

# Christian Mirror

AND GENERAL MISSIONARY REGISTER.

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

VOL. II.

MONTREAL, THURSDAY, JUNE 15, 1843.

No. 23.

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## GENERAL LITERATURE.

### LOVE OF THE JEWS FOR JERUSALEM.

WITH all this accumulated misery, with all this insult and scorn heaped upon the Israelite here, more even than in any other country, why, it will be asked, does he not fly to other and happier lands? Why does he seek to rest under the shadow of Jerusalem's walls? Independent of that natural love of country which exists among this people, two objects bring the Jew to Jerusalem—to study the Scriptures and the Talmud; and then to die, and have his bones laid with his forefathers, in the valley of Jehoshaphat, even as the bones of the patriarchs were carried up out of Egypt. No matter what, or how far distant the country where the Jew resides, he still lives upon the hope that he will one day journey homeward. No climate can change, no season quench that patriotic ardour with which the Jew beholds Jerusalem, even through the vista of a long futurity. On his approach to the city, while yet within a day's journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rents his garments, falls down to weep, and pray over the long-sought object of his pilgrimage, and with dust sprinkled on his head, he enters the city of his forefathers. No child ever returned home after long absence with more yearnings of affection; no proud baron ever beheld his ancestral towers and lordly halls, when they had become another's, with greater sorrow than the poor Jew when he first beholds Jerusalem. This, at least, is patriotism.

"It is curious," says the learned author from whom I have already quoted, "after surveying this almost total desertion of Palestine; to read the indication of fond attachment to its very air and soil, scattered about in the Jewish writings; still it is said, that man is esteemed most blessed who after his death shall reach the land of Palestine, and be buried there; or even shall have his ashes sprinkled by a handful of its sacred dust. 'The air of the land of Israel,' says one, 'makes a man wise;' another writes, 'he who walks four cubits in the land of Israel is sure of being a son of life to come.' 'The great wise men are wont to kiss the borders of the Holy Land, to embrace its ruins, and roll themselves in its dust.' 'The sins of all those are forgiven who inhabit the land of Israel.' He who is buried there is reconciled with God; as though he were buried under the altar. The dead buried in the land of Canaan first come to life in the days of the Messiah." It is worthy of remark, as stated by Sandys, that so strong is the desire this singular people have always manifested for being buried within these sacred limits, that in the seventeenth century large quantities of their bones were yearly sent thither from all parts of the world, for the

purpose of being interred in the valley of Jehoshaphat; for the Turkish rulers at that time permitted but a very small number of the Jews to enter Palestine. Sandys saw ship-loads of this melancholy freight; Joppa, and the valley of Jehoshaphat, are literally paved with Jewish tombstones.—*Wild's Travels.*

### BENEVOLENCE OF THE FIRST CHRISTIANS.

IF Christianity has its essence in benevolence, it is to be expected that benevolent action will be a very prominent characteristic of all true Christians; and it is fair to estimate the amount of true religion in a church, much in proportion to the spirit of self-sacrificing benevolence manifested by them. There was no particular in which the piety of the primitive church had a more advantageous manifestation, than in that of its benevolence. In the department of religious benevolence it is enough to say of them, that they sustained the publication of the Gospel over almost the whole known world. And the history of their benevolence in secular departments, tells much to their honor.

As to the duty of providing for the poor, their benevolence was without a parallel. The whole community of believers assumed the work of providing for the poor of the church, rather as a privilege than a burden. The duties of the Sabbath were brought to a close by attentions to the poor. Regular lists of those who needed such attentions were kept, and Christians vied with each other in their zeal and enthusiasm in supplying their wants. Each one brought under public notice the case of any necessitous individuals known to them—which cases were met by funds of the church, supplied by regular contributions.

But their charities were not confined to the public channels of the church—individual responsibility was not merged in associated action. It was regarded as a sacred duty, to visit the sick and the poor. This office more especially devolved on the female members of the church. The time which could be spared from the prior claims of their households, the pious matrons devoted to these errands of mercy, in listening to the widow's tale of woe, and cheering the huts of poverty. In those days there were no hospitals for the sick; and the want of such institutions was supplied, in a measure, by the personal attentions of Christians. The sick, both of the church and of pagans, and the infants which hard-hearted pagan mothers had thrown out to die, were objects of the tender mercies of Christian women. These, moving amid the comforts of domestic life, and some of them ladies of the highest rank, scrupled not to undertake the most menial offices for the poor and the sick—such as acting as nurses, administering medicine, dressing ulcers, exposing themselves to contagion, and preparing the dead for burial. Their labor and their purse were freely devoted to the most exhausting and dangerous services, both as physicians and nurses, and ambassadors of a God of mercy. In some times and places where the victims of disease

were very numerous, an order of official persons, in addition to the deacons and deaconesses, was appointed, especially to attend the sick in malignant and pestilential diseases. In the time of Theodosius, there were in Alexandria alone 600 of such persons.

Those suffering persecutions being at that time numerous, made large demands on the charities of the church; and most cheerfully was the demand met. Christians flocked to the prisons when any of their number were incarcerated—patiently bearing the insults of guards and jailers—using every means of consolation and persuasion, to procure the release of the persecuted. And when admitted to the prisons, they performed every office of kindness for the imprisoned. And when the persecuted were sent, like slaves, to labor in mines, the benevolence of Christians followed them. Some undertook toilsome journeys, encountering every peril, to administer consolation to the afflicted. In one case a party set out for Egypt, to visit their brethren in the mines of Cilicia. When they came to Caesarea, and their purpose was known, some of them were arrested and cruelly mutilated, and others shared a worse fate. But no danger deterred these people from works of mercy.

This love for the souls of men was, in some good proportion, alike daring and self-sacrificing. To preach the Gospel then, was a work of more danger and self-sacrifice than it is now. And the work of promoting the salvation of men, was not confined to preachers of the Gospel. Many in private life, spent every thing beside what was needful for their own support, in supplying the destitute with copies of the Scriptures. Some without property, underwent the most painful privations and services, to communicate the means of salvation. One man sold himself as a slave into the family of a heathen, performing the most servile offices, in order to become the means of converting the family; and having secured this object, he received his liberty as his reward. And a second time he sold himself as a slave, now to the Governor of Sparta, and there continued to perform a slave's task for two years, when he was again successful, and was treated no longer as a slave.

Such was the benevolence of early Christians. And, though the changes of times, customs and institutions may have made a change in the modes of exercising benevolence, yet what is wanted more than any thing else by the Church of the present day, is the return of the same spirit of benevolence. It is too much forgotten that Christianity, having its foundation in the great sacrifice of Christ, requires of the followers of Christ something of the same spirit of self-sacrifice for the good of others. It is forgotten that no man liveth to himself. An all-prevailing spirit of selfishness is chilling the fountains of piety, curtailing the means of spreading the Gospel, counteracting and crippling the energies of the ministry, and distancing the day when the ransomed world is to be brought to the feet of Christ.—*N. E. Puritan.*

## REFLEX INFLUENCE OF MISSIONS.

We have just enjoyed an interview with an intelligent officer of a whale ship recently arrived from the Pacific. The account he gives of his own case, furnishes a happy illustration of the fact contained in the caption of this article.

He left his native land totally indifferent to every thing like practical religion. While the ship was at Lahina, a port in Maui, one of the Sandwich Islands, for supplies, he was affected with those pleasing reminiscences of home which were awakened by the sound of the "church-going bell," which called the natives to the house of God. He strolled to the sanctuary, curious to be a witness of Christian worship in a heathen land. He was politely conducted by a native to a seat, and found himself in the midst of a congregation of 1,500 serious and attentive worshippers. The preacher, at that time Rev. Mr. Richards, preached in the native tongue, nothing of which was understood by our sea-faring friend. But when they sang the old tune of "Greenville," so familiar at home, it brought the tears to his eyes. It deeply affected him to perceive that the sweet strains of sacred song were raised in praise to God in that dark land, and that that vast concourse of natives were uniting in a tune that had been, from his childhood, associated with the truth of the everlasting gospel. Hence originated those impressions which various other influences combined to deepen. The convictions of sin followed him as the ship went again to sea. The only pious man on board was the steward, to whom he freely opened his mind, and from whom he received the most valuable hints about the way of being saved. While the ship was cruising on the North West Coast his mind emerged from its darkness, and he became a happy believer in Christ.

The character and influence which in various forms were presented before him, of the American Missionaries and Missions at the Islands, had contributed much to awaken his mind to the value of the gospel. Among these were the affectionate and kind cordiality with which he was treated by the missionaries—their unwearied and self-denying zeal—the absence of vice and immorality, which was the manifest result of the gospel—the large and deeply interested congregations assembled for divine worship—the flourishing schools which he visited, and the active and humble piety of multitudes of the natives. Many of these expressed, by signs and in broken English, the interest they felt in his welfare, kindly patting him on the shoulder, and urging him to go on in seeking the salvation of his soul.

It is hardly necessary to add that our young sailor is an ardent friend of the Missionary cause, owing, as he constantly affirms, his own joyful hope in Christ to his visit to the scenes of missionary influence at the Sandwich Islands.

Thus does that American Christian philanthropy, which lights the lamp of life in the dark regions of heathenism, prepare a hallowed radiance into which her own sons are providentially brought to become the enlightened and happy servants of the Lord. We scatter and yet increase. We plant the mission station on the remote isles of the ocean, and our kindness returns into our bosoms, in that our mariners are, by that very agency, brought into happy reconciliation to God. We cast our bread upon the waters, and it returns unto us after many days. We provide the waters of life for the perishing heathen, and our countrymen from our own firesides drink thereof and live forever. We furnish the means of rescue from sin and hell for dark-minded men we never saw, and lo! the providence and grace of God presents us with the delightful

spectacle of those very means availing to make our own friends and acquaintances the heirs of everlasting life! What a delightful illustration of that scriptural sentiment, "He that watereth shall be watered himself."

Can we not find here one among the many reasons why our hearts should embrace the sacred cause of missions, with a grasp that shall never be relaxed? Can we faint and tire while the great God of missions is continually making such demonstrations of their value to our own land? Let us multiply these beacon fires upon all the dark coasts of heathenism, till their mingled radiance shall cause such a flood of light that our mariners, wherever they rove, shall find it beaming upon them; that wherever they drop their anchor they shall hear the church-going bell; shall find the house of prayer; shall meet with the glad tidings of the gospel; shall fall in with influences suited to guide and lead them to Him "who has loved them and bought them with his blood."—*Boston Recorder*.

## HORRORS OF WAR.

TRACE the French army in the Russian campaign. On halting at night, the soldiers threw themselves down on the first dirty straw they could find, and there perished in large numbers with hunger and fatigue. From such sufferings, and from the infection of the air by putrid carcasses of men and horses that strewn the roads, their sprang two dreadful epidemics, the dysentery and typhus fever. So fatal were these combined causes, that of 22,000 Bavarians only 11,000 reached the Duna, though they had been in no action; and the flower of both the French and the allied armies perished. A division of the Russian army, amounting at the commencement of the pursuit of the French, to 120,000 men, could not, on the frontier of the Duchy of Warsaw, muster 35,000; and a reinforcement of 10,000 that had marched from Wilna, arrived with only 1500, of whom one half were the next day in the hospitals. Some battalions retained less than fifty men, and some companies were utterly annihilated!

The march of the French both to and from Moscow, was horrible beyond description. "Overwhelmed with whirlwinds of snow," says Lahaume, "the soldiers could not distinguish the road from the ditches, and often fell into the latter, which served them for a tomb. Others, eager to press forward, dragged themselves along. Badly clothed and shod, having nothing to eat or drink, groaning and shivering with cold, they gave no assistance, and showed no signs of compassion to those who, sinking from weakness, expired around them. Many of these miserable creatures struggled hard in the agonies of death. Some in the most affecting manner bade adieu to their brethren in arms, and others with their last breath pronounced the name of their mother and their country. Stretched on the road, we could only see heaps of snow that covered them, and formed undulations in our route like those of the grave-yard. Flocks of ravens flew over our heads croaking ominously; and troops of dogs which had followed us all the way from Moscow, and lived solely on our bloody remains, howled around us, as if impatient for the moment when we should become their prey, and often contended with the soldiers for the dead bodies which were left on the road.

"Every day furnished scenes too painful to relate. The road was covered with soldiers who no longer retained the human form. Some had lost their hearing, others their speech; and many, by excessive cold and hunger, were reduced to such a state of stupid frenzy, that they roasted the dead bodies for food, and even gnawed their own hands

and arms. Some, too weak to lift a piece of wood, or roll a stone towards the fire, sat down upon their dead companions, and gazed with countenance unmoved upon the burning legs. These living spectres, unable to get up, fell by the side of those on whom they had been seated.—Many, in a state of delirium, plunged their bare feet into the fire to warm themselves; some, with convulsive laughter, threw themselves into the flames, and, with shocking cries, perished in the most horrible contortions; others, in a state of equal madness, followed their example, and shared the same fate; while many were so maddened by the extremes of pain and hunger, that they tore the dead bodies of their comrades into pieces, and feasted on the remains.

"The soldiers often fired in the morning the buildings in which they had lodged during the night; and on one occasion there were three barns filled chiefly with wounded soldiers. From two of those they could not escape without passing through the one in front, which was on fire. The most active saved themselves by leaping out of the windows; but all those who were sick or crippled, not having strength to move, saw the flames advancing rapidly to devour them. Touched by their shrieks, some of the least hardened endeavoured in vain to save them. We could see them half buried under the burning rafters. Through whirlwinds of smoke they entreated their comrades to shorten their sufferings by putting them to death; and from motives of humanity we thought it our duty to do so! But some still survived; and we heard them with feeble voices saying, 'Fire on us! fire on us! at the head! at the head! don't miss!'" —*Boston Recorder*.

## BIOGRAPHY.

## BIOGRAPHICAL SKETCH OF THE LATE LADY HUNTINGDON.

[CONCLUDED.]

Lady Huntingdon now became the open and avowed patroness of all the zealous ministers of Christ, especially those who were suffering for the testimony of Jesus. Mr. Romaine, on his being turned out of St. George's Church, received particular tokens of her favour; and though till then unknown to her, I was honoured with her expressions of kindness and approbation, when, as yet a young man, I suffered such persecution from Bishop Hume and the University of Oxford, and was so unjustly dispossessed of my cure in that city; without a charge, except that I endeavoured to fill it with the knowledge of the doctrine of my crucified Lord, which was construed as an intention of bringing this man's blood upon them. All the parties concerned in these transactions are gone into their graves, and whilst I record them, I am ready to touch my last hour. I can with joy look forward to the day of my Lord; he knoweth the simplicity and godly sincerity with which I then acted.

The limits to which I am restricted forbids my descending into a variety of particulars that I may advert to the subsequent steps taken by this venerable woman more immediately and extensively to spread the knowledge of salvation, and to restore the desolations of that church, which is the great object of this history.

The illness of her younger son, which proved fatal, had led her to Brighthelstone, for the sake of the sea bathing. There her active spirit having produced some awakening among the people, she erected a little chapel contiguous to her house, that the gospel might be preached to them. This was the first fruits of her great increase: it was enlarged, and that not sufficing to contain the congregation, it was a third time taken down and rebuilt. Many can say they were born there. The success attending this first effort encouraged greater. Bath, the resort of fashion, beheld an elegant and commodious place of worship raised by the same liberal hand. Osthall, Bretby, and various other places, received the gospel by her means. At first she confined herself to the ministers of the established church, as her preachers, many of whom obeyed her invi-

tation, and laboured in the places where she resided: but her zeal enlarging with her success, and a great variety of persons throughout the kingdom begging her assistance, in London, and many of the most populous cities, she set up the standard of the gospel, and purchased, built, or hired, chapels, vast and commodious, for the performance of divine service. As these multiplied exceedingly through England, Ireland and Wales, the ministers who had before laboured for her labourship, were unequal to the task; and some, unwilling to move in a sphere so extensive, and which began to be branded as irregular, and to meet great opposition: yet many persevered in their cordial services, when summoned to the work, and were content to bear the cross. As the work greatly enlarged beyond her power to supply the chapels with regular ministers, Lady Huntingdon resolved to employ the same methods as Mr. Wesley and Mr. Whitfield had pursued with so much success before. She invited laymen of piety and abilities to exhort and keep up the congregations she had established.

In order to provide proper persons for the work, she now retired into Wales, where she erected a college for training up young men to the ministry. From thence she despatched the requisite supplies for the increased congregations under her patronage; and as the calls were often urgent, her students were too frequently trust forth into the harvest before they had made any considerable proficiency in the languages, or sacred literature, in which it had been her intention they should be instructed. Few of them knew much more than their native tongue, yet being men of strong sense, and real devotedness to God, their ministry was very greatly blessed, and the accounts of their success animated her to greater exertions. They were itinerant—moved from congregation to congregation in a rotation established; and her correspondence with them to regulate and provide a constant supply, was a labour to which her active spirit alone was equal.

Many of those sought a settlement, either in the Church or among the dissenters, in preference to a life of itinerancy; and as they were under no hands but those of choice, they often quitted her connexion. I think no less than fifty are now labouring in the church, or among the dissenters, with benediction. Their places were always supplied, and others offered to fill the ranks, as death, or retirement from the service, thinned their numbers.

Though Lady Huntingdon devoted the whole of her substance to the gospel, yet it is not a little surprising how her income sufficed for the immensity of expense in which she was necessarily involved. Her jointure was no more than twelve hundred pounds a year; and only after the death of her son, a few years preceding her own, she received the addition of another thousand. She often involved herself in expenses for building chapels, which she found it burthensome to discharge; but the Lord brought her always honourably through her engagements, and provided a supply when her own was exhausted.

To the age of fourscore years and upwards, she maintained all the vigour of youth; and though in her latter years the contraction of her throat reduced her almost wholly to a liquid diet, her spirits never seemed to fail her; and to the very last days of her life, her active mind was planning still greater and more extensive schemes of usefulness, for the universal spreading of the gospel of Christ.

Lady Huntingdon was rather above the middle size. Her presence noble, and commanding respect; her address singularly engaging; her intelligence acute; her diligence indefatigable; and the constant labour of her thought and correspondence inconceivable. Never was a creature apparently more dead to all self-indulgence, or more liberally disposed to supply the calls of the gospel. I believe, during the many years I was honoured with her friendship, she often possessed no more than the gown she wore. I have often said, she was one of the poor who lived on her own bounty; but her most distinguishing excellence was the fervent zeal which always burned in her own bosom to make known the gospel of the Grace of God, which no disappointment quenched, no labours slackened, no opposition discouraged, no progress of years abated; it flamed stronger in her last moments. The world has seldom seen such a character—thousands and tens of thousands will have reason,

living and dying to bless her memory, as having been the happy instrument of bringing them out of darkness into marvellous light; and multitudes, saved by her instrumentality, have met her in the regions of glory, to rejoice together in the presence of God and of the Lamb.

But, it may be said, was she a perfect character? No. This is not the lot of mortals on this side the grave. When the moon walketh in her brightness, her shadows are most visible.

Lady Huntingdon was in her temper warm and sanguine—her predilections for some and her prejudices against others, were sometimes too hastily adopted—and by these she was led to form conclusions not always correspondent with truth and wisdom.

The success attending her efforts seemed to impress her mind with a persuasion that a particular benediction would rest upon whomsoever she should send forth; and rendered her choice not always judicious; though seldom were there ever less offences in so extended a work.

She had so long directed the procedures of her connexion, that she too seldom asked the advice of the judicious minister who laboured with her; and bore not passively contradiction.

I am the historian of truth, as far as I know it. She needs no posthumous fame to blazon her worth, and she is past far beyond all human censure which can affect her. The great Head of the Church hath, I have full confidence, decided her character, pitied her infirmities, pardoned her iniquities, and welcomed her to glory, with well done, good and faithful servant.

\* I insert the following anecdotes, not unworthy preservation. The famous infidel, Lord Bolingbroke, in conference one day with her Ladyship, addressed her, "My Lady, when you please to command my pen, it shall be drawn in your service; and, admitting the Bible to be true, I shall have little apprehension of maintaining the doctrines of predestination and grace, against all your revilers."

My Lord Huntingdon, her son, unhappily was a disciple of the infidel school, yet however opposite to her Ladyship's sentiments, he highly revered his venerable mother. A great prelate one day in conversation said, "I wish, my Lord, you would speak to Lady H., she has just erected a preaching place close to my palace wall." "Gladly," said his Lordship; "but will you add me the favour to inform me what to urge, for my mother really believes the Bible."

## THE TRAVELLER.

From the *New York Observer*.

### SKETCHES IN THE HOLY LAND—THE LEPERS.

I am a leper, Lord,  
The dreadful plague I feel;  
Thou canst—O speak the gracious word  
My guilty soul to heal.

If you take a walk up to the Zion gate, on the south side of the city, you will see some persons sitting on the ground near the gate, with a small basket or bucket placed before them. They sit there daily to ask charity of the people who pass. They are very poor, and they look so sickly and distressed that you cannot help feeling sorry for them whenever you see them. Some of them have no hands, some have lost their feet, others have their limbs and faces swollen very large, or are covered with large sores, and are so diseased, or sick, that their voices sound very hoarse, as if they had a bad cold, or had been talking for a long time. The people who pass by give them a little charity, but do not go near them. Perhaps you think this very cruel, to leave persons who are sick to themselves, and do nothing for them but throw them a few pieces of money. But there is a reason why the people do not visit them; they are lepers. These lepers have a few small houses appointed or set apart for them, where they live separate from all the people. They are near to the Zion gate, just within the walls, and are called the "lepers' huts." They cannot at any time go into the city, nor can any persons from the city visit them, because the disease is thought to be contagious; that is, one person may take it from another, and thus, if they were allowed to go wherever they pleased, they would give the disease to many people.

The leprosy has been in this country for many hundred years. It was here before the Hebrews came into the land, and has been found probably in every generation which has lived since they

came out of Egypt. It was commanded by Moses, that all persons who had the leprosy should live outside of the camp, by themselves, and that no person should go to them, except to carry food, and then it was to be left in some place where the lepers could come and get it without communicating with the persons that brought it.

They were also forbidden to enter into the temple of the Lord. When they walked abroad from their place, they were obliged to go bare-headed, to have their clothes rent or torn, and a covering upon their upper lip; and when they saw a person coming towards them, they were to cry out, "UNCLEAN, UNCLEAN!" It was this disease which the four men had who sat at the gate of Samaria, when Ben-hadad, king of Syria, besieged the city. (2d Kings vi. 3.) These unhappy men lived by themselves in the lepers' cloister, outside of the gate, and were suffering, with all the people, from the dreadful famine.—The city had long been surrounded by the army of the Syrian king, and nothing could pass in or come out, to supply the wants of the people. Food became so scarce that the most loathsome and offensive things were eaten, and mothers even boiled and ate their own children. In this time of distress, these four lepers began to consider their circumstances, and to ask what they should do. They said, "If we stay here in our place, we shall die, and if we go into the city we shall die, because the famine is there. Now, what shall we do? Come, let us go to the Syrians; if they kill us, we can but die." They went, and when they came, they found that God had brought deliverance; for the Syrians had all fled.

It was with this dreadful disease also that this poor man was afflicted whom the Saviour healed as he was passing through Galilee. (Matt. viii. 3.)

And shall I tell you, my dear reader, that you are a leper? Do not startle. If you have not been washed in the blood of Jesus, the leprosy of sin is upon you. You have been affected from your earliest years, and though you may not have known it, and do not now know it, yet the awful disease is working in your heart, and will at length burst forth to your shame and grief. But your leprosy is not like that of the poor sufferer whom we see in this country. Yours cannot be cured. They do not expect a remedy; but there is a Physician who knows well your disease, and can cure it. He has healed others; he can heal you. It is Jesus. Do not sit longer in the place where you are, covered with plague-spots of sin, but arise and go to the blessed Saviour. You can only perish if you go; you will surely perish if you stay. Make the sweet language of the poet yours:

"I'll go to Jesus, though my sin  
Hath like a mountain rose;  
I know his courts, I'll enter in  
Whatever may oppose.

Prostrate I'll lie before his throne,  
And there my sins confess;  
I'll tell him I'm a wretch undone  
Without his sovereign grace.

Perhaps he will admit my plea,  
Perhaps will hear my prayer;  
But if I perish I will pray,  
And perish only there.

I can but perish if I go,  
I am resolved to try;  
For, if I stay away, I know  
I must forever die."

THE NUTMEG TREE flourishes in Singapore, near the equator. It is raised from the nut in nurseries, where it remains till the fifth year, when it puts forth its first blossom, and shews its sex. It is then set out permanently. The trees are planted thirty feet apart, in diamond order; a male tree in the centre. They begin to bear in the eighth year, increasing for many years, and they pay a large profit. They are cultivated chiefly by Europeans. There is no nutmeg seasons. Every day of the year shows buds, blossoms, and fruit, of every stage of growth and maturity. The nutmeg is a large and beautiful tree, with thick foliage, and of a rich and deep green colour. The ripe fruit is singularly brilliant. The shell is glossy black, and the mace it exposes when it bursts, is bright scarlet; making it one of the most beautiful products of the vegetable world.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JUNE 15, 1843.

THE CONVERSION OF THE JEWS.

This subject is almost daily acquiring increased interest. The combined energies of the different sections of the Christian Church are now being put forth in this important enterprise; and surely the present spiritual condition of this ancient and interesting people demands the sympathies and prayers of every individual who has been benefitted by the atonement of that Divine Redeemer, who, in view of the dreadful destruction with which Jerusalem was about to be visited, wept over the holy city, saying, "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not,"—and who, whilst enduring the agonies inflicted by their cruel hands, exclaimed, "Father, forgive them, for they know not what they do."

On Sunday evening last, the Rev. W. M. Harvard, Chairman of the Wesleyan Missionary Society in Canada East, delivered a discourse on the conversion of the Jews, in the Wesleyan Chapel, Great St. James Street; and we understand that, at the earnest solicitation of the members generally, it is his intention to resume the subject, at the same time and place, on Sunday evening, the 25th inst.

The following is the remaining part of the Rev. Mr. Hayden's speech, which was commenced in our last number. We hope that it will be read; for we conceive it to be of much importance that correct views on this subject, at the present crisis, should be entertained. We have much pleasure, also, in recommending to our readers a pamphlet, lately published in this city by a public-spirited member of the Church of England, entitled "Puseyism Examined, by J. H. Merle d'Aubigne, D. D., author of the History of the Reformation in the sixteenth century."

THE RISE, PROGRESS, AND PROBABLE RESULTS OF PUSEYISM.

Address delivered at a Meeting of the London-derry Church Missionary Society, on the 7th February, by the Rev. John Hayden.

CONCLUDED.

The answer to the first question must plainly be, by the written word of God. We must bring all teaching, whether doctrinal or practical, to the touchstone of the law and the testimony, in order to discover between genuine and counterfeit truth. But, brethren, there are some qualifications, too often overlooked, to enable us thus to test all doctrines as they are advanced. The first indispensable requisite is, that we know the Scriptures; not only that we have a general knowledge of their contents, but that we know them as a whole, and understand the bearings of detached portions on each other. An incident in the life of our blessed Lord will at once elucidate and confirm my meaning. When the devil had desired to fortify his second temptation by a reference to that writ in word, for which the Son of God had manifested such deep reverence, he said, "It is written, he shall give his angels charge concerning thee." 'Tis to our Lord's reply I would particularly direct your attention. "It is written AGAIN, thou shalt not tempt the Lord thy God," says Christ—"again," in another place. Here, then, is an example. We must not conclude that we have reached the true meaning of Scripture, with regard to any subject of an arbitrary, by seizing on detached passages or isolated texts; we must endeavour to comprehend and explain scripture by scripture—what is obscure in one place by

what is plain in another; and 'tis, no doubt, in reference to this golden canon of interpretation, that our church limits, in her 20th article, even her own authority in expounding the word—"Neither may it so expound one place of scripture, that it be repugnant to another." The word of God must be consistent with itself and its great Author, and be taken and understood as a consistent and harmonious whole. But it is not sufficient that we have formed an intimate acquaintance with the letter of the scripture, and are willing to compare its several parts among themselves—there is yet an essential qualification wanting. The Pharisees in our Lord's day intimately knew the word—reverenced its contents, and inscribed texts on their phylacteries; the Scribes were familiar with the contents of the sacred volume, and expounded it to the people—the Sadducees, though free thinkers in religion, had yet a knowledge of the law; and all these several parties guarded the sacred text with such jealous care, that they knew the number of letters in each chapter, and yet our Lord tells them they know not the scriptures. They knew the literal contents, but they understood not its meaning. "If ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." The instances before us can plainly testify, that we may know the letter of the divine word—may have learning and official authority to expound it, and ingenuously to pervert it, and yet be thoroughly blind as to its real meaning and intent. 'Tis the agency of God's Spirit that can alone effectually explain and apply the word to our hearts; and till we feel this great truth as taught in the scriptures, and go, with the teachable simplicity of a little child, to the Father of lights, to enable us to "learn and inwardly digest" his holy word, all our knowledge and ingenuity are vain. And yet, my christian friends, the student of Bible has yet, after all his study and accepted prayer, to learn the ready use and application of the sword of the Spirit. And here, again, to illustrate and confirm my meaning, I refer to the history of our blessed Lord. You cannot but be struck, when once the matter is brought under your observation, that there was one peculiarity which characterized the teaching of our Divine Master. He avoided himself of frequent occasions, to lay down general principles. His replies to the Tempter, to the Pharisees, Sadducees, Herodians, the woman of Samaria, and his own disciples—clearly demonstrate this fact. One of the excellencies of the replies referred to, consisted in this, that while an answer was given which satisfied the enquirer on the point in hand, a principle was established equally applicable to a large class of such like cases.—To use, then, the weapon of the word after the example of our Lord, either to resist temptation, or confound error, or detect sophistry, or instruct ignorance, our minds must be richly furnished, and our understandings enlarged, by the principles of the sacred volume. Test, then, my christian friends, the soundness of Tractarian teaching by the principles of the word—rules not framed for this or that particular case, but of large and general application. If you find that much stress is laid on the importance of ritual religion, and that it is placed in the foreground as claiming the respect and authority of vital truth, try its claims by the principle, "I will have mercy," that is, active love and obedience, "and not sacrifice"—that is, in preference to, not to the exclusion of "sacrifice," ritual-observances. Try again by the principles of the bible, the doctrines of justification by the sacraments, and our own works and deservings, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." And, oh, brethren, but imagine for one moment, a poor sinner standing at the bar of the eternal God, will he then, think you, lift up his eye of pride, and plead before the Ancient of Days, the rites, or austerities he practised—the church principles he cherished, or the number of stated observances he attended? His eyes will then be opened; he will then understand that the righteous were redeemed not by easy ceremonies or corruptible things, but by the blood of Christ, as of a lamb without blemish and without spot; and that they who are privileged to sing the songs, and bear the palms of Zion, are they who "have washed their robes and made them white in the blood of the Lamb." And this introduces me to the consideration of another test by which we are called on to judge of Tractarian teaching—namely, the tendency of that teaching, according to the direction of our Lord, "by their fruits ye shall know them." Does it then, we ask, promote the honor and exaltation of the Saviour, by inculcating the doctrine of reserve in the preaching of the Atonement; that we must not, as it were, vulgarize or cheapen so divine a truth by often bringing it before the people, but complete our system of teaching without it? Does it promote humility of heart, or self-righteousness of spirit, to teach that we are justified by moral or ritual works? Does it promote the spread of Evangelical tra-Protestantism, their noble labours? Does it promote the honor of God's holy word to teach that without the help of tradition 'tis incomplete as a rule of faith, and that it is tradition which gives a voice to its dead letter? But observe the necessary ten-

dency of this doctrine. The writings of the Fathers comprehended under the term tradition, embrace, at least, 150 folio volumes, besides the various Acts of Councils. Archbishop Usher devoted, I believe, 15 or 16 years of his life to the perusal of them, to attain a tolerable acquaintance with their contents; and taking, in truth, the term tradition in its most circumscribed sense, it embraces such a field of enquiry, that the faith of the many must ever remain at the mercy of the few. But, again, take tradition as the interpreter of Scripture. Is not the tendency of this doctrine to set tradition above the scriptures; for the authority of any document whatever is of little importance compared to that which is to assign, to limit, to interpret its meaning. Gladly will we accept tradition for its legitimate use—to attest the genuineness of the sacred text—to throw light on obscure passages—to acquainting us with the customs, manners, doctrines, and modes of thinking, at different periods. We examine and we sift it as a witness, worthy of regard to matters of fact; but we repudiate as an authority for articles of faith all but the Bible alone. Again, my Christian friends, examine the tendency of the modern doctrines as to the exercise of private judgment. Men will be slow to condemn, by one sweeping asseveration, the great work of our martyred Reformers; but artfully and effectually is this object accomplished by leading men to question the two main pillars which sustain it, namely, the sufficiency of the scriptures as a rule of faith, and the right of private judgment. If we are bound, contrary to our own conscientious convictions of the truth, to take the interpretation of a certain ecclesiastical authority, what right had the first Reformers to dissent from the then existing Church, to denounce its errors, and seek to reform it? They perished not as the benefactors of mankind who burst the chains of superstition, and shook off the fetters from the free mind; but as contumacious rebels against rightful authority, as the guilty, daring innovators the Tractarians would represent them, rushing with satanic pride into Corah's or Uzzah's sin, and dragging us, their children forward, as partakers of their plagues. But oh, far be from us the thought of treason and ingratitude to their sainted memories. Great, in the true sense of greatness, were these men; great was their conflict, and blessed their reward.

"O, who can speak their praises, great humble men! They in the current of destruction stood. Here error fought With truth—with darkness light—and life with death: And here, not kingdoms, reputations, worlds Were won: the strife was for eternity."

When, my friends, the opponents of the exercise of private judgment come before the public, they do us, on this as on other occasions, a very grave injustice, and misrepresent us indulging a self-sufficient arrogant temper, to the neglect of all proper aids to assist our judgments; and therefore it is necessary to say, that while we claim the privilege to exercise the right for which we contend, we recognize all the responsibility which that right imposes.—Can we now seriously doubt the tendency of Tractarian teaching, when we consider the number it has sent over to the Church of Rome? If the Church of England, in her Articles and Liturgy, is fidelity to Church principles, as they describe them, why did these persons forsake our communion? Is it not evident, that, because to a conscientious mind, the whole spirit of her Formularies was inconsistent with these new doctrines, that they were constrained to leave our church? and here I must candidly declare that those who went out from us, acted in perfect consistency with the Tractarian views carried out to their just consequences, and gave an example worthy of imitation to some, who, while they eat the bread, undermine the doctrines of our Church. Having now examined the principles and tendency of Tractarian teaching, we have, in the next place, to determine what should be our conduct regarding it. First, then, we should openly discountenance it, on every proper occasion, if only in order to show that we have no fellowship with it. It makes its approaches in an insidious manner, but the moment that you hear the ceremonies and ordinances of the Church put forward, more as an end than a means—the moment you find "justification by faith" supplanted by the "merit of good works," or the other great principles of the Reformation plausibly misrepresented or artfully questioned, there is ground for alarm. And let not the laity, from any apprehension that they should exceed their privileges, or usurp another's office, shrink, should the necessity arise, from fulfilling their duty. They have a precious dear-bought legacy to transmit to their children's children. Our Church recognises the laity as invested with the privilege, and pressed by the responsibility, of judging and acting on the cautious, well-weighted dictates of an enlightened conscience.—She usurps no dark tyranny over the free mind; she commends herself to every man's conscience in the sight of God. We disclaim all dominion over your faith; we are but helpers of your joy for not by us, but by faith, ye stand—"ye are God's husbandry, ye are God's building." The Ministry itself was but framed for your edifica-

tion and consolation. "All things are your's, whether Paul or Appollo, or Cephas, or life, or death, or things present, or things to come, all are your's." But, brethren, there are three most important cautions to be observed. First, avoid all hasty conclusions. Do not imagine that every questionable expression justifies the conclusion, that he who employs it is, necessarily, tainted. This would be to aggravate the evils we deplore, and to give countenance to many unfounded and ungenerous representations. Second, if ever the necessity should arise, the laity should take the clergy along with them. Time will not suffer me to offer the reasons for this suggestion, but I may remark that the past history of the Church affords ample proof of the evils which arose from the separation which I deprecate. Third, we should take good heed that while we deplore the tendency of Tractarian teaching, and contend for the vital interests of truth, we do not overlook the respect and veneration in which we are bound to hold the scriptural formularies of our Church. There is great need of caution and watchfulness here, for we are all prone to run into contrary extremes. It is the remark of the profound Bishop Butler, that "it is one of the peculiar weaknesses of human nature, when upon a comparison of two things, one is found to be of greater importance than the other, to consider this other as of scarce any importance at all." When rites and ceremonies are set against and made to overlay great spiritual truths, and we justly prefer and vindicate these truths, there is then danger of our undervaluing the prescribed forms and services of our Church. Man is a compound being, and as long as we are in the body, our infirmities require the help of decent ceremonies and devotion at times. And how grateful should we now feel for our inestimable liturgy. Next to God's holy word, it has been our solace and protection.—Vain have been the efforts to wrest it so as to countenance Tractarian teaching. And thankful should we now feel, that the forms it prescribes saved some flocks from being left at the mercy of weak and perverted men. Had we had no liturgy, or could our liturgy have been explained to favor Romish views they had not left our Church; "but they went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out from us that it might be made manifest that they were not all of us." And now we come to the consideration of our last topic, viz, the probable result of this movement. Two anticipations have been formed, equally remote from probability. The first of those who suppose that the Tractarian errors will cause such an approximation in doctrines and feeling on the part of the Church of England to the Church of Rome; that a way will be ultimately paved for a reconciliation. The other expectation is that which (judging from his acts and the declarations of his followers) is formed by Dr. Pusey—that Rome herself, finding that there was a door open for negotiation, will so explain away her dogmas, and relax her pretensions, that some concession on both sides may lead to a reconciliation. With respect to the first supposition, no fancy, however unreal—no notion however chimerical, can equal it in extravagance and absurdity. It implies that not only the Church of England will consent to repeal many of her Articles, but the whole literature of the country, sacred and secular, for the last three hundred years, must be obliterated—that the works (for the principles of the Reformation are incorporated in our literature) of our ablest divines, poets, philosophers, historians, must be either consigned to the flames, or undergo some strange expurgatory process; and farther, still, that the free and Protestant people of England must consent to forgo or to enjoy the reading of their Bible at the will and discretion of a Priest at Rome. I dismiss this fancy as an insult to a sane mind. With respect to the second opinion—that Rome may abate her pretensions in the required measure, and that thus the union may be effected. This is founded on a total ignorance of the history and genius of Popery—on a forgetfulness of her assumed infallibility, and of that spiritual despotism, which is the very essence of the system. It is founded, too, on a blindness to the sure word of prophecy, that light shining in a dark place. We learn from Scripture that Rome must break not bend—up to the moment of her final destruction she will exist as a separate Church, struggling for dominion, and while she says in her heart, "I sit as a Queen," the voice from heaven shall proclaim, "Come out of her, my people." But it may be asked, what will be the effect of the present movement on the interests of truth? It will issue in its triumph. We are not warranted in supposing that the Church shall be always free from internal foes, and that all the children, whom she has nourished and brought up, will be faithful to her cause. No Christian community can be free from trial. You cannot have forgotten the controversy which arose on the subject of the Bible Society—that the ablest theologians and most accomplished scholars were then employed against the circulation of the Bible without note or comment. The friends of truth were not wanting then. In a certain diocese in Ireland, a Clergyman was at that period suspended for three months,

because, as was reported, he had attended a meeting of the Society, contrary to a canon of the Church; and when he proved his innocence of the charge, he was rebuked for an evasion of the Canon, because he dined with the deputation. The Rev. H. Irwin, now Archbishop of Emly, was then excluded by "specific prohibition" from every pulpit in the diocese in which he officiated as Chaplain. And yet the truth soon triumphed. The laity fearlessly stood by the Clergy, the enemies of the Society were, at least, shamed into silence, and we at length saw the good Lord Liverpool, when prime minister of England, attend amidst the pressure of his public cares, a meeting of the Bible Society and advocate its claims, and when it pleased God afterwards to strike down this great statesman with sudden illness to the earth, the first use he made of the returning faculties of his mind, (of such a mind) was to possess himself of our Book of Common Prayer, and take it to his sick bed, as the help and solace of his dying hours. The triumph which the truth then obtained awaits her now—nor let us imagine that all who appear to promulgate Tractarian views are deeply imbued with the poison; the love of novelty—the desire to attract notice, to be talked of, and made a subject of any kind of interest and inquiry, may have led some young men astray; while the failure to obtain distinction in the more beaten walks of duty may have caused others to err. The voice of public opinion—discontent with an unenviable distinction—further experience and reflection, and, we trust, a conscientious apprehension of evil consequences, will recal men from trifling with these momentous subjects. But if you desire to maintain the truth above all things, persevere in the course already recommended by my Rev. brother. Sustain with increased energy the interest of the Evangelical Societies connected with our Church. Time does not permit me to enter into all the reasons for this course; but, in the mean time, remember, that these Societies are objects of the hatred and avowed contempt of the Tractarian school, and that it was on the battle field of these Societies former victories were won. Now is the time to show that you are faithful members of the Church of England. 'Tis not in the hour of prosperity, that faithfulness is tested. 'Tis when open enemies revile, and secret enemies conspire, that truth and loyalty are proved. Remember the debt of gratitude we now owe our Church, for having thrown the impenetrable shield of her Liturgy and Articles around the truth. She presents you in that Liturgy, on every occasion on which you assemble for public worship, a simple but sublime epitome of all saving truth; while the quantity of Scripture which she prescribes to be read in her service (and which, but for those services, many, rich as well as poor, would never hear,) is sufficient to draw down a blessing from heaven on any people. She possesses every quality which can render her estimable to the enlightened mind—tolerant in her principles—scriptural in her Formularies—catholic in her spirit. Prey, my brethren, pray for her peace; that God may continue her a light in the midst of a dark world, send down his blessing on pastors and people, and render her, like Gideon's fleece, wetted with the dew of heaven.

SOME interesting items of Missionary Intelligence will be found under the proper head—to which the reader's attention is directed.

## RELIGIOUS LITERATURE.

### THE SHEKINAH.

THE term *Shekinah* is not a scriptural one. It never occurs in the original. It originated with the Rabbinical writers, and is found especially in the Chaldee Paraphrases, or Targums, made as early as the time of our Saviour. And when there used, it is interchangeable with divine glory in the sacred Scriptures. To show this, several passages were cited and compared with corresponding passages in the Targums. Thus we have sufficient reason to use the term *Shekinah* as we are accustomed to use it.

If it is inquired, what was the precise nature of the appearance which was denominated the *Shekinah*, the answer is not easy. It was evidently, however, something which could be seen with the eye. It seems also not to have had any particular form. That there was such a visible appearance, is not only affirmed, and in various ways implied in the Bible, but is necessary in order to harmonize the different parts of it. John the Evangelist says, "No man hath seen God at any time." Yet it is said that Moses saw him, and that Isaiah saw him. Now, to avoid a plain contradiction, we must suppose that Moses and Isaiah saw only the symbol of the divine presence.

The *Shekinah*, as hinted in the former lectures, was very early manifested in connexion with the cherubim of the garden of Eden, under the name of the "flaming sword." Stephen speaking of the appearance of Jehovah to Abraham, Acts vii. 2, calls him the "God of glory;" i. e. the glory of God, or the *Shekinah*. So when God appeared in the burning bush, what Moses saw was the symbol of the divine presence. So also the pillar of cloud, which guided the Israelites, was the same glory of God, or *Shekinah*. Call to mind the fact that 2,000,000 of people, the probable number of the Israelites at this time, moved on in a solid body by day, and encamped together by night, covering a space of twelve miles square at least, and you have a sublime spectacle. But suppose, in addition, that the pillar of cloud which was seen by day, and the pillar of fire which was seen by night, corresponded in magnitude with the multitudinous host, how glorious and grand must the whole scene have been. We cannot mistake in supposing that this cloud was the appointed symbol of Jehovah's presence. Here were the cherubic hosts, the nation of Israel, and the *Shekinah* dwelling in their midst. See Ex. xiii. 21. And it is important to remark, that whenever the *Shekinah* is spoken of, the hosts represented by the cherubim are always present, really or ideally.

But why is this visible manifestation of God, of which we speak, sometimes called the "angel of the Lord?" The word angel means a messenger or a servant. That by which God does anything is his angel. Whenever he interposes in human affairs, either by mercies or judgments, in the language of the Bible, the angel of the Lord does it. Thus we have a key to the meaning of many passages of Scripture. The angel of the Lord appeared in the burning bush. The same is true of the word angel, as applied to the pillar of the cloud. In Ex. xxxiii. 20, God says to the Jews: "Behold, I send an angel before thee, to keep thee in the way," &c. On first reading these words the impression on the mind would be that a real created angel is meant; but it was in fact, the pillar, the symbol of God's presence, which was to guide them. See Is. lxiii. 9; "In all their afflictions he was afflicted, and the angel of his presence saved them."

In Mal. iii. 1, Jehovah says: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." All admit this to be a prophecy of the coming of the Messiah as a Saviour, heralded by John the Baptist. The messenger of the covenant or the angel of the covenant, was none other than Jehovah himself, or the divine presence. But in this passage of Malachi, this divine presence or angel of the covenant is the Messiah: Mr. Bush thence adduced a strong argument for the deity of Christ. And it was the more weighty, because he came to it not as a theologian and as a controversialist, but simply as an interpreter of Scripture.

Again, the pillar of the cloud was an oracle; that is, it uttered responses, or spake forth the will of God. After the erection of the Tabernacle, the will of God was learned through the high priest. Before that it was learned through the symbolic pillar. Thus the Psalmist says: "They called upon the Lord, and he answered them. He spake unto them in the cloudy pillar." And after the erection of the Tabernacle, it is said: "As Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses." The *Shekinah* was at this period the grand medium of communication between Jehovah and his people, both in the cloud and in the temple. It is not surprising, therefore, that the expression "word of the Lord," should come to be applied to this visible symbol, and to the Being who is represented by it.

THE GROWTH OF GRACE.—The growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out; then a strong light till at length it sends back a perfect image of the sun that shines upon it.

## TRIUMPH OF THE CHURCH.

THOUGH often desolate and afflicted, tossed with tempests and not comforted, the Lord her God will then make her an eternal excellency, and repay her sorrows with triumph.

Triumph—in complete victory over the enemies that sought her hurt. “The nation and kingdom, saith the Lord, that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee shall come bending unto thee; and all that despised thee shall bow themselves down at the soles of thy feet, and shall call thee the city of the Lord, the Zion of the Holy One of Israel.” That great enemy of her purity and her peace, who shed the blood of her saints and her prophets, the Man of Sin, who has exalted himself above all that is called God, shall appear in the whole horror of his doom, as “the son of perdition, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” The terrible but joyous event shall be announced by an angel from heaven, “crying mightily with a strong voice, Babylon the great is fallen, is fallen.” Alleluia, shall be the response of the Church universal; salvation, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for he has judged the great whore which did corrupt the whole earth with her fornications, and hath avenged the blood of his servants at her hand. Then, too, the accuser of the brethren, that old serpent the devil, shall be cast down, and bound a thousand years, that he shall deceive the nations no more. This will introduce the Church’s

Triumph—in the prevalence of righteousness and peace throughout the world.

Her people shall be righteous. The voice of the blasphemer shall not insult her ear. Iniquity, as ashamed, shall stop its mouth, and hide its head. “All her officers shall be peace, and all her exaltors righteousness. The kings of the earth bringing their glory and honor unto her,” shall accomplish the gracious promise. “The mountains shall bring peace to the people, and the little hills by righteousness.” Her prince, whose throne is forever and ever, shall judge among the nations and shall rebuke many people; “and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more.” Every man shall meet in every other man a brother without dissimulation. Fear and the sword shall be far away; “they shall sit every man under his own vine, and under his fig-tree, and none shall make him afraid.” For thus saith the Lord, “Violence shall no more be heard in thy land; wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.”

Triumph—in the presence of God, in the communion of his love, and the signal manifestation of his glory. “Behold the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. Then shall be seen the holy Jerusalem descending out of heaven from God, which shall have no need of the sun, neither of the moon to shine in it, and the Lamb shall be the light thereof. And the nations of them which are saved, shall walk in the light of it, and shall bring the glory and honor of the nations into it; and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.”—*Dr. Mason.*

## RELIGIOUS INTELLIGENCE.

## REVIVAL AT SEA.

INTELLIGENCE has been received at Salem of a most interesting religious awakening on board a vessel belonging to that port. We have seen a letter from one of the crew to his father, his only living parent, written at sea, which states that every one of the crew had become subjects of converting grace. We have been permitted to make an extract from the letter, which will be read with delight by all who pray for the sailor. The writer states that at the time of his writing, they were in expectation of soon speaking a homeward-bound vessel, and that all hands were writing to their

dear parents, to communicate to them the precious intelligence of their new birth. The happy sailor says:—

“We did not know what to make of it, when one day one of our crew, an old sinner, came down into the fore-castle, and said, ‘Ship-mates, one and all, I want you to join with me in prayer to God.’ Astonished as we were, we all knelt down before our chests while he prayed. O that prayer—it struck hard upon all our minds, and from that time all of us have given ourselves up to God. Now we are all joined hand in hand to Christ, and I believe this is the happiest vessel on the ocean. We have meetings in the cabin every Sunday, prayer-meetings in the fore-castle every night between 8 and 9 o’clock, and inquiry meetings twice a week, so that every one has a chance of telling his thoughts and feelings. We had a solemn meeting last night, it would have surprised you, could you have looked down into our fore-castle, to have heard one and another telling what God had done for their souls; some singing psalms, and a whole crew kneeling together in prayer. It is a new life to us. Our captain and officers are all religious men, and all things go on easy, without swearing, grumbling, or noise of any kind. O what a happy crew. We pray earnestly for the conversion of our brothers and sisters and all our friends at home. Tell them all to turn and believe in Christ.”

The captain of this vessel is one with whom many of our missionaries have crossed the ocean, and the chief mate, as we understand, is the son of a late clergyman of N. Hampshire—his mother having been an eminently pious woman, whose memoir is now before the public. We have heard also of several other interesting conversions which have recently occurred at sea, on board of vessels belonging to Salem. In one instance a sailor’s mind became deeply impressed by the perusal of a letter which a faithful wife had deposited in his chest; and the result was, that not only he but several of his ship-mates found peace and joy in believing.—*Bos. Rec.*

## ROMANISM IN CHINA.

THE eyes of the world are now turned to China. The mercantile world is eagerly looking for the opening of a new market for manufactures, and new mines of this world’s treasures. The Christian world—less anxiously, it is to be feared—si watching for developments, which shall tend to dispel the thick darkness that envelopes the empire, and lay it open to the Sun of Righteousness. In the present aspect of things, it is as difficult to calculate what commercial advantages to other nations may result from the recent apparent change in the policy of the Chinese Empire, as it is to predict what spiritual benefit to that benighted nation itself, is likely to grow out of the late war and treaty with Great Britain. One thing is certain, the prospect of the spiritual harvest is in no respect less promising than that of the temporal. But in regard to entering the field, the children of light have many lessons to learn of the children of the world. Great Britain has employed its armed thousands, to effect what may prove to be an imaginary commercial conquest; while the Christian world, possessing surer and more effectual weapons, has hardly made an attack in a warfare in which the promised aid of the God of armies is the surest guarantee of success. But our object at this time is simply to allude to a fact, which cannot too frequently be brought before the minds of Christians, namely, that Popery is hastening to plant itself in China—a fact which should excite the vigilance of those whom God in his providence is calling to sow the seed of the pure Gospel here. In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary of the Presbyterian Board, says:—

“From the room where I sit, I can see almost every House in Hong Kong; and what suppose you is the most conspicuous place there? A Roman Catholic church and monastery! These buildings, from their commanding position and

large size, being the largest in Hong Kong, are the first that attract a new comer’s attention; more money has been expended on them during the past twelve months than on all the buildings of all the Protestant missions in China! Would that this were all I had to say, but I have more. The Roman Catholic missionaries in China, are more than ten times as numerous as the Protestant, and they are receiving large annual accessions, while with us the number of accessions scarcely equal the diminution by death and removals. While a single Protestant missionary was struggling to maintain himself in Chusan, during the last year nine Roman Catholic priests came and settled there at one time! When I was in Manila, in September, fifty-two Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their way to China. There are hundreds, ay, and thousands of Roman Catholic priests in the Philippine Islands, who could be transferred to China almost at a moment’s notice; but where—where shall we look for Protestant missionaries for this great empire? I do feel at times discouraged—my heart does at times sink within me, when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us—how few act as if they believed the words of our Lord Jesus Christ, ‘It is more blessed to give than to receive.’”—*Boston Recorder.*

## NEW ZEALAND.

THE New Zealanders, according to the testimony of the missionaries given below, have copied the widow whom the Lord Jesus honored, and in emptying their basket-loads of Indian-corn and other produce, gave all that they had—and it is manifest that to such whole-souled philanthropists will “the world that lieth in wickedness,” under the divine blessing, be indebted for their emancipation from the dominion of sin and the bondage of Satan.

## PISCAN VALE, CLOUDY BAY, May, 1842.

On returning from the Annual District Meeting in March last, I sent messengers to our out-villages, inviting the people to come to the feast provided by the munificence of our Fathers in England. In a day or two about 700 were gathered together, every countenance beaming with delightful expectation. I saw that my 400 Testaments would, by no rule or division, meet the wants of the 700 persons already assembled: letting alone the hundreds who lived at a greater distance, and who might be soon expected. The books were arranged in the open air, our chapel being too small by one half, and the bell-rung for service. After singing and prayer, I gave a short address from Acts xviii. 10-12; taking occasion to recommend them to follow the example of the Bereans, especially as they would now be able to do so. I then reminded them of a custom of their own. When a chief makes a feast, and calls together his friends and neighbours, the guests, while partaking of his hospitality, begin to think of the Paremeta, Return Feast. I then pointed out the books before them, as the feast of their Fathers for them; and asked them if they did not intend making a Paremeta; saying, that I should feel great pleasure in noting down any expression of their love, and informing our Fathers of it. I then called over the names of their leaders, and gave each one as many as I could spare, for his class. I think I never shall forget the moment—it would have been a scene for a painter!—so many hundreds of once cannibal New Zealanders straining their eyes towards me and the heap of books, as the distribution was going on; looking as though they would devour the heap. O had the managers of the noble institution seen this, they would have considered themselves amply repaid, and would have gone with great zest to devise means for the satisfying of the hundreds who are still famishing for the bread of life. Notwithstanding we could not supply half the number with books, there was no ill feeling manifested among those who were sent empty away. I will not say there was no sorrow—there was very great sorrow among the disappointed!—however, we praise the Lord for what is done, and we hope that the remaining deficiency will soon be met.

Two or three weeks after this, I noticed an unusual bustle among the natives, all loaded with baskets of potatoes and Indian-corn: this led me to suppose that the “Paremeta” was coming.

The whole of the people having arrived, the food was arranged the entire length of the court-yard, and I and Mrs. Ironside were invited outside. Then forth stepped a native chief, and tucking up his blanket, he seized a long stick and went from one end of the pile to the other, striking the baskets at intervals, and telling me to accept of this token of their love, in the name of their Fathers at home. "This is all we can do," said he, "to show our love to those who have plentifully supplied us with food for our souls." The sight was overpowering. I attempted a few words in reply, but was obliged to desist. I then counted the baskets, and found 600, each of which was worth not less than sixpence; some were worth much more. This, from poor New Zealanders, is equal to ten times as much from Englishmen, considering their different circumstances. They also paid in cash the sum of £9 17s. 6d.; so that altogether I have received about £24 for those Testaments,—a striking evidence of their sincerity in desiring for themselves the word of God.—*Samuel Ironside.*

#### WAINA, HORTANGA, June, 1842.

A few days since, one of our principal chiefs, a class-leader, brought a company of twelve natives to the station, all Heathens and Romanists. Having requested them to be seated on the grass, he commenced a long and animated speech to me; the end of which was, to show that they had determined to become Christians in word and deed, and that it was therefore proper that I should give them each a Testament. He commenced by saying, these people are hungry—Christ fed the hungry multitude in the wilderness. Moreover, these people are spiritually hungry—Christ has said *Ekore e ora to Tangata he le taro kau, atira ki nga kupu katoa e puta mai i le waha o to Atua—Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God.*" He then reminded me, that I had said to them, in my sermon the preceding Sunday: *Ho every one that thirsteth, come ye to the waters; and he that hath so money, &c.* and concluded by an appeal to all present to say whether he had not fully established his point; to which of course, they all assented. He evidently thought his argument quite unanswerable; and I was so much pleased with the earnestness and fervor which he manifested, that after a long conversation with them on the necessity of the New Birth, to which they listened with great attention, I gave them each a Testament, and other books. They went away rejoicing, as those who had found great treasures. I regard this as the most pleasing circumstance which has transpired since I have been on this station, as the company included a very influential chief called Te Ika nui, "The Great Fish," universally allowed to be the worst, and I think the only really evil-disposed chief we have in this neighbourhood; likewise Takahorea, his father, the oldest and most influential heathen chief on this river. Oh that God may pour out his Holy Spirit upon these interesting natives, and enlighten, convert, and save them!—*John Warren.*

**TAHITI—CONCERT OF PRAYER.**—We perceive by the last English papers that the new aspect of missionary affairs in the South Sea Islands,—or what is regarded as an open declaration of war by the Papacy against Protestant Missions there,—is exciting considerable interest amongst Evangelical Protestants in Great Britain. The London Missionary Society, it is said, have received expressions of sympathy and assurance of co-operation and support from the Wesleyan, the Baptist, the Church, the Moravian, and other Missionary Societies; and at the suggestion of one of them, has recommended to the different sections of the Protestant Christian Church in Britain and on the Continent, to set apart Monday, June 5, as a season of united prayer for the special blessing of God, to ensure the accomplishment of the following important objects:

"1. To deliver our brethren in the South Sea Islands, and the whole Church from the attempts of the Papacy.

"2. To pour his Holy Spirit from on high on all the Evangelical Churches, and unite them by a living faith.

"3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

"4. To speedily consume 'by the Spirit of his mouth,' (2 Thess. ii, 8) the deadly errors of Papacy; to break the yoke which it has imposed upon the neck of so many people; and to lead, by his counsel, the souls whom she would estrange from Christ, and which ought to be dear unto us, into the glorious liberty of the children of God."—*Boston Recorder.*

**TRUE CATHOLIC SPIRIT.**—The Rev. Dr. Tyng, of Philadelphia, delivered an able and impressive speech at the recent meeting of the New York Sunday School Union, in the course of which he made the following remarks:

"He had finished twenty-five years of his ministry, and did not expect to finish as many more; and as he looked around him and saw his fathers and brethren passing on toward the end of their days; as he saw before him the man from whose lips he first heard the gospel with divine power on his heart, (it was thought his allusion was to Rev. Dr. Spring,) he was moved (to tears) and entered his solemn testimony against that dividing spirit of sectarianism which curses the Church and the age. He was no latitudinarian, he was an Episcopalian, decidedly, but he would protest against any solitary confinement; he would never be shut up in a penitentiary where he could neither be permitted to see or converse with Christians of other names around him. On this subject his heart was full, and he must be excused for the emotion with which he spoke."

**KINDNESS A KEY TO THE HEART.**—I knew an individual who was struck with the difficulties the Bushwomen had in rearing their infants, from the entire absence of anything in the shape of milk or grain. He tried to persuade them to purchase goats with ostrich feathers or the skins of game. At this proposal, they laughed inordinately, asking him if ever their forefathers kept cattle. It occurred to him to present some of the principle individuals with a few goats apiece, promising that if they took good care of them for a given time, he would add to their number, and make them their own. This proposal, though to them scarcely to be believed, went to their hearts; and the very looks of the men, and the grateful gesticulations of the women, were felt by the missionary as a rich reward. His anticipations were fully realized. They allowed their little flocks to increase, and even took trouble to make additions by barter; and it was no uncommon thing to see several of these resorting to the house of prayer on the Sabbath days, though their homes were many miles distant.—*Moffat*

#### MISCELLANEOUS.

##### VENTILATED APARTMENTS.

A MAN consumes or spoils more than one gallon of air in a minute; consequently, all closely confined places must be very unwholesome. Candles and lamps become dim in public assemblies, and this is an indication of the impurity of the air. The perspiration from animal bodies is exceedingly injurious in a confined space.

"Three thousand human beings," says Dr. Arbuthnot, "living within the space of an acre of ground, would make an atmosphere of their own steam about seventy-one feet high, which, if not carried away by winds, would become pestiferous in a moment."

Dressed food, both animal and vegetable, pollutes the atmosphere; and consequently a room is very insalubrious immediately after it has been used for the purpose of dining. Dr. Priestly, on one occasion, corked up a bottle of air of this kind, and found that it was deprived of a considerable portion of oxygen. Every room ought to be completely purified, by the opening of the door and windows, at least once in the day. A close bed room is also extremely unwholesome; neither ought the bed to be surrounded with curtains; many persons have a habit of sleeping with the curtains drawn entirely round the bed—no practice can be more injurious. The fireplace should never be stopped up with chimney-boards; but in damp and very cold weather, a fire is essential to health, care being taken that the room is not overheated. Many dangerous colds are caught by those whose lungs are delicate, by changing the atmosphere of a warm and dry sitting room for that of a damp and cold chamber. Such transitions are injurious even to the robust, and often fatal to the weak and delicate.

#### THE TIME TO BEGIN.

ONE afternoon, in the autumn of 1839, I rode several miles to visit a family in the remote part of my parish. The mother, a son and a daughter, were professedly pious. During the interview which I had with the mother, the other members of the family being absent, except two or three quite small children, various Christian duties were presented by one and the other, as subjects of conversation. At length the relation of parents to their children was spoken of. The mother evidently felt the importance of the subject. She was apparently endeavouring to train her children for the 'skies.' One question after another was proposed and answered. Among other things the duty of praying for and with our children was referred to. "Mrs. M.," inquired I, "do you pray with your children?" The tears started in her eye as she replied, "Ah no, sir, with my oldest I do not. I know it is my duty to pray with all my children, and I am sensible that the influence of a mother's prayers is great and lasting; but I have not the confidence to go forward in the performance of this duty. This is just what they need; and the salutary effects of such an example would be felt and manifested by them perhaps when I should be in my grave; but the cross is great. I have not resolution to take it up. We have no morning nor evening prayers," continued she, "in our family; and I never set the chairs about the table to sit down and take our meals, but I think of it. My husband sometimes expresses a faint hope in the Saviour, but has never erected the family altar. Could I take my four oldest children into my chamber with me, and there wrestle with God for them, as did the mother of John Newton for her son, and as I trust I now sometimes do for those little ones on the heath, and for them all, when in my closet alone, what a blessed thing it would be." Her emotions nearly stopped utterance as she closed this sentence. "O that I had begun with my oldest children when they were small," said she; "that is the time to begin." Yes, thought I, that is the time to begin.—*Parent's Magazine.*

"I CANNOT STAND THAT."—And what could not the sailor "stand?" He had stood the beatings of many a storm. Often he had mounted up to heaven, and gone down again into the depths. Many a time had his soul been melted because of trouble; yet he has rode out the storm, trod the billow deep boldly, and given his troubles to the winds. But now he meets something which he "cannot stand." Where is it? He can stand the perils of a lee-shore. He can bear being a night and a day in the deep. He can buffet the hardest gale that ever blew off the "Horn." He can do and endure more severe labour and hardship than any other man; but now he knocks under. It is the picture on the cover of a tract, of a woman teaching a child. "O," said he, "I cannot stand that; it reminds me of my poor dear mother; it is just the way she used to teach me; but she is gone;" and he burst into tears.

Mother! there are no human teachings like your own. Call your boy to your side, and give him instructions, warm from a mother's heart. And should that boy break away from his home, and become a rover on the deep, some little incident may recal the scenes of his early years. He, too, may be reminded of his "poor dear mother," who used to call him to her side and tell him about Jesus Christ, and the way to eternal life.

**CUNNING OF BIRDS.**—When the swallows and other small birds are congregated for their annual emigration, the instant a hawk makes his appearance, they troop after him, apparently exposing themselves to unnecessary danger, but in reality, with the design of perplexing and distracting their enemy by their numbers. Their perpetual changes of direction, and their uniform endeavours to rise above him, prove this to be the case. Indeed, he is usually in such cases completely out-manœuvred and baffled, being unable to fix upon a single victim, and after exerting all his addresses, he is often compelled to relinquish the pursuit.

To bless God for mercies, is the way to increase them—to bless God for miseries, is the way to remove them.

## SUMMARY OF NEWS.

## LATEST FROM EUROPE.

THE three most prominent items of news are, a deficiency in the British Revenue upon the year ending in April, of near ten millions of dollars; the falling off in the excise and customs; the defeat of the free-trade corn-law party, by a majority of 256 in a vote of 506; the last, and by far the most important, is the Repeal movement in Ireland. The declaration of the British Government, of its determination to crush the movement by force, and the increase of the military establishment in that country in support of this determination, will excite attention to that quarter, and great anxiety will naturally be felt as to the result of the struggle. The news from the Continent is not of moment.

The opposition against the Canada Corn Bill continues in the agricultural districts. A requisition for a county meeting has been presented to the High Sheriff of Berkshire. The meeting will take place in a few days. The High Sheriff of Kent has declined to call a meeting for a similar purpose, on account of a paucity of signatures to the address presented to him.

Lord John Russell had given notice of an important amendment on the Canada Corn resolutions.

The agitation for the Repeal of the Union is making strides in Ireland very alarming to the Government. Instead of attending to his duty in the House of Commons, Mr. O'Connell has remained at home organizing his plans for moving his countrymen, and he has succeeded effectually. The Catholic clergy have joined the movement in great numbers. Tens of thousands are congregated at Mr. O'Connell's beck, and the country is in the same fearful state of agitation as in 1829. To arrest this disorganization, the Duke of Wellington in the upper, and Sir Robert Peel in the lower House, declared their intention, the other evening, of putting down the Repeal agitation—by force, if necessary. The movement is as odious in England as it is popular in Ireland. Meanwhile Mr. O'Connell has hurled defiance at his assailants, and, in terms more energetic than polite, dares them to the conflict. —*Colonist*.

The news by the last Packet concerning the disturbed state of Ireland, and the formidable position assumed by O'CONNELL in his demands for the Repeal of the Union must cause regret to every one having the unity, the prosperity, and glory of the British Empire at heart. From the language used by the Duke of Wellington in the House of Lords, and by Sir Robert Peel in the House of Commons, it is evident that the Repeal agitation was becoming formidable; but still, it appears to us that the accounts which have hitherto reached us have greatly exaggerated the affair. That there has been much speechifying on the subject of Repeal, and that Irish orators have been loud and fervent in their denunciations of the "Saxon" and the "stranger" we have no doubt; for Irish orators have much eloquence, great enthusiasm and excellent lungs. But, still, we trust and believe that matters are not so serious as they are represented to be. It is true that Ministers have talked of demanding additional powers from Parliament, to put down "by force, if necessary," the Repeal agitation; but we do not perceive that the state of Ireland has had any effect on trade in England, or that the funds have gone down, as they certainly would, if the country were, as we would be led to infer, on the eve of an Irish Rebellion. On the whole, then, however much we may regret the disturbed state of a land which seems doomed "to know no peace," and whose history is but a repetition of convulsions, we feel little fear concerning the ultimate result of the present agitation. It will be put down. Mr O'Connell can only succeed at present in dissolving the union between Great Britain and Ireland, by having recourse to force, and coming victorious out of the contest; and unless he is greatly changed or wholly mad, he will avoid such an alternative. Had he intended to have recourse to arms, he would have chosen a better time than the present.

A short time ago England appeared on the eve of a war with the United States, was actually at war with China, and seemed to be fighting for the very existence of her Indian Empire—while, at the same time, her labouring population were in a state of the most alarming discontent. Had Mr O'Connell then intended to Repel the Union

by force, he would have attacked England when her hands were full, and not have waited till her internal troubles were settled, and until she was at peace with all the world. It is true that Mr. O'Connell seems not to be altogether sane on the Repeal question; but he is not so far gone, even on that, his weak point, as to bring on his country the curse of a war, the ultimate result of which need not be doubted. In this scheme of "Repeal" he will never succeed, and he does not deserve to succeed. We will not, however, say more on the subject until we receive our files by the *Acadia*.—*Courier*.

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