

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

From the Christian Guardian.

THE LORD'S PRAYER.

Our Father, God, our Everlasting King!
Father of light from whom our mercies spring,—
Which from Eternity art God alone,
And still the same; beside thee there is none.
In heaven and earth be thy great name adored,
Heaven's high, almighty, everlasting Lord.
Hallowed forever be thy sacred name;
Be it our joy and triumph to proclaim
Thy great parental name. To us is given
Name above every name in earth or heaven.
Thy kingdom come most fervently we pray:
Kingdom of Christ, advance thy gentle sway.
Come, Holy Dove, thy sacred powers display;
Thy healing influence, and thy genial ray
Will turn our moral darkness into day.
Be thou our Sovereign; be thy righteous will
Done here on earth as on thy holy hill.
In every land thy saving health reveal—
Earth shall rejoice thy saving power to feel.
As Darkness held a long, tyrannic sway;
It now recedes; behold the Gospel-day
Is bursting forth, and through the world proclaims
In every land the Great Messiah reigns.
Heaven for all creatures spreads a common feast;
Give us, we pray, though vilest, not the least—
Us the vile offspring of a fallen race—
This mercy grant, through free, unbounded grace.
Day after day give us the bread we need;
Our needy souls with food of Angels feed.
Daily supplies of grace may we receive,—
Bread of eternal life on which they live.
And oh, our Father, hear the prayer we make,
Forgive our faults for our Redeemer's sake.
Us to redeem, a crown of thorns He wore;
Our griefs he took, our heavy stripes he bore.
Debts weighty, many—numberless
As stars that glitter in the eternal space,
We justly owe; and make this only plea,—
Forgive us all for we have nought to pay.
Our Surety paid The Dreadful Debt, and we
Debtors to grace appeal to Calvary.
And while we sojourn in the vale below,
Lead us in safety all our journey through.
Us to insure, a thousand Sins are laid;
Not only Earth, but Hell our path invade.
Into these snares what countless myriads run!
Temptation lures, they fall, and are undone.
But oh, our Shepherd, Guardian, Heavenly Friend
Deliver us from such a fearful end!
Whom blood hath purchased let thy power defend.
From Heaven, thy throne, bestow us aid and strength
Evil to shun, and reach thy Heaven at length.
For Thou art great in glorious Majesty:
Thine is the Kingdom, vast eternity;
Is thine abode 'midst uncreated light,—
The realm of perfect bliss and pure delight.
Kingdom and power all heaven ascribe to thee.
And earth responsive bows the adoring knee.
The whole creation joins the sacred song;
Power and might to thee alone belong.
And while hosannahs fill thy blest abode,
The Angels bow before the throne of God.
Glory! they cry, and blessings unto thee;
For thou art worthy, glorious Trinity.
Ever and ceaseless anthems fill the sky;
Amen, Amen, the spacious earth's reply!

THE CASKET.

THE DAWN.

THERE is a peculiar fervor and sweetness in the first love of a young convert, when first he escapes from the horrors of an awakened conscience, and experiences the unutterable blessedness of being at peace with God. When first he is awakened to a sense of the vastness of his debt to a Redeemer's love, and feels that all his hopes of eternal happiness and glory rest on that Redeemer's sufferings, and humiliation and death, even the death of the cross. When first he thus enters on a new world, where every object appears invested with celestial beauty and splendor by the smile of a Saviour's countenance, he experiences a fervor of gratitude, an intensity of enjoyment, arising from the novelty of the scenes that have been just unfolded to his view, and the sensations that have been for the first time kindled in his breast, to which, in one sense, nothing in his subsequent career can be compared. There is something in the freshness of morning's early dawn, when the first rays of the rising sun begin to scatter the darkness of night, and to pour gladness and glory all around, when the dew is sparkling in its unsullied beauty on every herb and flower, and the voice of "earliest birds" salute, with their matin hymns of praise, the appearance of the glorious orb of light—yes, there is something in the sweetness of that hour, surpassing in some respects the enjoyment which the fullest splendor of the noon-tide sun can yield. Now there is something analogous to this in the morning of man's spiritual life—the early dawn of his spiritual experience! When the Sun of Righteousness first rises on his soul, scattering the gloom of spiritual darkness that had so long overshadowed him, and pouring all around him an atmosphere of gladness and of glory; and the dews of divine grace—the refreshing influences of the Holy Spirit—first descend on him from heaven, in all their freshness, brightening and softening every newly planted spiritual hope and joy and fruit of righteousness: and the first songs of grateful praise—swifter than "the chime of earliest birds"—ascend in that bright morning of the believer's spiritual life, before the throne of God, and of the Lamb. Yes, there, is confessedly a sweetness in all this, so peculiar from its novelty, so exquisite from its freshness, that often will the most consistent and advanced Christian look back on it with a feeling of fond regret—melancholy pleasure—while contrasting it with many a lamented subsequent season of comparative coldness, and be constrained, with such sorrow as only those who have experienced it can understand, to exclaim—

"Where is the blessedness I knew,
When first I saw the Lord?"

THE DAWN.

BUT while all this is fully conceded as borne out by the experience of many of the most devoted and holy servants of the Lord, does it therefore follow, that the freshness, the sweetness of the earliest dawn of the believer's spiritual life is to be uniformly succeeded by a chilling, withering blight, passing over all his divinely implanted hopes and joys? Might not the analogy of the image to which we have referred teach us a different, and a far more profitable lesson? True—the freshness of the morning hour does pass away, and with it that peculiar charm which contrast with preceding darkness and the first glow of re-animation, kindled by the rays of the rising sun in a newly-wakened world, so richly supply. But what succeeds this hour of loveliness in the kingdom of nature? Is it not a season of sun-

shine, of still brighter s. lendor and of still warmer glow? Does not the light of the morning shine more and more unto the perfect day? And, as it advances, is it not in every step of its progress marked by the communication of fresh blessings, beautifying by its radiance every object on which it pours its brightening beams—gladdening every heart that is opened to receive its exhilarating influence—and ripening all those fruits which depend on it for vitality and growth? And should it not be thus in the kingdom of grace? Would it not be agreeable to the analogy, which in so many instances subsists between this and the kingdom of nature, except, that the dawn of divine grace in the soul would gradually brighten into the day of glory, even the perfect day of matured Christian love, and joy, and holiness. That the Sun of Righteousness would be found to pour a progressively brighter radiance of celestial light round the believer's path, and warmer glow of holy love into his heart, while advancing towards its meridian splendor—and that every flower of heavenly origin planted in his soul would expand into its fullest bloom of beauty, and every fruit of the Spirit be ripened into its most mellowed richness of flavour, in proportion as they enjoyed more abundantly, in the course of his career, the besign influences of that glorious sun!—*Christian Intelligencer.*

FAMILY LOVE.

THE spirit of family is the second soul of humanity. Modern legislators have too often forgotten this. They think only of nations and individuals. They omit the family, that only source of pure and healthy population; the sanctuary of traditions and manners, in which all the social virtues acquire fresh vigor. Legislation, ever since the introduction of Christianity, has been barbarous in this respect. It repulses man from the spirit of family, instead of encouraging it in him. It interdicts, to one half of mankind, wife, child, the possession of a home or a field. It owes these blessings to all as soon as they arrive at manhood. It ought to have interdicted them only to culprits. A family is society in miniature; but it is that society in which the laws are natural, because they are sentiments. To interdict a man from the possession of family comforts, should have been the greatest reprobation, the last punishment of the law. It should have been the only pain of death inflicted by a humane and Christian legislator.—*Lamartine.*

INFER DAUGHTERS.—It is, says Mrs. Ellis, a most painful spectacle, in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their drawing, their music, their fancy work, and their reading, beguiling themselves of the lapse of hours, days and weeks, and never dreaming of their responsibilities or their duty. These individuals will often tell you, with an air of affected compassion—for who can believe it real?—that "poor mamma is working herself to death." Yet no sooner do you propose that they should assist her, than they declare she is quite in element—in short, that she would never be happy if she had only half as much to do!

NICE HINTS TO YOUNG MOTHERS.

INFANTS suffer from very slight changes of temperature; they should be gradually, with great caution, inured to cold. Keep a young child at first in an apartment temperately warmed. As soon as it is old enough, the child should rather be kept warm by exercise, and by such clothing as will confine the animal heat, and in reality increase it, rather than by the heat of the apartment. Warm feet are essential to health, and they must be kept dry. Better let a child go barefoot than wear damp stockings.

GENERAL LITERATURE.

APPROACH TO ENGLAND.

Our voyage across the Atlantic had been eminently prosperous. From our departure from New York we encountered no obstruction during the seventeen days that brought us to the Irish coast. Our good ship—the *Europe*, Captain Edward G. Marshall, surmounted the waves buoyantly and often seemed to skim their surface like a jovial bird. We almost imagined her to be conscious of the happiness she imparted, as seated on the deck in the glorious summer moonlight, we saw her sweeping through the crested billows, with a pleasant rustling sound, right onward in the way she ought to go.

Methought, also, the deep bestirred itself to exhibit its *dramatis persone* in good condition for our amusement. Immense families of porpoises rooled and gambolled: other huge creatures seeming to have hideous ears, leaped and plunged heavily; and a whale with her cub glided onward, her huge mass inflated with a mother's pride and pleasure as she led her promising monster to his ocean play. The sun came forth from his chambers, and returned again in glorious majesty; and the coming phosphorescence, contrasted with the fleecy crest and the purple base of the waves, was intensely beautiful.

Thus were we created along our watery way, and, by making the most of the scenery without, and the resources within, experienced as little *ennui* as could be expected; and indulged in no anticipation of evil. But that terror of mariners awaited us in St. George's channel—a dense fog upon an iron bound coast. We had joyfully seen the light in the head of old Kinsale: afterwards the harbour of Cork and the mountains of Dungannon revealed themselves, and were lost. Then, wrapped in a thick curtain, we went on fearfully with continual soundings. A chill rain occasionally fell, and the winds moaned and cried among the shrouds like living creatures. The faithful and attentive captain, oppressed with a sense of his responsibility, scarcely took refreshment or repose. At night, on the 19th, we heard his voice cheerfully announcing, that a bright light from Tuscar rock was visible, that our course was right, and that all might retire to rest free from anxiety.

As morning dawned, I lay waking, and listening to sounds that seemed near my ear and even upon my pillow. They were like water forcing its way among obstructions, or sometimes as if it were poured hissing upon heated stones. At length I spoke to the friend who shared my state room, of a suppressed voice of eddies and whirlpools, like what is often heard in passing Hurlgate when the tide is low. She thought me imaginative; but on hearing that I had long been reasoning with myself and yet the sounding remained, she threw on her dressing gown and ascended to the deck. The fog was still heavy, and all things appeared as usual. Soon the carpenter, being sent aloft to make some repairs, shouted, in a terrible voice, "Breakers! breakers!" The mist lifted its curtain a little, and there was a rock sixty feet in height, against which the sea was breaking with tremendous violence, and towards which we were propelled by wind and tide. At the first appalling glance, it would seem that we were scarcely a ship's length from it. In the agony of the moment, the captain, clapping his hands, exclaimed, that all was lost. Still, under this weight of anguish, more for others than himself, he was enabled to give the most minute orders with entire presence of mind. They were promptly obeyed: the ship, as if instinct with intelligence, obeyed her helm, and,

sweeping rapidly around, escaped the jaws of destruction.—Still we were long in troubled waters; and it was not for many hours, and until we had entirely passed Holyhead, that the captain took his eye from the glass, or quitted his post of observation. It would seem that, after he had retired to rest the previous night, the ship must have been imperfectly steered, and, aided by the strong drifting of the tides in that region, was led out of her course towards Cardigan bay, thus encountering the reef which is laid down on the charts as Bardsey's isle.

The passengers, during this period of peril, were generally quiet, and offered no obstruction, through their own alarms, to the necessary evolutions on the deck. One from the steerage—an Irishman, who had been thought but a few days before in the last stage of pulmonary disease—was seen, in the excitement of the moment, labouring among the ropes and blocks as if in full health and vigour. It was fearful to see him, with a face of such mortal paleness, springing away from death in one form to meet and resist him in another.

Every circumstance and personage connected with that scene of danger seem to adhere indelibly to recollection. A young girl came and sat down on the cabin floor, and said, in a low, tremulous tone, "I have loved my Saviour, but have not been faithful to him as I ought," and in that posture of humility awaited his will.

A mother, who, since coming on board, had taken the entire charge of an infant not a year old, retired with it in her arms to a sofa, when the expectation of death was the strongest upon us all. Masses of rich black hair fell over her brow and shoulders, and her eyes rivetted upon the nursing with whom she might so soon go down beneath the deep waters. He returned that gaze with an almost equal intensity; and there they sat, uttering no sound, scarcely breathing, and pale as a group of sculptured marble. His large, dark eyes seemed to cast—

"Not those baby locks, that go
A-lanquaneing to and fro;
But an earnest gaze so deep,
Such as soul gives soul at length,
When, through work and wail of years,
It hath won a solemn strength."

In that strange communion was the mother imparting to her nursing her own speechless weight of agony at parting with other beloved objects in their distant home? Or did the tender soul take upon itself a burden, which pressed from it a sudden ripeness of sympathy? Or was the intensity of prayer drawing the spirit of the child into that of the mother, until they were as one before God?

Strong lessons were learned at an hour like this. Ages of thought were compressed into a moment. The reach of an unbodied spirit, or some glimpse of the power by which the deeds and motives of a whole life may be brought into view at the scrutiny of the last judgment, seemed to reveal itself. Methought the affections, that so imperatively bind to earth, loosened their links in that very extremity of peril; and a strange courage sprang up; and the lonely soul, driven to one sole trust, took hold of the pierced hand of the Redeemer, and found it strong to save.

That night the prayer and sacred music, which regularly hallowed our hour of retirement, should have been more deeply surcharged with devout gratitude than ever; snatched, as we had been, from the devouring flood, and from "the evil time that snareth the sons of men, when it falleth suddenly upon them."—"Pleasant Memories of Pleasant Lands,"
By Mrs. L. H. Sigourney.

ABYSSINIAN CHRISTIANS.

The practical religion of the Abyssinian Christian is of the very lowest degree of formality.—Fasts, penances, and excommunication, from the chief discipline; but the penitent can always provide a substitute for the two former, and the latter is always to be averted by money. Spiritual offences, however, are rare; for murder and sacrilege alone give umbrage to the conscience of the natives of Shoa.—Abstinence and largesses of money are equivalent to wiping away every sin. Their creed advises the invocation of saints, confession to the priests, and faith in charms and amulets.—Prayers for the dead, and absolution, are indispensable; and, as a more summary mode of relieving the burdens of the flesh, it is pronounced, that all sins are forgiven from the moment the kiss of the pilgrim is imprinted on the stones of Jerusalem, and that even kissing the hand of priests purifies the body from all sin. A creed of this order, which makes spiritual safety dependent, not upon personal purification of mind and the divine mercy, but upon forms which are unconnected with either, and which even can be executed by a substitute, of course excludes the necessity for morals of any kind. All is corruption—"Born amid falsehood and deceit, cradled in bloodshed, and nursed in the arms of illness and debauchery, the national character almost defies the missionary."

There are some strange remnants of Judaism still lingering amongst the tribes of these highland regions. The Galla have a tradition, that their whole nation will one day be called on to march *en masse*, and reconquer Palestine for the return of the Jews. The king of Shoa regards himself as a direct descendant of the house of Solomon, calls himself the king of Israel, and the national standard bears the motto, "The Lion of the tribe of Judah hath prevailed." They believe the 45th Psalm to be a prophecy of Queen Mageda's visit to Jerusalem: whether she was attended by a daughter of Hiram, king of Tyre.—The Jewish prohibitions against the flesh of unclean animals are observed by the Abyssinians. The sinew which shrank, and the eating of which was prohibited by the Israelites, were also prohibited in Shoa. The Jewish Sabbath is strictly observed. The Abyssinians are said, by Ludolf, to be the greatest fasters in the world.—The Wednesdays and Fridays are fasts; the forty days before Easter are rigidly observed as a fast; and from the Thursday preceding Easter till the Sunday, no morsel of meat is to enter the lips, and the prohibition against drink is equally rigorous. St. Michael and the Virgin Mary are venerated in the highest degree; St. Michael as the leader of the chief of all saints, the queen of heaven and earth, and both as the great intercessors of mankind.

Like the Jews of old, the Abyssinians wail and lament on all occasions of death; and the shriek ascends to the sky, as if the soul could be recalled from the world of spirits. As with the Jews, the most inferior garments are employed as the weeds of woe; and the skin torn from the temples, and scarified on the cheek and breast, proclaims the last extremity of grief. As the Rabbins believe that angels were the governors of all sublunary things, the Abyssinians adopt this belief: carrying it even further, they confidently implore their assistance in all concerns and invoke and adore them in a higher degree than the Creator. The clergy enjoy the price of death-bed confession; and the churchyard is sternly denied to all who die without the rite, or whose relations refuse the fee and the funeral feast. Eight pieces of salt are the price of waiving a poor man's soul to the place of rest, and the

fast for the dead places him in a state of happiness, according to the cost of the entertainment. For the rich, money procures the attendance of priests, who absolve, and pray continually day and night.—The anniversaries of the deaths of six kings of Shoa are held with great ceremony in the capital; and once every twelvemonth, before a splendid feast the souls are absolved from all sin.—*Blackwood's Magazine for March.*

WORLD IN MINIATURE.

A NEWSPAPER may be regarded as a picture of the world in miniature. It does not contain every thing, but a type of every thing. The business, the pleasures, the vicissitudes of men are here represented. This is particularly true of the large and miscellaneous newspapers of such a place as London. Seldom do we run over the endless variety in their columns without mentally saying—Such is the world! The bustling business world has here its representative. The eager competition of tradesmen, mechanics, and merchants, and the aspiring aims of professional men, are seen in the advertisements. One great object seems to actuate all—to become rich.—Wares are praised, bargains are offered, and every flattering inducement is held out to win customers. Fleets sail and arrive, the commodities of other climes are offered, the taste for fashion and luxury satisfied, and, by a little aid of the imagination, we may even suppose that the men, the things, the noise, and bustle of a very bustling metropolis are all before us. There too we have the pleasures and amusements of the world portrayed before our eyes. It is to be presumed that business must occasionally give way to enjoyment, and whatever may be the peculiarity of taste, here is promise of its abundant gratification. The theatres throw open their portals, the races entice the adventurous, the ball room and fete offer their attractions, and for the humble circles, we have all the varieties of amusements from a boxing match to a picnic. As to the vices of men, they also have their columns; and we have, with all minuteness of detail, the account of a bloody duel, a bold fraud, a daring robbery, or a horrible murder. No better commentary on human depravity can be found than the daily occurrences which are here chronicled, and the strongest statements are corroborated by the conduct of the very persons who profess to disbelieve them. Here and there the sheet is brightened by the works of the religious and benevolent, to show that if the world is sunk in sin, there are some traces of its moral regeneration. The vicissitudes and accidents to which life is exposed, makes a sad and melancholy picture on these pages. Floods sweep away the prospects of men; the storm engulphs the vessel and its crew; the conflagration devours; the persons of men are hurried out of life. We can easily imagine, as we read the details, how many hearts are left to bleed, and how many fond hopes are in a moment blighted. The most painful contrasts are set before us. Births, marriages, and deaths succeed each other in their order. In one column we have the description of a fashionable rout, and in the text the mournful details of a nobleman's funeral. Here the description of a political debate, and there the account of a statesman's demise; one leaving and another entering upon his princely possessions; the fashionable belle reigning or dying; the soldier promoted or laid in the dust; the influential admired or execrated. Extremes are brought together, sparkling affluence and abject poverty; the judge on the bench and the prisoner at the bar; the youthful delinquent and the veteran criminal. In one column all

are aspiring after honours, pleasures, and wealth; and in the next, these, or persons similarly influenced, are represented as dismissed from the busy stage, after a brief and troubled sojourn of two or three score years. Such is the world! Such is human life! How vivid, how empty! It promises much, and realizes little; it has glittering prospects and dark clouds of distress. There is but a step from the cradle to the tomb. The earth is called to hide many a broken heart, and many a wearied limb; and they, they only are happy whose record is on high.—*Presbyterian.*

SCOTLAND'S ANCIENT WORTHIES.

THE Lord has blessed the Church of Scotland with a succession of holy and faithful ministers. Time would fail to tell them all. But there were its protomartyrs, Patrick Hamilton, more noble as Christ's faithful witness than as King James' kinsman; and Geo. Wishart, the stroke of whose immolation waited the Gospel where his voice had failed to carry it. There was its great Reformer Knox, with his excellent spirit, patriotic, most forgetful of himself and of his enemies, but most loyal to his God, by simplicity of faith, outwitting crafty men, and, with the straightforward zeal of an honest and therefore fearless heart, achieving results which are only possible to him that believeth. There were John Welch, who, after many hours spent in prayer, would preach sermons to which few could listen without weeping; Robert Bruce, before whose searching eye the most intricate and subtle natures felt themselves revealed; and beneath whose voice gnarled cedars but like willows, for the Spirit of God spake by him; of whose prayers it is said, "each sentence was a bolt shot from heaven into the heart." Hugh Binning, who laid his fine philosophy and precocious scholarship and classic taste all at the feet of Jesus, and was honoured to deliver those discourses to which gray-haired theologians listened, and protest-d there was "no speaking after him;" and which fastidious critics now read, and wonder how writings so pure and elegant could be produced in a rude country, and in a pedantic age; Andrew Gray, whom the Lord made ready in such haste for himself, that ere he reached his twenty-second year, believers ripe for glory saw that he was riper still; and whose enraptured anticipations of the heavenly communion are to this day the solace of many an aged pilgrim and dying saint in Scotland; James Durham, the humble evangelist, who rejoiced to decrease that his master might increase, but withal the Spirit taught counsellor, to whom far-travelled inquirers came, and blessed God for a guide so skillful and judicious; Samuel Rutherford, who lived so much on high, that you wonder how he had patience to amass such learning, and write so many books—perhaps, the completest instance of absorbing affection for the person of a living Saviour—the liveliest example of a life hid with Christ in God, which these latter ages have produced; William Guthrie, whose benign and gentle spirit drew all men after him, till persecutions themselves felt the fascination, and Fenwick glebe was built over with the house of people who counted it happiness to be near him; so modest, that the only little book [The Christian's Great Interest] he ever published was printed because he could not help it; and yet of that little book, Dr. Owen said, "There is more divinity in it than in all my folios." John Livingstone, a man full of the Holy Ghost, of whose ministry we have this record, that in two parishes 1500 souls were confirmed or converted under it; Thomas Boston, whose peaceful walk with God is not yet forgotten in Ettrick Forest, and whose writings, originally designed for his own shepherds, are now prized in all the churches, and most prized by those Christians who have furthest grown in grace; and to name no more, John Mackenzie, whose Sermon "On glorying in the Cross" is, of all printed Sermons, the one which God honoured the most, and whose appropriate monument may still be found in the city of his sojourn—in prayer meetings which he originated there a hundred years ago.

THE LIFE PRESERVER.

SUPPOSE, reader, that you are about to cross the Atlantic Ocean, and suppose that on account of

the dangers of the way by the storms of heaven and the lurking rocks below, one half of the vessels never reached their desired haven, and suppose the life preservers were provided by the Captain, for all who would accept of them "without money and without price;" and suppose that every individual who had supplied himself with one in previous voyages had returned the land in safety, while every one who had them not, perished, would you step on board that vessel without a life preserver? Suppose, stronger yet, that every citizen of the United States was obliged to cross this Ocean once, and that every ship which conveyed them over was sure to be destroyed and every individual was sure to perish if he had not a life preserver. Would you embark on board that vessel without one? Rather would you not toil and labour and suffer bodily torture through your whole life, if toil and labour and bodily suffering could procure one? I know you would. The application is easy. Reader, make it your own case. You are on the voyage of life, and the frail bark which bears you onward will soon yield to the tempests of time. Silently has its corroding tooth begun to prey upon your frame-work. The next gale tempest of affliction and disease may be the last you will have to encounter. Have you a life preserver? If not, apply without delay to the "Captain of your salvation" and you shall obtain one. It is freely offered. The wealth of princes cannot purchase it, yet the poorest slave may be supplied with it. It costs no money, but it does cost a humble heart, a submissive will, a self-denying life. But it costs nothing which is essential to your happiness. The sacrifices which you must make are the sinful propensities of your depraved nature. Obtain then, this safeguard. It will support you amid the wreck of cherished hopes. It will buoy you above the dark waters of adversity, shield you from the severe storms of affliction, and bear you safely over the tide of time to the land of permanent rest in heaven.—*Congregational Journal.*

RELIGIOUS INTELLIGENCE.

DEATH OF MR. MORRISON IN CHINA.

MR. J. R. MORRISON, the son of the illustrious Doctor Morrison, so well known as an active missionary and compiler of the *Chinese Dictionary*, and who died in China just nine years ago, was born in Malacca in 1815, and was only 28 years and 4 months old at the time of his death. At an early age he was sent to Europe, whence he returned, after a short stay, to China, with only the rudiments of an education, which it then became the care of his father to perfect. From the earliest age his attention was drawn to the study of the Chinese language, in which he had become so proficient, that on the lamented death of his father, though only 19 years old, he was appointed by the Government to the responsible situation of Chinese secretary and interpreter to the superintendents of trade, a duty held by his father, the duties of which he performed to general satisfaction.

Mr. Morrison's studies were even at that early period not limited to the Chinese language. The trade of this country had so much engaged his attention, that in 1834 he published a volume, the *Chinese Commercial Guide*, containing much very valuable information on the commerce with Canton, which must have been collected with considerable pains, and which to this moment is of the greatest use as a book of reference.

During the following years, preceding the differences with the English, Mr. Morrison, whose official duties did not then engross the whole of his time, was engaged in perfecting his knowledge of the Chinese language and of the customs and habits of this people. The geography of this country particularly had engaged his attention, and if he had been spared us, it was his purpose, we believe, to have published a work on the geography of China, for which he had already collected many valuable notes. He contemplated also, a new and enlarged edition of his father's dictionary. These literary labours were, however, interrupted by the troubles which broke out in Canton early in 1839, since which time he had to conduct the whole of the Chinese correspondence of Her Majesty's superintendents and plenipotentiaries, and in 1840 and subsequently always accompanied Her Majesty's Plenipotentiary on the several expeditions of the British force,

where his perfect knowledge of the language and the general usages were of the greatest advantage in carrying on the negotiatons which have terminated so advantageously to his country. It was just at the moment when Mr. Morrison's services were about to be rewarded by higher office, and their value probably more substantially recognized by his Sovereign and country, his Excellency Sir H. Pottinger having only last week appointed him a member of the Legislative or Executive Council, an officiating Colonial Secretary of the Government of Hongkong, that, on the 23^d of last month, he was attacked by the Hongkong fever, which has lately deprived us of so many valuable lives. The fever which terminated his life, and which must be called the Hongkong fever, combines, we are told, in its symptoms, the appearance of the jungle fever of India, and of the yellow fever of the West Indies, and has hitherto, in too many instances, defied medical art, although the latest advices from Hongkong, we are glad to say, mention the recovery of several that were considered in danger from the same illness."—*Canon Press.*

IRISH PROTESTANT CHURCH.—It appears that the net income of the whole Protestant Church in Ireland under the Ecclesiastical Tithe Composition is but £266,781. The net revenue from parochial glebe lands is £81,372. "Net income" on the "Amount of Rent Charges payable on behalf of Parochial Clergy," £295,121 7s. 6d. Now, taking the Protestants of Ireland in number at one million, and the Church revenue £330,000, we find that the amount for their spiritual and moral instruction is only six shillings per annum for each Protestant. Taking the inhabitants of Ireland in round numbers at 8,000,000, and the net income of the Protestant Church in round numbers at £400,000, we find that the whole taxation of Ireland in support of the Established Church is 1s. per head per annum.—*Watchman.*

THE ANTI-STATE CHURCH CONFERENCE.—The Executive Committee have announced that the sittings of this Conference will commence on the 30th of April, at the Crown and Anchor Tavern, London, and state that it is probable that the sittings will be held morning and evening, and that the proceedings will occupy three days. Representatives are to be elected by congregations, by public meetings, and by collegiate institutions, the number being limited in each respective case to two. Of representatives thus elected the Conference is to be exclusively composed, and each representative is to give his assent to a distinct declaration of his conviction that the union of the Church with the State is derogatory to the kingly character of Jesus Christ, contrary to the principles of the New Testament, and injurious to the interests of religion; that it is therefore his bounden duty to employ every legitimate means for promoting the separation of the Church from the State; and that a conference, composed of individuals entertaining these sentiments, and being the chosen representatives of those who also entertain them, is a desirable method of commencing a serious movement towards the dissolution of so injurious and unscriptural an alliance between things civil and things sacred.—*Leeds Mercury.*

CITY OF LONDON SCHOOLS.—The Corporation having devoted the fine of £400 paid some years ago by Mr. Thomas Tegg, bookseller and publisher, to be excused from serving the office of Sheriff, towards the establishment of an exhibition to one of the universities for the benefit of pupils of the above school, Mr. Tegg has manifested his approval of such an appropriation by recently making the important addition to the fund of £100; and, in return for so distinguished an act of liberality, the committee of the school have agreed that the exhibition shall in future be designated "The Tegg Scholarship or Exhibition." Mr. Tegg has also accompanied his gift with a number of valuable books for the library of the school.

THE BIBLE FOR CHINA.—A Translating Committee, designed to include all Protestant missionaries for the Chinese, has been recently formed at Hong Kong for the purpose of preparing a new version, or a revised edition of the

Holy Scriptures in Chinese. The precise manner in which this work is to be performed is not stated. The work, however, is considered one of great importance, and it was expected that it would receive support and attention.—*N. Y. Observer.*

FACTS FOR THE SKEPTICAL.—In four groups of islands in the Pacific ocean, where, thirteen years ago, the people were idolaters, most of them cannibals, there are now 40,000 members of Christian churches. In one district in Southern India, the Church Missionary Society have 19,000 candidates for baptism, and 693 communicants. In New Zealand, in a district of the island, the average attendance of the natives upon divine worship is 7,517; candidates for baptism, 1,400; native Christians, 898. By the labours of missionaries of the American Board, fifty-nine churches have been gathered among the heathen, embracing about 20,000 members.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 30, 1844.

WESLEYAN MISSIONS.—The Anniversary of the Montreal District Auxiliary Wesleyan Missionary Society, was held on Monday evening last, in the Wesleyan Chapel, Great St. James Street. Notwithstanding the unfavourable state of the weather, the chapel was well filled. The claims of the heathen world upon the sympathies of Christians generally were most ably advocated by the numerous Ministers who thronged the platform on this very interesting occasion. The cause of Christian Missions is one which should be dear to the heart of every true Christian; indeed the very first impulse of the heart of a new-born child of God, almost invariably, is, an ardent desire that others should experience the "like precious faith." Notwithstanding, comparatively little has yet been done towards ameliorating the condition of the vast multitude of the human family who inhabit "the dark places of the earth," compared with what might and ought to be done, were Christians generally rightly impressed with the solemn responsibility which attaches to them, in view of the wretched and degraded state of a lost and perishing world. We sincerely trust that the touching and powerful appeals made on this occasion will be faithfully and promptly responded to.

We understand, that it is intended, tomorrow, at half-past two o'clock, to hold a service in St. James Street Chapel, in connection with the laying of the foundation stone of the new Wesleyan Chapel. At the close of the service, the Ministers and friends will walk in procession from the Chapel to the site of the new building. The ceremony will doubtless be of a peculiarly solemn and imposing character—from the circumstance that all the ministers of the district are now in this city, and may be expected to be present.

"INDIAN RESEARCHES."—It will be perceived by an advertisement in our last page, that the Rev. Mr. SLAUGHTER'S work is now in the press; so that there need be no hesitation on the part of those friends who intend subscribing. We have obtained permission from the Rev. author to make an extract or two from his MSS., which we intend to avail ourselves of in a short time. In the

meantime, we earnestly recommend the work to all our readers.

FOR THE CHRISTIAN MIRROR.

A CHAPTER FOR CHILDREN.

DEAR CHILDREN,—I would offer my assistance to aid you in your walks and diversions; for, while taking your exercise, for health and pleasure, you may at the same time, be storing your minds with useful knowledge.

The child, like the industrious bee, should gather honey every day, and from every flower or object that comes in his way. I entreat you to look through nature's works to nature's God.

The birds, the bees, and the little ants, will teach you a very profitable lesson. The birds will teach you to sing God's praise. The bees and ants will teach you to be industrious and improve your time. When walking abroad to take the air during this delightful season, your ears are delighted with the music of the feathered songsters, your eyes behold beautiful flowers, with all the delightful variety of the vegetable kingdom. All nature is praising God, and can you be silent, dear young friends?

You should learn to make some profitable reflections, and spiritual improvement upon what you see and hear. A child was once walking with his kind father, and expressed his great satisfaction in viewing a most delightful landscape, then extended before him, clothed with all the beauties of spring; the father said to him, "My son, if you could see and taste the goodness and mercy of God displayed in the plan of salvation by Christ you would be still more highly delighted." Another child when walking with his teacher in the spring, while passing by a garden where the lilac and roses were putting out, asked his teacher if there was not something that should remind them of little children? "What, my child?" "Why, Sir, these little buds, which are just ready to blossom." Thus we see, that children are capable of making great improvement.

Parents and teachers ought to walk and talk with their children as much as possible. And the elder children in a school, or family, might greatly assist the younger.

T. OSGOOD.

HORTICULTURE.—The Horticultural Exhibition, of which we published a notice, took place in the City Hall on Wednesday, and was visited by many ladies and gentlemen, who were not only delighted to see what had been produced at the expense of much culture, and arranged for the public with much taste,—but hear the Band which was in attendance. We had fifteen minutes' look at the scene, and were surprised at the fineness of the early vegetables; and while we cast our eyes over the plants and flowers, a couplet in Thomson's Seasons gave us pleasure:—

'And in yon mingled wilderness of flowers
Fair-handed Spring unbosoms every grace.'

Such an exhibition is innocent and useful, and brings to the heart this moral lesson—The Creator is kind; and our wish is that other places may follow the earnest example of Toronto; and that our gardeners and florists may be still more successful in producing what is good for food, and in giving Flora's beauties and fragrance to the wilds of Canada.—*Chr. Guar.*

FREE CHURCH OF SCOTLAND.—This Church seems to be brightening in all her departments. Dr. Chalmers has lately written to a friend of his in Canada, and says:—"The prosperity of our Free Church is indeed marvellous, and the state of our College forms not the least wonderful part of it. I have almost three times a greater number of first-year students than I had last year in the University; and the number preparing for the University of the Free Church is very nearly double the number of Students of Divinity at all the four Colleges of Scotland."—*Chr. Guar.*

RELIGION IN SABBATH SCHOOLS.—An Anniversary Meeting was lately held at Lees's, in England, at which it was stated, that of nearly 700

children connected with Oxford Place Chapel, 139 were gathered into select classes for purely religious instruction. A plan this which cannot be faithfully carried out without many conversions among the children, and the visible Church of Christ receiving an accession of most interesting members. Here is an example for the managers of Wesleyan Sabbath Schools in Canada.—*Ib.*

THE NESTORIANS.—It is a great relief to us to learn from *Zion's Herald* the following particulars of the rising state of these inhumanly-treated mountaineers:—"From the Nestorian country the accounts were that the scattered Nestorians were returning to their homes. Those who were held as captives by the Kurds had been released. The Pasha of Mosul, the instigator of the attacks upon them, is dead. His successor is said to be a mild-tempered and excellent man, and will benefit and favour the Nestorians."—*Ib.*

SOCIAL LIFE AMONG THE NESTORIANS.
The Christian traveller among them sees much to remind him of early antiquity, and of the manners and customs depicted in the Bible. Their salutations are in the true oriental style. When two persons meet, they mutually salute each other. One says, "Peace be with you;" the other, "Your company is welcome." When a guest leaves a house, he says, "May God grant you increase, may your day be prosperous;" the other replies, "May God be with you." Their treatment of the stranger is quite primitive; water is immediately brought for his feet, food is soon prepared and set before him, every provision is made for his comfort. He salutes the house when entering, and he departs with a blessing. In their feasts and entertainments they all sit upon the floor. A skin of a wild goat is sometimes spread down, and answers both for a table and a cloth. Each dips his hand or his spoon into the same dish. Like other orientals, they express their grief by rending their garments, casting dust upon their heads, clothing themselves in coarse attire, and sitting in ashes.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS. LETTER XXIII.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE AND BEARING, ON THE QUESTION, OF THE EPISTLE TO THE ROMANS.—No. 12.—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

III. ST. PAUL DEVELOPES THE MODE BY WHICH THIS MOST MAGNIFICENT EVENT WILL BE ACCOMPLISHED.

Great national changes are sometimes eventuated by causes which appear suddenly to operate as soon as they begin to exist. At the same time, by the eye of the moral and Christian philosopher, there is seen a most evident series of cause and effect, long and gradually operating and accumulating in degree of power and extent of influence. These, bearing on the public mind, at length result in consequences which, to men in general, become the first discoverers of the causes from which they have proceeded.

The divinely-recorded facts of Jewish history furnish us with several exemplifications of this. And in the present day there are principles in operation in the mass of the Israelitish people, the present indications of which are a presage of the approach of a great moral renovation among them. We may especially point to their growing desire for the Holy Scriptures.

In his second epistle to the Corinthians, St. Paul intimates there will come a period which will be marked by a prevailing fear of God among the Jewish people. In such a state of mind they will rapidly yield to the augmenting influences of "the Lord the Spirit;" and will thus become the more easily impressible in favour of "the blessed Gospel." See ch. iii. 13. In this passage St. Paul alludes to the "blindness" of the Jewish nation in regard to the genuine Messiahship and divine character of our Lord Jesus Christ. He speaks of it thus: "But even unto this day the veil is upon their heart."

Such a state of things might indeed discourage any hope of their national conversion. But the inspired apostle introduces a hopeful "nevertheless," into the matter. "NEVERTHELESS, when it [THEIR HEART] shall turn unto the Lord, the veil shall be taken away;" ver. 16.

To "turn unto the Lord," is a phrase of frequent use in the Bible. It is here specifically explained to refer to the Third Person in the Sacred Trinity: "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty;" ver. 17. Emancipation from the thralldom of error and sin is the result, through Christ, of a cheerful submission to, and co-operation with, the work of "the Spirit."

It is observable that:—
1. ST. PAUL IS HERE SPEAKING OF THE UNBELIEVING JEWISH NATION: "the veil is upon their heart." He does not say "HEARTS;" but by a noun of multitude, he signifies the Jewish "heart," understood collectively and nationally.

2. HE CONTEMPLATES THE ULTIMATE TURNING OF THE JEWISH NATIONAL HEART "to the Lord." His words are, "it shall turn unto the Lord." He does not say, "IF it should turn," but "WHEN it SHALL TURN;" denoting the confidence with which he would have the world, and especially the Church, await such an important occurrence.

3. HE FURTHER, ABSOLUTELY FORETELS THE BLESSED RESULT, "the veil shall be taken away." Here are two SHALLS; the one relating to the CERTAINTY of the ultimate turning of the Jewish nation to God; and the other to the CERTAINTY of the work of national mercy which God shall then perform in and for them.

The reader is here reminded of the parallel passage in Rom. xi. 25, 26: "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved; as it is written," &c. And the inference is, that there shall be, through "the fulness of the Gentiles," (as that era may drawn on,) by God's blessing, an influence thrown on the Jewish mind which shall be wondrously and effectually helpful to its enlightenment, turning to God, and salvation.

Some remarks on the "fulness of the Gentiles" must be reserved for our next.

I remain,

Dear Sir, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain,
May 24th, 1841.

THE PALE HORSE.

EVENTS which do not particularly affect our present interests, and strike at the root of our relative comforts, are viewed with comparative indifference. We see the changing tints and falling leaves of autumn, and the still sadder desolations of winter; we sit on the banks of life, and watch the passing tide of all human affairs; and we gaze on the general scenes of death, and the solemn rites of interment; and yet they cease to influence us, because they are often repeated, and do not sufficiently come home to our bosoms and feelings. But let us hear on our threshold the trampling of the feet of the pale horse; let us see his rider entering our once happy dwelling, and transfixing with his barbed arrow the heart of our child, our wife, our sister; let us feel the sorrow, and be conscious of the utter destitution of the real mourner; and unless we are sunk in a deep moral slumber, our views of death will be fearfully solemn and awakening. Some of us have been placed in these affecting circumstances. We have tended the couch of sickness, and stood near the bed of death; we have witnessed the look of imploring anguish, and watched the faint glimmerings of life; we have been awed by the stillness of the departing hour, have caught the sound of the last breath, and have hung in speechless agony over the lifeless corpse. We have revisited the silent chamber, have approached the bier on which lay the shrouded body of our friend, have lifted the napkin which covered his ghastly countenance, and gazed on those cheeks so pale, and those eyes so motionless. We have followed his mortal remains to their last narrow house; our hearts have ached while the stiff clods have fallen upon the coffin; we have been loth to leave the precious relic in so cold

and damp a dwelling; and, on returning to our habitation, we have felt it the scene of desolation and mourning. Now, it was at this solemn season, and when these scenes were passing before us, that we began to realize the fact of our own departure, and to have our attention directed to the all-important subject of preparation for the great assize. It was then that we placed ourselves on the sick man's couch, and on the bed of death; that the grave seemed to open at our feet; that the judgment seat rose before our affrighted imagination, and we felt as if we were surrounded by all the dread realities of eternity. It was then that we were awakened to the momentous concerns of salvation; that we anxiously inquired the way of acceptance with God, and the means of attaining eternal life; and that, conscious of our own helplessness, we earnestly prayed, "Turn thou me, and I shall be turned: for thou art the Lord our God."—*Christian Intelligencer.*

A COMPENDIOUS CHRISTIAN LIBRARY.

All the knowledge conducive to our real happiness is comprised in four comprehensive volumes. The first which may be considered as the best, is cheap, portable and compendious, so that hardly any person in our favoured land, who is apprised of its worth, need be without it. And the other three, which are the best and fullest commentaries upon this, are always at hand for our perusal, and pressing upon our attention, in every place and circumstance of our lives.

By the first of these volumes is meant that perfect and infallible compendium of truth, the Bible. The internal characters of this Book, arising from its comprehensiveness, simplicity, majesty and authority, sufficiently prove, to every enlightened mind, that it is given by inspiration of God. The general history of all nations and ages, and the particular experience of every believer, from the beginning to the end of time, is wondrously portrayed in this single volume; so that whoever reads and improves it aright, may discover his progress, his state, temptations, his danger, and his duty, as distinctly and minutely marked out, as if the whole work had been written for him alone.

The second volume is the Book of Creation. God is revealed in the least, as well as in the greatest of His works. We cannot turn our eyes anywhere, without meeting innumerable proofs of His wisdom, power, goodness, and presence.

The third volume is the Book of Providence, the study of which, like the preceding, does not require superior natural abilities, but is practicable to the weakest and meanest of intellects, so far as man's own duty and peace is concerned.

The fourth volume is the Book of the Heart, or of human nature, comprehending the experience of what passes within our own hearts, and the observations we make upon the principles and conduct of others, as compared with what we read in the Word of God.

Whoever is well read in these four books, is a wise man, how little soever he may know of that which the men of the world call science. On the other hand, although a man is master of the whole circle of classical, polite, and philosophical knowledge, if he have no taste for the Bible, and have no ability to apply it to the works of creation and providence, and his own experience, he knows nothing yet as he ought to know. These volumes prove a treasure of more worth than all the volumes in the Vatican.

RELIGION.—But what are the manifestations of Christianity in the individual? What is religion? Is it excitement, such as many feel in business, in fiction, or in a play? Is it emotion? No: religion, pure and undefiled, is this:—To visit the fatherless and widows in their affliction, and keep unspotted from the world. Joy and love are its offspring and elements. The pure heart is the temple of the living God.

BAPTISM OF A MUSLIMAN.—On the 8th October last the Rev. Messrs. Glasgow and Montgomery, of the Irish Presbyterian Mission, baptized Moonshi Abdul Rhiman, a Mussulman Munshi, at Porebunder, Kattivar. The convert is 30 years of age, so that there is no danger of his being interfered with, as in the case of recent proselytes.

THE FAMILY CIRCLE.

The ensuing narrative is extracted from the "Young Lady's Friend," and the writer of it is Mr. Stevens, the Editor of Zion's Herald, which is ample proof of its authenticity. It is a noble example of ministerial faithfulness, and a dreadful exhibition of murderous infatuation, with its heart rending calamity, and of divine retribution.

A DUEL.

THE Rev. Mr. M—— was a veteran itinerant preacher of the West. He related many incidents of his itinerant life. Among them was the following, which I give in his own words as much as possible.

About four miles from N—— is an extensive grove, well known as the scene of several fatal duels. As I passed it one morning on my way to my appointment in that town, I perceived a horse and vehicle among the trees, guarded by a solitary man, who appeared to be the driver. My suspicions were immediately excited, but I rode on. About a mile beyond I met another carriage, containing four persons besides the driver, and hastening with all speed.

My fears were confirmed, and I could scarcely doubt that another scene of blood was about to be enacted in those quiet solitudes. What was my duty in the case? I knew too well the tenacity of those fictitious and absurd sentiments of honor which prevailed in that section of the country, and which give to the duel a character of exalted chivalry, to suppose that my interference could be successful, yet I thought it was my duty to rebuke the sin if I could not prevent it; and in the name of the Lord I would do it. I immediately wheeled about and returned with the utmost speed to the grove.

The second carriage had arrived, and was fastened to a tree. I rode my horse near it, and throwing the driver a piece of silver, requested him to guard him. While threading my way into the forest, my thoughts were intently occupied to know how to present myself most successfully. The occasion admitted of no delay. I hastened on and soon emerged into an oval space surrounded on all sides by dense woods. At the opposite extremity stood the principals, their heads down over their pantaloons, their coats, vests, and hats off, handkerchiefs tied over their heads, and hands belting their waists. A friend and a surgeon were conversing with each while the seconds were about midway between them, arranging the dreadful conflict. One of the principals, the challenger, appeared but twenty years of age. His countenance was singularly expressive of sensibility, but also of cool determination. The other had a stout, ruffian-like bearing—a countenance easy but sinister and heartless, and he seemed bent upon to wreak his vengeance upon his antagonist.

I advanced immediately to the seconds, and declared at once my character and object. "Gentlemen," said I, "excuse my intrusion. I am a minister of the Gospel. I know not the merits of this quarrel, but both my heart and my office require me to bring about a reconciliation between the parties, if possible."

"Sir," replied one of them, "the utmost has been done to effect it without success, and this is no place to make further attempts."

"Under any circumstances, in any place, gentlemen," I replied, "it is appropriate to prevent murder; and such, in the sight of God, is the deed you are aiding. It must not be, gentlemen. In the name of the law which prohibits it—in the name of your friends, the principals—in the name of God who looks down upon you in this solitary place, I beseech you to prevent it at once: at least wash your own hands from the blood of these men. Retire from the field and refuse to assist in their mutual murder."

My emphatic remonstrance had a momentary effect. They seemed not indisposed to come to terms, if I could get the concurrence of the principals.

I passed immediately to the oldest of them. His countenance became more repulsive as I approached him. It was deeply pitted with the small pox, and there was upon it the most cold-blooded leer I ever saw on a human face. He had given the challenge. I beseeched him by every consideration of humanity and morality to recall it. I referred to the youth and inexperience of his antagonist—the conciliatory disposition of the

seconds—the fearful consequences to his soul, if he should fall, and the withering remorse which must ever follow him if he should kill the young man. He evidently thirsted for the blood of his antagonist, but observing that his friend and the surgeon seconded my reasoning, he replied, with undissembling reluctance, that he gave the challenge for sufficient reasons, and that if these reasons were removed, he might recall it, but not otherwise.

I passed to the other. I admonished him of the sin he was about to perpetrate. I referred to his probable domestic relations, and the allusion touched his heart. He suddenly wiped a tear from his eye. "Yes, sir," said he, "there are hearts which would break if they knew I was here." I referred to my conversation with the seconds and the other principal, and remarked that nothing was now necessary to effect a reconciliation but a retraction of the language which had offended his antagonist. "Sir," replied he, planting his foot firmly on the ground, and assuming a look which would have been sublime in a better cause, "Sir, I have uttered nothing but the truth respecting that man, and though I sink into the grave, I will not sanction his villainous character by a retraction."

I reasoned with increased vehemence, but no appeal to his judgement or his heart could shake his desperate firmness, and I left him with tears, which I have no doubt he would have shared under other circumstances. What could I do farther? I appealed again to the first principal, but he spurned me with a cool smile. I flew to the seconds and entreated them on any terms to adjust the matter and save the shedding of blood. But they had already measured the ground, and were ready to place the principals. "Gentlemen," said I, "the blood of this dreadful deed be upon your souls. I have acquitted myself of it." I then proceeded from the area toward my horse.

What were my emotions as I turned away in despair? What I thought I, must the duel proceed? Is there no expedient to prevent it? In a few minutes, one or both of these men may be in eternity, accused for ever with blood-guiltiness! Can I not pluck them as brands from the burning? My spirit was in a tumult of anxiety; in a moment and just as the principals were taking their positions, I was again on the ground. Standing on the line between them, I exclaimed, "In the name of God I adjure you to stop this murderous work. It must not, it cannot proceed." "Knock him down," cried the other duellist, with a fearful imprecation. "Sir," exclaimed the younger, "I appreciate your motives, but I demand of you to interfere no more with our arrangements." The seconds seized me by the arms and compelled me to retire. But I warned them at every step. Never before did I feel so deeply the value and hazard of the human soul. My remarks were without effect, except on one of the friends of the younger principal. "This is a horrible place," said he, "I cannot endure it," and he turned with me from the scene.

"Now then for it," cried one of the seconds as they returned. "Take your place." Suddenly I hastened my pace to escape the result. "One—two"—and the next sound was lost in the explosion of the pistols! "O God," shrieked a voice of agony! I turned round. The younger principal, with his hand to his face shrieked again, quivered, and fell to the ground! I rushed to him. With one hand he clung to the earth, the fingers penetrating the sod, while with the other he grasped his left jaw, which was shattered with a horrid wound. I turned with faintness from the sight. The charge had passed through the left side of the mouth, crossing the teeth, severing the jugular, and passing out at the back part of the head, laying open entirely one side of the face and neck. In this ghastly wound, amid blood and shattered teeth, had he fixed his trap, with a tenacity which could not be removed. Bleeding copiously, and convulsive with agony, he lay for several minutes, the most frightful spectacle I had ever witnessed. The countenances of the spectators expressed a conscious relief when it was announced by the surgeon that death had ended the scene. Meanwhile the undertaker and his party had left the ground.

One of the company was despatched on my horse to communicate dreadful news to the family. The dead young man was cleaned from his blood and borne immediately to his carriage.

I accompanied it. It stopped before a small but elegant house. The driver ran to the door and rapped. An elderly lady opened it with frantic agitation, at the instant when we were lifting the ghastly remains from the carriage. She gazed for a moment, as if thunder struck, and fell fainting in the doorway. A servant removed her into the parlor, and, as we passed with the corpse into a rear room, I observed her extended on a sofa as pale as her hapless son.

We placed the corpse on a table, with the stiffened hand still grasping the wound, when a young lady, neatly attired in white, and with a face delicately beautiful, rushed frantic into the room, and threw her arms around it, weeping with uncontrollable emotion, and exclaiming with an agony of feeling, "My brother! my dear, dear brother! Can it be—O, can it be!" The attendants tore her away. I shall never forget the look of utter wretchedness she wore as they tore her away—her eyes dissolving in tears, and her bosom stained with her brother's blood.

The unfortunate young man was of New England origin. He had settled in the town of N——, where his business had prospered so well that he had invited his mother and sister to reside with him. His home, endeared by gentleness and love, and every temporal comfort, was a scene of unalloyed happiness, but in an evil hour he yielded to a local and absurd prejudice—a sentiment of honour falsely so called, which his education should have taught him to despise. He was less excusable than his malicious murderer, for he had more light and better sentiments. This one step ruined him and his happy family. He was interred the next day, with the regrets of the whole community.

His poor mother never left the house till she was carried to her grave, to be laid by the side of her son. She died after a delirious fever of two weeks' duration, throughout which she ceased not to implore the attendants, with tears, to preserve her hapless son from the hands of assassins, who, she imagined, kept him concealed by the murderers' purpose. His sister still lives, but poor and broken-hearted. Her beauty and energies have been wasted by sorrow, and she is dependent on others for her daily bread. I have heard some uncertain reports of his antagonist, the most probable of which is that he died three years after, of the yellow fever, at New Orleans, raving with the horrors of remorse. Such is the local estimation of this bloody deed; scarcely so high was made to bring him to justice. Alas, for the influence of fashionable opinion! It can silence by its dictates the laws of nature and God, and exalt murder to the glory of chivalry.

When we consider how many hearts of mothers, sisters and wives have been made to bleed by cruel and deadly customs, shall we not invoke the influence of woman to abolish it? It rests on an incidental tale of public opinion, a helmsentiment of honour. Whose influence is more effectual in correcting or promoting such sentiments than woman's? Human laws have failed to effect it, but her influence can do it. Let her then, disjoin the duellist as stained with blood. Let her repel him from her society as one who has wrongly escaped the gallows.—Let her exert all the benign influence of her virtues and her charms to bring into disgrace the murderous custom which tolerates him, and it cannot but be before the distinction between the duellist and the assassin will cease.—*Christian Intelligencer.*

GOOD SAYINGS AND SHORT MAXIMS.

FOR THE USE OF YOUNG MOTHERS.

RISE so early in the morning that you may be able to secure at least half an hour for reading the Scripture and prayer before your domestic concerns require your attention. You will find this exercise admirably adapted to prepare and strengthen you to encounter, with a becoming temper and spirit, the trials and vexations of the day.

Accustom your children to make prayer and praise to God, the giver and preserver of life, the first employment in the morning and the last at night. Remember that the duties of a mother are untransferable; therefore, except in cases of unavoidable necessity, never suffer the devotional exercise of your children to be superintended by another.

See that your daughters rise early, and that they employ themselves about such domestic affairs as are suited to their years and capacities.

Never suffer your children to require services from others which they can perform for themselves. A strict observance of this rule will be of incalculable advantage to them through every period of life.

Let all the young members of your family be regularly washed and combed before breakfast; never permit them to treat you with so much disrespect as to appear at your table in a slovenly condition. It should ever be remembered that the highest respect which a child can pay is due to its parent. This respect may be inspired by forming correct habits in youth.

Resist in time—all medicine is but play,
When the disease has strengthened by delay."

Never overload either the plates or stomachs of your children; give them sufficient and suitable food. Recollect "milk is for babes," and "strong meat for men."

Watch against the practice of leaving portions of food on the plates or throwing them about, which begets a habit of wastefulness highly pernicious. "Waste not, want not," is a good proverb, and should be kept in mind.

Be yourself the judge, both of the quantity and quality of the food your children should eat. There are many things which may appear, to the eye of a child, "pleasant and good for food," which nevertheless contain the seed of disease and death. Entirely refuse them sweet and rich cake. Let neatness and order regulate all your own movements, and then you can insist with propriety, that your children have a place for every thing, and that every thing be kept in its place.

Read to your children, as often as practicable, familiar stories, and explain and illustrate what you read. This plan will both amuse and improve them.

Encourage the natural curiosity of your children. This will, at a very early age, develop the peculiar traits of their character.

Always take care to blend instruction with amusement, so that there be no instruction without amusement—no amusement without instruction. Be methodical in all your domestic arrangements. This adds most essentially to the comforts of a family.

Let the hours devoted to family devotion be held sacred; suffer no visitor or company to put them aside.

Never allow your authority, as a parent, to be disputed; be firm, dignified, mild, and composed.

Be careful to decide justly between your children, when disputes and difficulties occur. Remember the many-colored coat of Joseph.

Never compel your children to commit portions of Scripture to memory as a punishment. This unreasonable practice has ruined many a youth.

Always impress the minds of your children with this truth, that allowing them to learn is a favor.

Never treat as a matter of indifference a disposition to practice cunning or equivocation, which is the first development of a disposition that, if uncontrolled, will form a most degraded character.

Never threaten without punishing; never promise without performing.

MISCELLANEOUS.

THE GUILLOTINE.

THE London Quarterly Review, for December, contains an elaborate but interesting article upon the systematized murders by the guillotine, the origin of the barbarous instrument, and other matters connected with this most terrible feature in the history of the French Revolution.—The guillotine, it appears, was not originally designed with any view to what turned out to be its most important characteristic—the great number of victims that it could execute in a short space of time—but, this bloody instrument was at first proposed on a combined principle of justice and mercy, the inventor contending that hanging was a lingering and cruel punishment, while death by decapitation must be immediate.

After giving much information in relation to his sanguinary machine, the writer of the article, speaking of the position it occupied in France, says that the guillotine remained in permanence in the celebrated "Place de la Revolution" until June 8th, 1794, when the inhabitants of the streets through which the sufferers had to pass, being weary of the heart-rending sight, resolved that the cruel instrument should be removed to the "Place St. Antoine," in front of the ruins of the

Bastille. It stood in this new position, however, but five days, the shop-keepers not liking their new neighbour; and having in this brief five days executed ninety-six persons it was removed to the "Barriere du Trone," where it stood from the 9th of June to the fall of Robespierre, 27th of July, 1794.

In the forty-nine days, in which it is said to have stood at the "Barriere du Trone," it despatched twelve hundred and seventy persons, of both sexes, and of all ages and ranks, and it became necessary to build a kind of *sanguinifer* of every all the streams of blood; and on the very day when Robespierre fell, even when the slightest interruption would have sufficed to have stopped the fatal procession, forty-nine persons passed to the place of execution! On the 27th of July, at about half past three in the afternoon, just as this last batch of victims were about to leave the Conciergerie, a considerable commotion in the town took place, caused by the revolt against Robespierre.

Here an event occurred which reflected great credit upon Sanson, the chief executioner. He was conducting the prisoners, but observing the disturbance, and seeing Fauquier, the accuser public, passing the court where the prisoners were ascending the fatal carts, on his way to dinner, he ventured to stop Fauquier, and represented to him that there were rumours of commotion, suggesting whether it would not be prudent to postpone the execution, at least, until the next morning. Fauquier roughly replied that the law must take its course. He went to dinner, and the forty-nine victims went to the scaffold—whither, in due time, he followed them?

The next day the guillotine was removed back to the scene of its longest triumphs—the "Place de la Revolution"—where, on the 28th of July, it avenged humanity on Robespierre and twenty one of his followers; the next day, sixty-nine; and the day after thirteen more of his associates. The writer in the Quarterly justly adds, that though France is naturally anxious to forget these Revolutionary horrors, it behoves the rest of Europe to remember and meditate upon them.—*Presbyterian*.

YOUNG THOLUCK, when at Berlin, became intimate with the celebrated Olshausen, author of a valuable commentary on the New Testament. This individual, at first, was decidedly averse to evangelical religion, and used to rally Tholuck on his pietism. "Young man," said he, one day with a good degree of superciliousness, "Young man, I am sorry to see you throw away your fine talent. You will only destroy yourself with these Moravian notions of yours. These Moravian books you admire so much, are all folly. I say this in charity to you; for I am really sorry to see you throw yourself away." "Have you read those Moravian books?" was Tholuck's reply. "No," said he; "but I know they are full of nonsense." "Permit me, then, in charity to you," was Tholuck's rejoinder, "to request you to read these Moravian books; for if you do so, I am sure you will find that you do not yet know your own heart." Tholuck again visited Olshausen. He was sitting at a table, with his head reclining upon his hand. This was surprising to Tholuck, as Olshausen was of an uncommonly hearty and joyous humour. "Ah!" said he, saluting his young friend gravely, "I have read those Moravian books, and I have found that I do not know my own heart." From this time he read carefully the word of God, and became one of its ablest defenders.

CIVIL INTELLIGENCE.

CANADA.

We copy the following from the *Quebec Mercury* of Tuesday:—

"We learn that the Governor General has formed his new cabinet and that the nominations will be promulgated before His Excellency's departure from Kingston. The arrangements in the completion of the ministry are said to be the cause of the delay in the removal of the seat of Government to the new metropolis. We have heard that the Hon. Mr. Morris will be Receiver General, the Hon. Henry Sherwood, Solicitor General West, and that the Hon. S. B. Harrison will not be the Inspector General. Further, rumour saith not."

We may add that it is understood that M. Barnard will not be Solicitor General, as was at one time rumoured; but that he will receive a District Judge-

ship, which will be made vacant by the elevation of one of the present Judges. We cannot say what truth there is in the reports of the *Mercury*.

The great reputation enjoyed by Sir Charles Metcalfe as a statesman has produced a desire that he should proceed to India as the successor of Lord Ellenborough; and his name has been mentioned with Earl de Grey and Sir James Graham. The Morning Chronicle makes the following remark:—

"It would be an unspeakable boon to India, if an ABLE, TEMPERATE, HIGH-MINDED MAN could be chosen for the Governor-Generalship, free from that intimate connection with English parties which has, in respect to Lord Ellenborough, made the controversy regarding his proceedings assume the constant character of mere party defence or recrimination. Would that Sir Charles Metcalfe were not DEEMED NECESSARY TO HIS COUNTRY IN CANADA, or were in such health and vigour as to enable him again to undertake and long discharge the highest Indian office!"

The usual royal alms were bestowed last week. The Maundy of five shillings each, to 800 poor aged men and women, and the Gate Alms of thirteen shillings each, were given on Monday and Tuesday. The oldest recipient was 101 years of age. On Maundy Thursday, twenty-five aged men and women, the number corresponding with the Queen's years, attended at White-hall chapel, and received the men £2 10s., with enough of cloth for a suit of clothes; the women £1 10s., besides twenty-five silver pennies each.

Sir Robert Peel has, unsolicited, sent ten guineas as his subscription to the national testimonial to Mr. Rowland Hill. Amigration from Liverpool promises to be very extensive this season. Three or four vessels, well filled with passengers, have already sailed for New York, and the incoming emigrants are so numerous that the demand for berths quite equals the accommodation.—*Leeds Mercury*.

The Mediterranean Sea is recorded to have been twice frozen over. Once A.D. 869, and again A.D. 1234 and on both occasions the merchants carried their goods over in carts.

The balance-sheet of the national income and expenditure, for the year ending April 5, 1844, just published, shows a surplus of revenue over expenditure of £2,095,427.

On Maundy Thursday, the Emperor of Austria washed the feet of twelve aged men, the oldest 110, the youngest 83 years of age; the Empress performing the same service for twelve aged women, the oldest 109, the youngest 84.

The Duke of Wellington, who continues in the enjoyment of excellent health, will complete his 75th year on the first of the ensuing month.

Emigration from London and Liverpool is increasing. Of the numerous females who are now proceeding daily from Liverpool for America, the greater part are natives of Ireland. There are also a considerable number from the manufacturing districts particularly from the neighbourhood of Sheffield. According to present appearances, it seems likely that there will be as great an emigration from Liverpool this year as ever was known.—*Chas. Willmer*.

The British Association for the promotion of Science will hold its meeting for 1845, according to arrangement, at Cambridge.

REV. R. MOFFATT.—By a letter from South Africa bearing date January 9th, we learn the gratifying intelligence, that the Rev. R. Moffatt, the Rev. W. Ashton, Mrs. Ashton, and their companions, had reached the Kuruman station in safety and peace.

Vast numbers of emigrants, from all parts of the empire, are now flocking into Liverpool, on their way to Canada and the United States.—The majority of the Scotch emigrants are for Upper Canada, whilst those of England and Ireland are for the United States.

Eight hundred and eighty persons, 575 of whom are clergymen, have signed a protest against Tractarianism.

The longest canal communication in the world extends from St. Petersburg to the frontiers of China, over a space of 5,472 miles. It was commenced by Peter the Great.

EXTRAORDINARY EXHUMATION ON THE COAST OF AFRICA.—The ship *Britannia*, Captain A. Wylie, left Ichaboe on the west coast of Africa, whither she had been for guano, on the 7th February, and arrived at this port on Sunday last with a cargo of that article. The captain reports that on the 15th of January a "mummy" was dug out of the guano, and close upon it there was a common oak stave with the inscription "Columbus Delano, 1791," cut apparently with an ordinary scribe for marking wood. It was found only four feet below the surface, and no idea could be formed of the depth at which it had originally been buried; so that supposing it to have been merely covered under the then level, the accumulation of the guano over the long intermediate period of 53 years, could not have much exceeded 2½ to 3 feet. It is remarkable that the body was in a state of perfect preservation and equally so was the canvas in which it was enclosed, being perfectly fresh and strong. The fact

will furnish materials for conjecture to chemists and druggists.—*Liverpool Standard.*

FILIAL AFFECTION OF THE CHINESE.

THE habitual reverence inspired in the mind of a child follows him through life, and forms an indissoluble link—a social bond of the strongest kind. The duty incumbent on a son to provide for the necessities of his indigent parents is seldom slighted, save by those who have no regard for themselves and is usually discharged with many other becoming acts of esteem. I have sometimes admired the conduct of a son when he has brought an aged parent to the hospital; the tenderness with which he conducted him to the patient's chair and the feeling with which he detailed his sufferings, showed how deep-rooted filial piety is in the heart of a Chinese. At Macao, a Chinese shoemaker, who had done some work for me at Singapore, called to ask me for some further encouragement. "Why," said I to him, "did you leave Singapore where you had a good business?" "My poor mother," he replied, "is getting very old, and she will have me live near her." In obedience to the command of a parent, he had given up the certain pursuit of a livelihood abroad and returned to take a very precarious chance at home. The reader will not be sorry to hear that this man used to come, from time to time, for a stock of New Testaments to distribute among such of his countrymen as were likely to make a proper use of them.

Arrangements are in progress for placing steam-carriages on the road from Stortford through Newmarket and from Colchester through Ipswich, to Norwich early in the spring.

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.

Six months have now elapsed since the commencement of the New Series of the MIRROR; and the large additional outlay consequent upon a weekly issue, renders it extremely desirable that all our friends should attend strictly to our terms, viz: payment half-yearly in advance. Those who have not yet paid for the last half-year, are respectfully requested to do so without delay.

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