, and will appear in our next.

## FOR THE CHRISTIAN MIRROR.

## WESLEYAN MISSIONARY ANNIVERSARY—THREE RIVERS.

On Sunday, the 11th instant, two excellent sermons were preached in the Wesleyan Chapel, Three Rivers, by the Rev. Messrs. TOMKINS and BROCK, in behalf of the Wesleyan Missions; and on the following Monday evening the Annual Public Meeting was held—JAMES DICKSON, Esq. presiding on the occasion.

The respected Chairman having congratulated the meeting on the returning Anniversary, and having expressed the pleasure he felt in finding himself surrounded again by the same friends of Christian Missions as on former occasions, further spoke as follows:—

My only regret is, that a person better qualified than myself has not been appointed to preside at this meeting. But I asure you, if want of eloquence can be atoned for by good wishes, you are no losers.

I know we are reproached by some as being beggars. I admit the charge, it is true. I go further—I say, as missionaries, it is by that trade we are supported. I think you will all join me when I state, we are noble beggars—and when you will hear by the Report that will be read, that within the last Conference year, the different societies in the Wesleyan Methodist connexion have begged to the tune of something over one hundred thousand pounds sterling, near

ly 550,000 dollars; and, no way discouraged, they pledge themselves to establish 700 day schools, for the erection and maintenance of which, £200,000 sterling are to be raised by voluntary subscriptions, or, as in the words of our neighbours, by begging. If we are beggars, it is more our misfortune than our fault. While other churches are richly endowed by Legislative enactments, we have to depend alone upon the voluntary contributions of the members of our churches.

I begin to think the trade is neither so dishonourable nor so unprofitable as many suppose, from the fact, that out of 500 ministers of the Established church in my beloved father-land, (Scotland) two-thirds of them have renounced the certainty of a good house and garden, and a salary ranging from £250 to £500 per annum, and have thrown themselves upon the voluntary contributions of their hearers—not because they loved the certainty of these livings, or the church of their fathers, less, but because they loved the cause of Christ more—not because they have changed their creed, or become rebels against the church or state, no, but that they may be enabled to hand down to their children's children that evangelical religion and church government and discipline their forefathers bled and died to establish—neither fettered by state policy, nor the decisions of Civil Courts on things purely Ecclesiastical. Therefore I maintain while we are joined by such a noble band of beggars as the Presbyterians of the Kirk of Scotland, headed by such men as the Earl Breadalben and Fox Mule, we need not be ashamed of the trade, but take courage.

But the noble sacrifices they have made are only of house and home; whereas the missionary who engages in the cause we now advocate, abandons not only house and home, but friends near and dear; in short, every tie that binds him to his native land; to brave the storm and the tempest, and not unfrequently pestilence in its most deadly form. Deep, deep indeed must be the devotedness of that army of young men, who have embarked in the missionary work in foreign lands, for the single purpose of carrying the bread of life to starving perishing heathens. I might detain you by stating the great toils and dangers they have to encounter on the coast of Africa, and the islands of the South Sea: where many of these devoted servants of the cross have fallen victims to the climate, and some to devouring cannibals; but I will draw your attention nearer home.

There are several Missionaries belonging to this connexion, whose prospects in their native land assured them of every temporal comfort, who have bid adieu to their country and friends, to penetrate into the boundless forests of this continent, to search out the red man of the woods, and to tell him that there is a rest beyond the grave consisting of higher joys than those of salmon-fishing or hunting the buffalo, which is their present belief concerning the happiness of a future state. I doubt not these missionaries are happy, because they are engaged in the work of their Divine Master, but from what I have learned from my connection with the Indian country, they are far from being comfortable. When then these good men thus devote their time and talents purely for the love the hear to the perishing heathen, it is surely our bounden duty to give of our worldly goods according to our ability, not only to provide for those that are already in the missionary field, but to enable the parent institution to extend their missions. Every year furnishes a large field and more urgent calls. Within the last year there has been opened a door into China, where there are more than 300,000,000 of our fellow mortals, worshippers of Idols, and grossly ignorant of the only living and true God.

When speaking of the missionary cause, I would not be understood to mean only the Wesleyan Missionary Society, but that my remarks equally apply to every Protestant Missionary Society of whatever name or denomination. I am persuaded, when their agents meet on foreign shores, far from the land of their fathers, they meet as brethren of one great family, and wish each other success in the cause in which they are mutually engaged.

After the reading of the report, the meeting was addressed by the Rev. Messrs. TOMKINS, BROCK, and LUSHER. The collections amounted to £9 5s. W.

## CORRESPONDENCE.

## THE CONVERSION OF THE JEWS.

## LETTER XII.

SUBJECT IN DISCUSSION: The GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans:—No. 1.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—In our last letter, we produced a large amount of negative evidence, expressed in fifty-two items, of PROOF, "FROM THE CONNECTED VERBS," that St. Paul teaches in the eleventh chapter of this epistle, the future conversion of the Jewish nation to the faith of Christ. As we attach some degree of importance to the evidence furnished in this epistle, relative to this animating portion of revealed truth; and as it is so silencing a rebuke to those "scoffers," who, in "these last days," deride, and ridicule, and "blaspheme" this doctrine of holy writ, that they may the better establish their own false and foolish interpretations of prophecy; it may be useful to this design for us to look more particularly into the construction and arrangement of this epistle, and into the circumstances under which it was obviously written; with the view of more fully evincing the propriety of advancing, in favour of our argument, its inspired and divinely-authorized contents.

On the supposition, that the future conversion of the Jewish nation is a plainly-revealed doctrine of Sacred Scripture, it will appear perfectly natural to expect, both from the circumstances of the primitive believers in the city of Rome, and from the genius and character of St. Paul, that he should refer to it—for the advantage of his converted countrymen—for the edification of the Roman converts in general—and for the benefit of the Church of Christ "even unto the end of the world," and, being divinely taught this truth, we shall not wonder that, on such an occasion, he endeavours to elucidate and improve a subject so interesting and magnificent, and so legitimately applicable to the immediate purpose he was seeking to promote and accomplish. If we mistake not, the pious and intelligent reader will, in the epistle itself, discover the most reasonable ground for this proposition.

The Church of Christ in the imperial city, appears to have been, to some considerable extent, composed of foreigners, both Jews and Gentiles, whose secular engagements had drawn them to that celebrated centre of power and splendour; and perhaps principally from the several provinces of the Roman empire. See Acts xviii. 21; Romans i. 13 to 15; chap. xvi. 1 to 15.

As "the Apostle of the Gentiles," and being also fervently attached to his "own countrymen the Jews," a church formed of "both Jews and Greeks," would be specially calculated to secure his very peculiar interest in their affairs, and his most sensitive solicitude for their well-being.—To their unity, edification, and influence, he would be naturally desirous of contributing. And it is evident that for the effectual promotion of these momentous objects, he addressed them this apostolical letter.

Against "the sacramental host of God's elect," even in the earliest days of Christianity, "DIVIDE AND CONQUER," was the evident motto of the Satanic warfare. Too often has "the enemy of souls," and "the father of lies," been fearfully successful in this fatal experiment.—Amongst some even of the first disciples of the Redeemer, a certain degree of want of cordiality existed, (and in some cases amounting almost to mutual distrust,) on account of the diversity of their national origin, and their various characteristic peculiarities of national usage.

This was especially seen to operate between some of the converted Jews and their converted Gentile brethren. From this infelicitous circumstance, and probably in proportion as the majority consisted either of "Jews" or "Greeks," the smaller number appear to have had, or at least to have imagined that they had, some painful cause of dissatisfaction in the ecclesiastical procedure of their national origin, and their various characteristic peculiarities of national usage.

At JERUSALEM, the church was formed principally of converted Israelites; of whom some of the most influential were exceedingly slow in the cultivation of amicable relations towards those "who among the Gentiles had turned to God."—Some of them contended that their Gentile brethren should first be subjected to the ceremonials

of the Jewish ritual, before they could fully receive them as Christians. (Acts xv. 5, 21.)—And against Peter it was urged as a grave matter of fraternal complaint, "Thou wastest in to men uncircumcised, and didst eat with them." (Acts xi. 1 to 3. It is conjectured that such a state of things laid the foundation of that "murmuring of the Grecians against the Hebrews," which is actually a matter of inspired record. (Acts vi. 1.)

At Rome, on the other hand, while, as at Jerusalem, a mixed community, it is probable the society of "believers" in Christ consisted chiefly of converts from paganism. Those who from among the descendants of Abraham residing there, had embraced the gospel, may have been mostly of the poorer order; for on St. Paul's subsequent visit, "the chief of the Jews" are stated to have applied to him for information respecting the Christian "sect," of which they professed to have little or no knowledge. (Acts xxviii. 22.) These indigent converted Hebrews in Rome found themselves to be as inconsiderable a minority, as did the converted Gentiles in the metropolis of Judea. And perhaps in not a few respects, they were afflicted, on that account, with an equal share of ecclesiastical disadvantage.

As a nation, the Romans were a restless and ambitious—a warlike and victorious—a haughty and an overbearing people. In that age they were the lords and rulers of the whole civilized world, and had made no mean advancement in the arts of life. To be a Roman citizen was accounted to be no small honour and privilege.—And in the magnificent metropolis of their extensive empire, without doubt were found, in the days of St. Paul, not a few of the wisest, most learned, and most celebrated men, who lived on earth at that period of time. Acts xvi. 37 to 39; xxii. 25-28.

The Jews were politically subjected to the Romans. They had been vanquished by Roman skill and prowess. Their loved country had been by the Romans despoiled of its national independence. By them their entire territory had become a mere tributary province of their unympathizing and oppressive victors. (Acts xviii. 2.)

In the nature of things these two classes of people could not but feel, respectively, as the subdued and the conquerors, the degraded and the dignified. In addition to this the Roman despised the Jew, as an unsocial "barbarian," while the Jew abhorred the Roman, as an unclean and idolatrous infidel against the exalted religion of "the only true God." It would be difficult to conceive of two distinct nations, with a greater measure of antagonism and inveterate feeling respecting each other, than was that of the Jews and the Romans.

Into the sacred enclosure of the newly formed church of Christ, in the imperial city, there would be no small degree of danger of these strong feelings of disaffection insinuating themselves. Those who are superficial in piety, or who have become "backsliders in heart," invariably infect the church with the spirit of the world; and often make "much ado" about other points of distinction, in the exact proportion in which they are sensible of being destitute of the grand distinguishment of devoted and exalted piety. In such a state of things, "it cannot be but that offences come; but woe to him by whom the offence cometh."

Some of the Roman Christians, at least in after days, had immediate connection with "Caesar's" household. And from the desire which we have seen was cherished, on the part of "the chief of the Jews," to be made acquainted with its real character, it is not unlikely that even then Christianity numbered, amongst its friends and adherents, some Gentile converts, who were in circumstances of high respectability; and considerable influence among their fellow-citizens.—Such would need no ordinary degree of grace to preserve them from unduly disparaging the despised Israelitish "believer."

In the subsequent ages of her history, the Roman church has been particularly distinguished by her ill-bearing, not to say cruelty, towards the Hebrew nation. From her the British nation learnt to treat them with barbarity, during the dismal days of Popish ascendancy over our parent land.

About the year 1835 the Rev. James Whyte, A. M., of Glasgow, was present at what he designates as "an unusual ceremony," in the city of Rome, during which "four venerable Abbies, dressed in the attire of their highest and holiest

“festivals, offered, on bended knees, a petition couched in the humblest terms, pleading that the Jews might be allowed by the Pope to remain another year in Rome! During the middle ages the Pope used on the occasion to place his foot upon the necks of the Rabbies; but although this revolting ceremony has fled before the light of the nineteenth century, still the Jews are confined, within a walled enclosure, in the filthiest part of the city.” The Christian reader is requested to ask himself, would the holy apostles, Paul or Peter, have become parties to such a treatment of those who “are beloved for their fathers’ sakes?”

To hate and to persecute the Jew, is one of the sins of idolatrous Rome; on account of which God will yet reckon with her. “Even the infidel Frederick of Prussia had the sagacity to remark, ‘I have learned by the experience of ages, that no man ever touched that people, but he smarted for it!’” See Num. xxiii. 9; Zeph. iii. 19; Joel iii. 7, 8; Isaiah xlix. 24 to 26. And indeed, from several expressions in this epistle, there is too much reason for concluding, that, at the period in which it was written, the converted Romans did not maintain towards their no less really converted brethren of Judea, that kindness and affectionate temper which becomes all those who are “heirs together of the grace of life.”

In the eleventh chapter of this epistle, there is at least an insinuation that some of the converted Gentiles in the Roman church were, from want of more knowledge on the subject, in danger of being unduly self-opinionated relative to the absolute and final rejection of the Jewish people.—In the 25th verse St. Paul’s words are: “I would not have you to be ignorant, brethren, lest ye be wise in your own conceits, that blindness in part hath happened unto Israel, UNTIL the fulness of the Gentiles be come in; and so all Israel shall be saved.”

At this we are not surprised, seeing in our own more advanced and enlightened day, there are respected individuals whose conversion we would be very sorry to doubt, who have exhibited the same infirmity. Like their predecessors of the same class, they have “no charity” towards the poor unbelieving Jew. And it would have been marvellous in the extreme, if, in the primitive church, the manifestation of this latent Gentile antipathy against their nation, had not produced some corresponding antagonist infirmity in the breasts of some of the converted Jews. And that such had been the result of this early Romish error, is more than to be inferred from several expressions in the twelfth chapter; particularly the tenth verse: “Be kindly affectioned one to another, with brotherly love, in honour preferring one another.”

The heavenly purity and real spiritual unity of the church of Christ are inseparable. They can neither exist apart from the other. EXTERNAL UNIFORMITY may consist with many great and grievous INTERNAL ABOMINATIONS; as the page of ecclesiastical history abundantly demonstrates.—But real SPIRITUAL UNITY requires the cultivation of that DIVINE PURITY which proceeds alone from “the renewing of the Holy Ghost.” In like manner, church-purity is dependent on church-unity. The church of “the Lord Jesus” has always been most distinguished for evangelical PURITY in such of its periods, as have been most marked by its real, spiritual, and godly UNITY, and VICE VERSA. “For, where envying and strife is, there is confusion and every evil work.” James iii. 16.

But at present I will only further add, that I remain,

Dear Sir, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.

Near Lake Champlain, }  
Feb. 3, 1844. }

DOMESTIC HAPPINESS.—To be happy at home is the result of all ambition—the end to which every enterprise and labour tends, and of which every desire prompts the prosecution. It is, indeed, at home that every person must be known, by those who would make a just estimate either of his virtue or felicity—for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honours and fictitious benevolence.

## MISCELLANEOUS.

## SWEETNESS OF THE IRISH LANGUAGE.

THERE is no country in which the phrases of good-will and affection are so strong as in Ireland. The Irish language actually flows with the milk and honey of love and friendship. Sweet and palatable is it to the other sex, and sweetly can Paddy with his deluding way, administer to them from the tip of his mellifluous tongue, as a dove feeds her young, or as a kind mother her babe, shaping with her own mouth every morsel of the delicate viands, before it goes into that of the infant. What language has a phrase equal in beauty to *cushla machree*—“pulse of my heart”? Can it be paralleled in the whole range of all that are, ever were, or ever will be spoken, for music, sweetness, and a knowledge of anatomy?

Another expression of peculiar force is *vick ma chree*—or, “son of my heart.” This is not only elegant, but affectionate beyond any other phrase except the foregoing. It is, in a sense, somewhat different from that in which the philosophical poet has used it, a beautiful comment upon the sentiment of “the child’s the father of the man,” uttered by the great, we might almost say the glorious Wordsworth. We have seen many a youth, on more occasions than one, standing in profound affliction over the dead body of his aged father, exclaiming, “*Ahir, vick ma chree—vick ma chree—voul thu marra wo’ um? Voul thu marra wo’ un?*” Father, son of my heart—son of my heart—thou art dead from me?” An expression, we think, under any circumstances, not to be surpassed in the intensity of domestic affection which it expresses; but under those alluded to, we consider it altogether elevated in exquisite and poetic beauty above the most powerful symbols of Oriental imagery. A third phrase peculiar to love and affection, is *Manin husee hu*—or, “My soul’s within you.” Every person acquainted with the languages knows how an idiom suffers by a literal translation. How beautiful then, how tender and powerful, must those short expressions be, uttered, too, with a fervour of manner peculiar to deeply feeling people, when even after a literal translation, they carry so much of their tenderness and energy into a language whose genius is cold when compared to the glowing beauty of the Irish. *Marourneen dheelish, too*, is only a short phrase, but coming mellowed from Paddy’s lips into the ear of *colleen dhas* it is a perfect spell—a sweet murmur, to which the *lenis susurrus* of the Hybla bees is, with all their honey, jarring discord. How tame is “My sweet darling!” its literal translation, compared to its soft and lulling intonations.—*Carlton*

## HUNTING THE RED DEER.

CERTES, the red deer on his native mountains is no mean antagonist to contend with. What with his local knowledge of the country, his exquisite sense of sight, smell, and hearing, his long stride, and his comprehension of judging from second causes (such as the scream of an eagle, the croaking of a raven, the uneasy aspect of a sheep, or even the disturbed flutter of a linnet) he is more than a match for ordinary men. Let any person who has ever risen at day-break on a raw September morning to stalk deer, say in the evening whether there is not much inequality in the match! The first thing in the morning he will require to do, is probably to wade a raging mountain torrent up to the arms in water as cold as ice, holding his rifle above his head; next he may have to crawl a couple of Highland miles upon his belly, through the debris of a peat bog, leaving the trail of his body behind in the mud, like the trail of a crocodile or a boa constrictor; then he will have to scramble on hands and knees up the shoulder of a steep and rugged mountain some ten or fifteen hundred feet high, on the top of which, from the position of the deer, he finds he will have to air himself until the wind changes. Deer, however, have a propensity to change as well as the wind. The night sets in sharp and frosty; but time wears on, even in wet clothes on the summit of a hill. The morning at last dawns; but where are the deer?—gone, gone; and another pursuit must begin. Let any person, we say, who has done this, say whether there would be any cruelty in whizzing a ball through an animal that has dragged you through mud and mire for half the day, and left you on the top of a hill to dry for the other half.—*Inverness Cour.*

## THE WILD FLOWER—AN APOLOGUE.

A wild flower bloomed sweetly and alone near the path that led through a thickly wooded forest. The sunbeams shone through the opening that had been made for the travellers, and reflected beautifully upon its chalice, and the long stem on which it was suspended rose peacefully from the earth, and yielded with a gentle curve to the weight of its lonely burden. As the Angel who has charge of the flowers passed along one day, he thus addressed the lovely one: “Sweet child, I have long been charmed by thy modest and retiring loveliness, and I have thought of thy solitary hours; dost thou not wish to be transplanted from the spot which nature has assigned thee, and to mingle in the society of others of thy kind?”

“Ah, no!” replied the flower; “I would rather bloom where I first saw the light and where I have been placed by maternal nature. I am not alone, for I have the singing of the birds; and the lofty forest trees whose branches are entwined above me, seem like guardian spirits sent to protect me from the rude blast, whose voice I hear far above me, but whose touch I have never felt.”

The Angel resumed: “But why should thy loveliness be concealed, and why should not thy modest and retiring beauty be contrasted with the more showy, but less attractive and enduring charms of thy blooming sisters? Thus thy gentle virtues might be reflected upon others.”

The lovely flower again replied: “I find that I can be useful even here. I cheer the lonely way of the traveller, who ever greets me with a smile, and as he passes by I hear him say: ‘lovely stranger, bloom as thou hast done, to beautify the solitary path;’ and when he departs, I feel happy in the consciousness of having made others so. I have no wish that is not already gratified. And should I be transplanted to another soil, and be removed from these forest shades, I would not repine, if I could only enjoy the refreshing dew and the light and warmth of the sun.”

And as the Angel vanished he said, “Sweet contentment! offspring of a pure and gentle spirit; may thy dwelling be among the children of men.”

Very soon the wild flower of the forest was discovered, and transplanted among the flowers of the garden; and it was valued more highly for its simple and unpretending loveliness than the rarest and costliest exotics.

And when the Angel again saw this sweet child of nature, he said: It is right that true merit should be brought out of retirement. Modesty adds to the fascination of the most illustrious talents, and is itself a virtue which all are compelled to admire.”

## CIVIL INTELLIGENCE.

By the packet ship *Europa*, arrived at New York, Liverpool dates to the 16th ult. have been received. The most important intelligence brought by this arrival is that which relates to Ireland. We copy the following:—

The state trials had not progressed since our last. With regard to the 64 excluded jurors mentioned in our last dates, the Attorney General has stated before the Chief Justice that only 14 or 16 of them were Catholics, and the declaration that nearly all were Catholics was made to create excitement.

The remarks of the Attorney General were made on the application to the Court of Queen’s Bench on the part of the traversers, that the panel of special jurors be quashed and set aside, or cancelled, and that a mandamus, or order in the nature of a mandamus, should be issued, directed to the Right Hon. the Recorder of the city of Dublin, commanding him to place on the list of jurors for the year 1844, in the county of the city of Dublin, in their proper order, the names of divers persons—to wit, of twenty-seven persons, whose qualifications respectively, to be placed on the list, was legally proved before, and allowed by the Recorder as special jurors.

The judge refused to grant the application. A large meeting was held in consequence by the Irish, and resolutions passed remonstrating against the decision of the Chief Justice, and urging that petitions should be forthwith sent to Parliament and the Queen, asking attention to this act of injustice on the part of the Government of Ireland,

**MONTREAL MARKET PRICES.**

WEDNESDAY, February 21, 1844.

|                                   | s. | d. | s. | d.    |
|-----------------------------------|----|----|----|-------|
| Oats, per minot                   | 1  | 0  | 1  | 3     |
| Wheat, "                          | 5  | 0  | 5  | 3     |
| Barley "                          | 2  | 0  | 2  | 5     |
| Pease "                           | 2  | 0  | 2  | 6     |
| Lint Seed "                       | 4  | 0  | 4  | 6     |
| Buckwheat "                       | 1  | 8  | 2  | 0     |
| Turkeys, per couple               | 4  | 0  | 6  | 0     |
| Fowls "                           | 1  | 3  | 1  | 8     |
| Geese "                           | 3  | 4  | 5  | 6     |
| Ducks "                           | 2  | 0  | 3  | 0     |
| Chickens "                        | 1  | 0  | 2  | 6     |
| Patridges "                       | 2  | 6  | 3  | 4     |
| Eggs, fresh, per dozen            | 1  | 0  | 1  | 3     |
| Butter—Dairy, per lb.             | 0  | 9  | 0  | 10    |
| " " Salt "                        | 0  | 6  | 0  | 6 3/4 |
| Pork, per hund.                   | 22 | 6  | 26 | 3     |
| Beef "                            | 12 | 6  | 21 | 3     |
| Flour, per cwt.                   | 12 | 6  | 14 | 6     |
| Beef, per lb. (1d. to 2d. per qr. | 0  | 2  | 0  | 5     |
| Pork "                            | 0  | 3  | 0  | 5     |
| Veal, per qr.                     | 2  | 6  | 10 | 0     |
| Mutton "                          | 1  | 6  | 1  | 0     |
| Lamb, per qr.                     | 1  | 3  | 2  | 0     |
| Lard, per lb.                     | 0  | 5  | 0  | 6     |
| Potatoes, per bushel              | 1  | 3  | 1  | 6     |
| Corn, "                           | 2  | 0  | 2  | 6     |
| Rye, "                            | 2  | 6  | 3  | 0     |
| Beans, "                          | 4  | 6  | 6  | 0     |
| Honey, per lb.                    | 0  | 5  | 0  | 6     |
| Hay, per 100 lbs.                 | 25 | 0  | 30 | 0     |

**TO OUR COUNTRY READERS.**—The very low price at which our paper is published, obliges us earnestly to request, that all our friends at a distance will make an effort, as speedily as possible, to remit us, through our agents, (or by post, in bills,) the amount of their respective subscriptions—the expense of sending round a collector (20 per cent.) being more than the charge for the paper will warrant our incurring. The terms are:—

To those who pay the whole year in advance, or within a month of the date of subscribing, 1s. 3d. will be deducted, towards the expense of postage.

In all other cases, the terms are, 7s. 6d. per annum, payable half-yearly in advance.

An every case, the postage (one halfpenny per number) to be paid by the subscriber.

**THE POOR.**

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

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

**JUST PUBLISHED,**

And for sale at the Bible Depository, McGill street, **FIVE DISCOURSES**

ON THE MORAL OBLIGATION AND THE PARTICULAR DUTIES OF

**THE SABBATH.**

BY A. O. HUBBARD, A. M.,  
PASTOR OF A CHURCH IN HARDWICK, VT.  
Montreal, February 22, 1844.

**J. H. TAAFFE,**  
**GENERAL GROCER,**  
No. 85, Notre Dame Street,  
NEARLY OPPOSITE THE ENGLISH CHURCH,  
MONTREAL.

**W. & J. TREVERTON,**  
**ORNAMENTAL HOUSE & SIGN PAINTERS,**  
**GLAZIERS,**  
PAPER HANGERS, &c. &c. &c.  
No. 10, Sanguinet, near Craig Street.

**TO BE PUBLISHED,**

When a sufficient number of Subscribers will guarantee the expense,

**A SERIES OF FOURTEEN DIALOGUES ON THE SUBJECT OF UNIVERSALISM:**

WHEREIN all the chief arguments of the advocates of that system are distinctly stated and refuted, and the truth of the leading doctrines of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immortality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil—of a Hell—and a future Judgment,—vindicated; whereby any person of ordinary understanding may be able to defend the orthodox faith against the insidious arguments and calumnies of its *Universalist* and *Socinian* adversaries. With copious indexes to the controverted passages.

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

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

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

**J. G. DAILY,**  
**CABINET-MAKER, UPHOLSTERER,**  
AND  
**UNDERTAKER,**  
ST. GERMAIN STREET,  
Off Bleury Street, St. Lawrence Suburbs.  
Montreal, December 1, 1842.

**D R. ROBINSON**  
HAS REMOVED  
**TO SAINT RADEGONDE STREET,**  
Opposite the New Weigh House, near Beaver Hall.

**MR. HAMBY F. CAIRNS,**  
**ADVOCATE,**  
NO. 3, SAINT LOUIS STREET,  
OPPOSITE THE COURT HOUSE,  
QUEBEC.  
September 7.

**REMOVAL.**

THE SUBSCRIBER, grateful for that liberal share of patronage which he has received from his friends and the public, since his commencement in business, respectfully informs them, that he has REMOVED his BINDERY to the Nuns' New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon—where he confidently anticipates a continuance of that favour, which it shall be his constant study to merit.

R. MILLER.

**ROBERT MILLER,**  
**BOOK-BINDER,**  
Nuns' New Buildings, Notre Dame Street, over the Bookstore of Mr. C. P. Leprohon.

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

**THE GUARDIAN.**

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

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

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

**GEORGE MATTHEWS,**  
**ENGRAVER, LITHOGRAPHER, AND COPPERPLATE PRINTER,**  
NO. 10, ST. FRANCOIS XAVIER STREET,  
(NEAR NOTRE DAME.)  
**COMMERCIAL BLANKS,** (in a variety of forms,) Bill Heads; Business, Visiting, Invitation, and Society Cards; Druggists', Grocers', Confectioners', and other Labels—of every design and colour.  
Fac Similes, Circulars, Plans, Views, &c. &c. &c. on the most liberal terms.  
N.B.—Funeral Circulars on the shortest notice.

**J. & J. SLOAN,**  
**FASHIONABLE BOOT & SHOE MAKERS,**  
No. 14, St. Joseph Street,  
Nearly opposite St. George's Church,  
MONTREAL.  
August 11, 1843.

**J. E. L. MILLER'S**  
**PRINTING ESTABLISHMENT**  
IS REMOVED TO NOTRE DAME STREET,  
Near St. Francois Xavier Street, over Mr. D. Milligan's Dry Goods Store.

Where every description of Printing is neatly executed, on very reasonable terms.

**JOSEPH HORNER,**  
**SILK-DYER,**  
Notre Dame Street.  
MONTREAL.

**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.

**AGENTS FOR THE CHRISTIAN MIRROR.**

- Mr. ROBERT PATTON, Post Office, Quebec.
- " WM. GINNIS, Three Rivers.
- " ABRAHAM M'INTYRE, Ceau-du-Lac
- " B. J. KENNEDY, Philipsburgh.
- " E. CHURCH, Terrebonne.
- " T. VAN VLEET, P.M. Lacolle.
- " W. VAN VLEET, Odell Town.
- " E. BAKER, P.M. Dunham.
- " A BISSETT, Lachine.
- " T. B. MACKIE, P.M. Saint Sylvester.
- " C. A. RICHARDSON, Lennoxville.
- " A. W. KENDRICK, Compton.
- " A. DELMAGE, Naperville.
- " A. B. JOHNSON, East Bolton.
- " A. ANSDEN, Sherbrooke.
- " H. HAZELTINE, Hawley.
- " R. MORE, P.M. Durham.
- " WM. SCRIVER, Hemmingford.
- " G. SUTTON, Carillon.
- " E. H. ADAMS, Woonsocket, R. I.
- " DEWAR, St. Andrews, (Ott.)
- " COCHRAN, Bytown.
- " CAMERON, Lochaber.
- " WM. ANGLIN, Kingston.
- " JAS. CARSON, Buckingham.
- " R. HARPER, Smith's Falls.
- Capt. SCHAGEL, Chatham.
- Hon. JOHN M'DONALD, Guelph.
- Jas. MAITLAND, Esq., Kilmarnock.
- H. JONES, Esq., Brockville.
- D. DICKINSON, Esq., Prescott.
- R. LESLIE, Esq., Kemptonville.
- DR. STEIGER, P.M., St. Elizabeth.
- MR. N. RESTON, Huntingdon.
- " H. LYMAN, P.M., Granby.
- " J. GRISDALE, Faudrevil.
- " BAINBOROUGH, St. John's, Chamblly.
- " " Isle-aux-Noix, &c.
- " R. C. PORTER, P.M., New Ireland.

**THE CHRISTIAN MIRROR,**  
Is printed and published at Montreal, every Thursday, by J. E. L. MILLER, at his Office, Notre Dame Street, near St. Francois Xavier Street, next door to Mr. Fleming, Merchant Tailor—to whom all communications (post paid) must be addressed.  
Terms.—Seven Shillings and Sixpence per annum in town and country, payable yearly or half yearly in advance.