

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

[7s. 6d. PER AN.

VOL. III.

MONTREAL, THURSDAY, APRIL 4, 1844.

NO. 29.—N. S. No. 23.

POETRY.

"HE GIVETH HIS BELOVED SLEEP."

GRAHAM'S Magazine contains the following beautiful lines, a poetical comment on the foregoing sentiment of inspiration. They are from the pen of Miss E. B. Barrett, a new and distinguished competitor for literary fame, who has recently appeared in England. Of this lady the Magazine gives the ensuing notice:

"Miss Barrett's productions are unique, in this age of lady authors. They have the 'touch of nature,' in common with the best; they have, too, sentiment, passion and fancy in the highest degree, without reminding us of Mrs. Hemans, Mrs. Norton, or L. E. L. Her excellence is her own; her mind is colored by what it feeds on; the tissue of her flowing style comes to us from the loom of Grecian thought. She is the learned poetess of the day, familiar with Homer and Æschylus & Sophocles; and to the musings of Tempe she has added the inspiration of Christianity, 'above all Greek, all Roman fame.' She has translated the Prometheus, to the delight of scholars, and has lately contributed a series of very remarkable prose papers to the London Athenæum. Her reading Greek recalls to us Roger Ascham's anecdote of Lady Jane Grey; but Lady Jane Grey has left us no such verses.

"We cannot here do justice to Miss Barrett's volume of Seraphim, or to her other poems. We cannot here fully illustrate the lofty tone of her conceptions, which in grandeur and human interest belong to the highest and most enduring of lyrical strains. She has thrown aside sentimentality, the fluncky without thought—the cheap eloquence that marks a certain school of lady poets—for the genuine language of emotion, the fire-new currency of speech, forged in the secret chambers of the heart. From two volumes of her poetry before us, we quote one poem, perhaps not the most brilliant of all, but inferior to none of the rest, in the pathos, the tenderness, the deep Christian sympathy with human life, which dwell in the soul of this rare poetess."

Of all the thoughts of God that are
Borne inward into souls afar,
Along the Psalmist's music deep—
Now tell me if that any is,
For gift or grace surpassing this—
"He giveth his beloved sleep!"

What would we give to our beloved?
The hero's heart, to be unmoved—
The poet's star-tuned harp to sweep—
The Senate's shout, to patriot vows—
The monarch's crown, to light the brows?—
"He giveth his beloved sleep."

What do we give to our beloved?
A little faith, all undisproved—
A little dust, to overweep
And bitter memories, to make
The whole earth blasted for our sake!
"He giveth his beloved sleep."

"Sleep soft, beloved!" we sometimes say,
But have no tune to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber, when
"He giveth his beloved sleep."

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the waiters heap;
O strife, O curse, that o'er it fall!
God makes a silence through you all,
And "giveth his beloved sleep!"

His dew drops mutely on the hill;
His cloud above it saileth still,
Though on its slope men toil and reap!
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth his beloved sleep."

Ha! men may wonder while they scan
A living, thinking, feeling man,
In such a rest his heart to keep;
But angels say—and through the word
I ween their blessed smile is heard—
"He giveth his beloved sleep!"

For me, my heart that erst did go,
Most like a tired child at a show,
That sees through tears the juggler's leap,
Would now its wearied vision close,
Would childlike on His love repose,
Who "giveth his beloved sleep!"

And friends!—dear friends!—when it shall be
That this low breath is gone from me,
And round my bier ye come to weep—
Let me, most loving of you all,
Say, not a tear must o'er her fall—
"He giveth his beloved sleep."

CHOICE EXTRACTS.

DO YOU ATTEND THE PRAYER MEETING?
CHRISTIAN reader, do you profess to be a child of God, and yet habitually neglect the meetings appointed by your brethren to pray for God's blessing? If so we would propose for your consideration a few plain questions. Is it because you do not believe that God hears and answers the united prayers of his people, when they are offered in faith? We presume, if you believe in the truth of the Bible, it is not. Is it then that you feel that you have no blessings to ask of God either for yourself or for the Church to which you belong? If you have any proper appreciation of your own condition, this cannot be the reason. The Saviour tells us of some "who thought they were rich, and had need of nothing; but they were poor, and miserable, and blind and naked;" but we would fain hope that you are not of that unhappy number. If, then, you believe that God hears and answers the united prayers of his people, and that you and the Church of which you are a member, greatly need his blessing, and must perish without it, we again repeat the question,—Why is it that your seat is always found vacant when your brethren meet to pray? We fear that we should give the true reason, if we were to say it is because you have no spirit of prayer, and consequently very little of the savour of vital piety in your heart.—The state of piety in a Church may generally be tested by the attendance upon the prayer meeting; and you may generally ascertain who are spiritually minded in a congregation, by ascertaining who are in the habit of attending them. Let each one ask himself at the next meeting for this purpose, why am I absent?

BEAUTIFUL ALLEGORY.—A humming bird once met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me, and called me a drawing doll."
"Impossible," exclaimed the humming bird, "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other; "but when you insulted me, I was a caterpillar.—So let me give you this piece of advice: Never insult the humble, as they may one day become your superiors."

EARTH is but little, compared with the heavens, and only one mere mote in the sunbeams. But a great, manly heart, remains great even in the light of Heaven.

THE JOYS OF PRAYER.

EVER in those parts of prayer that might seem only painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In the bitterness of repentant sorrow for sin, there is a sweetness in the agony of fervent supplication for pardon; there is a joy, much superior to the best the world can boast, as the heavens are higher than the earth—

The broadest smile unfeeling folly wears,
Less pleasing far than prayer's repentant tears.
Oh! what a happy, heaven-foretasting life might the children of God enjoy on earth, if they would live a life of prayer!

How calm might they be in the midst of the wildest storms! How composed and cheerful while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their hearts.

They say that travellers in Alpine regions are encompassed with clear atmosphere, and cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapt in mists and darkness, and thunder clouds are bursting at their feet. Even thus prayer lifts the believer to a loftier and sorer region, far above the clouds and storms that darken and distract the world below. In that region of purity and peace the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet,—

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its base the rolling clouds are spread,
Eternal sunshine settles on his head!"—Waltie.

HOW TO RUIN A SON.—Let him have his own way—allow him free use of money—suffer him to rove where he pleases on the Sabbath day—give him access to wicked companions—call him to no account for his evenings—furnish him with no stated employment. Pursue any one of these ways, and your experience will be most marvellous, if you have not to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone mourning to their graves.

FORBEARANCE.—When we see the birds at the approach of rain anointing their plumage with oil, to shield off the drops, should it not remind us, when the storms of contention threaten us, to apply the oil of forbearance, and thus prevent the chilling drops from entering our hearts?

CHRISTIAN CHOICE.—I am frail, and the world is fading; but my soul is immortal, and God is eternal. If I place my affections on earthly enjoyments, either they may take wings like an eagle that fieth toward heaven, or my soul may take its way with the rich fool and go to hell; but if I choose God for a portion, then mercy and goodness shall follow me whilst I live, and glory and eternity shall crown me when I die. I will, therefore, now leave what I shall soon lose, that so I may embrace that which I shall always enjoy.

EDITORS.—No class of men should be more particular what they say than editors. If ministers advance an erroneous idea, and give wrong impressions, it is confined within the walls of the church; but if an editor propagates incorrect sentiments, they fly on the wings of the wind through the length and breadth of the land and live forever.—How important then that every thought in a public journal should be chaste—every sentiment pure, and every paragraph strictly true; so that the influence exerted may have a tendency to do good, and advance sound morality and undefiled religion.

A WIFE.—The poorest of all family goods are indolent females. If a wife knows nothing of domestic duties beyond the parlour or the boudoir, she is a dangerous partner in these days of pecuniary uncertainty.

CONSTANT OCCUPATION prevents temptation, and begets contentment; and contentment is the true philosopher's stone.

GENERAL LITERATURE.

THE BENEVOLENCE OF THE PRIMITIVE CHRISTIANS.

BY THE REV. ROBERT JAMIESON.
(Continued from page 162.)

THE benevolence of the primitive Christians being thus readily, and on all occasions, exerted in the cause of suffering humanity, it need not surprise us that the most frequent and distinguished objects of it were the sufferers for righteousness' sake. Many of these were immured in prison, and no sooner did Fame spread abroad the sad intelligence that one of them was lying in the dungeons of a city, than the Christians of the place flocked in crowds to the doors of the cell, begging admission. Patiently did they bear the caprice and rebuffs of the surly guards and jailers; anxiously did they resort to every means of conciliation, by persuasions, entreaties, and bribes;—often, when all proved fruitless, did they lie for days and nights together outside of the wall of the dungeon, praying for the deliverance or for the happy and triumphant exit of the imprisoned confessor. If admitted, as they sometimes were, the Christians, most of whom were always women, carried with them beds, materials of food, clothing, and fuel;—they kissed their chains, washed their feet, and rendered them all the most tender and endearing offices they could think of. Witness the well known case of the impostor Peregrinus. This person, who lived in the second century, had been obliged to flee from his native country, Armenia, on account of some great crime, and having settled in India, became acquainted with the principles of the Gospel,—appeared an illustrious penitent, and made public profession of the faith. His fame as a Christian spread far and wide, and when his religious tenets brought him the distinction of imprisonment, the Christians, deeply afflicted at his fate, made extraordinary efforts to procure his release. These, however, proving unsuccessful, they strove to mitigate the evils of confinement by loading him with every attention. At break of day, numbers of old women, widows and orphans, were seen surrounding the walls of the prison, their hands filled with every delicacy, and even large sums of money, which the liberality of foreign Christians had sent to them for their support.

But many of the sufferers for the cause of religion, instead of being thrown into prison, were sent to labour, like slaves, in distant and unwholesome mines. Thither the benevolence of their brethren followed them, and never were contributions more frequently and liberally made by the Christians, than when they were destined for the relief of the mutilated martyrs, who laboured amid the darkness and noxious vapours of those subterranean dungeons. Nay, many even undertook long and toilsome pilgrimages, in order to comfort and support those victims of oppression with their Christian sympathy; and in the performance of these pious journeys, encountered perils, amid which nothing but benevolence of the purest and most exalted character could have preserved their resolution firm and unshaken. A party of Christians, for instance, set out, from Egypt in the depth of winter, to visit their brethren in the distant mines of Cilicia. Some of them, when the object of their journey became public, were arrested on their arrival at Cesarea, and had their eyes pulled out, and their feet dislocated. Others shared a worse fate at Ascaton, being burnt or beheaded. Various companies, who successively went from different quarters, on the benevolent errand of expressing their sympathy with the interesting miners, prosecuted their undertaking amid

similar dangers. But nothing could repress the ardent wish to pour the balm of consolation into the hearts of men, who were suffering the worst species of slavery for the sake of the truth. And highly were those honoured who lived to tell the tale that they had seen the martyrs in the mine,—to describe how they toiled, and wrought, and bore the chain,—and to carry, above all, the glad tidings of the fortitude, the patience, resignation, and Christian joy with which they endured their hard lot.

There was another manifestation of the benevolence of the primitive Christians, that deserve a particular notice,—their love for the souls of men. It was a remarkable feature of their characters, and though inseparable from the anxiety they displayed on every occasion to promote the best interests of men, it yet occupied exclusively the minds of some of them, and gave rise to exertions which nothing but interests of eternal moment could ever have originated. Not to speak of those who dedicated themselves to the preaching of the Gospel, there were many in private life who expended every thing they could spare from the bare support of life on the purchase of Bibles, and on every suitable occasion, distributed them to the poor,—a gift, the value of which cannot be estimated, without taking into consideration the scarcity and the immense price which in those days a single copy of the Scriptures cost. But, besides this excellent species of charity, which many of the wealthier Christians devised for themselves, there were others, who voluntarily submitted to the most extraordinary sacrifices, with the generous view of bringing men from darkness to light, and from the power of Satan unto God. One man, for instance, is recorded to have sold himself into the family of a heathen actor, and continued for years cheerfully performing the most servile offices, till, having been the honoured instrument of converting the husband, wife, and whole family to Christianity, he received from the grateful converts the reward of his liberty.—And not long after, during a visit to Sparta, the same individual, learning that the governor of that city had fallen into dangerous errors, offered himself again as a slave, and continued for two years in that humble and ignominious situation, when, his zealous efforts for the conversion of his master being crowned with fresh success, he was treated no longer as a servant, but a brother beloved in the Lord.

Time would fail us to enumerate all the various channels through which the benevolence of the primitive Christians flowed. Some dedicated themselves to the task of searching out desolate orphans, helpless widows, unfortunate tradesmen, and heathen foundlings—in those times the most numerous class of unfortunates. Some carried their charity so far as to sit on the highways, or hire persons, whose office was to perambulate the fields for the purpose of directing wanderers, and especially benighted travellers, into the way; while others delighted to lead the blind, to succour the bruised, and to carry home such as were lame, maimed, and unable to walk.

Various were the sources whence the Christians drew the ample means necessary to enable them to prosecute so extensive a system of benevolence. The most steady and available fund was the common treasury of the Church, which was supplied every Sabbath by the voluntary contributions of the faithful, and out of which there was a weekly distribution of alms to multitudes of widows, orphans, and old people, who were stated pensioners on her bounty. In cases of great or public calamity, fasts were appointed,

which, by the saving effected in the daily expenses of all, even of the poor, were an approved and certain means of raising an extraordinary collection; and when that was found insufficient to meet the emergency, it not unfrequently happened that the pastors sold and melted the gold and silver plate that had been presented to their churches for sacred purposes. Many persons, too, were in the habit of observing in private, quarterly, monthly, or weekly fasts, on which occasions, they either took little food or none at all, and transmitted the amount of their daily expenditure to the funds of the Church; while others voluntarily bound themselves to set aside a tenth part of their income for the use of the poor, and placed it, in like manner, in the Church's treasury. Besides, there were many wealthy individuals, who, on their conversion to Christianity, from a spirit of ardent gratitude to the Saviour, sold their estates, and betaking themselves to manual labour or to the preaching of the Word, devoted the price of their property to benevolent purposes. Others who gave up their patrimony to the objects of Christian benevolence, chose to retain the management in their own hands, as for example, a rich merchant who with part of his money built a spacious house, and with the rest of it entertained all strangers travelling in his neighbourhood, took charge of the sick, supported the aged and infirm, gave stated alms to the poor, and on every Saturday and Sabbath caused several tables to be furnished for the refreshment of all who needed his bounty.

[To be continued.]

THE LATE DR. ADAM CLARKE.

[From the Rev. James Everett's new work, "Adam Clarke Portrayed."]

Adam Clarke's Boyish Philosophy.—There were few incidents in early life which escaped the recollection of Adam in its maturity; and fewer still, of an impressive character, from which he did not himself reap instruction, as well as casually employ for the benefit of others. A friend, with a view to heighten the pleasure of a meditated excursion, remarked to him "I thought, in my arrangements, that a Camera Lucida would be useful, as well as afford gratification, and therefore determined to bring one." The subject of this memoir, a little suspicious that, after all, it had been forgotten, inquired with some eagerness, "Have you brought it with you?" "I have not, Sir," was the reply. "Then do not tell us of our disappointment," was subjoined; tempering, however, the apparent hastiness of the answer with a practical improvement. "When I was at school, I lost a knife, and deplored it to a friend of mine, who appeared to sympathise with me; 'I wish I had known that yesterday, Addy,' said he, 'for I had a nice one, with two blades, and an ivory handle, studded with silver, which I would have given to you.' After working upon my feelings for some time, and thus heightening the disappointment, he at length dashed all my hopes by telling me he had no such thing. I felt so much on this occasion that I resolved from that moment never to tell any person what he had lost, by what he might have possessed, supposing the provision had been forthcoming." By a thousand boys this circumstance would have been soon buried in the oblivion of the past; and even in ninety-nine out of every hundred, who might have recorded the fact, no such improvement would have been made. But Adam Clarke had the power of making the uses of disappointment sweet, and of distilling good from everything; and although the friend for whose benefit the incident was related, had no cause for self upbraidings, as

the omission was purely accidental, he had too much candour not to reap instruction from the remarks to which it had given rise.

His Early Pursuits of Knowledge.—Adam's thirst for knowledge appears to have been insatiable; nor was he ever satisfied until he could comprehend the subject brought beneath his notice. He was in the habit, as far as he had light to guide him, of philosophizing upon everything. "I was always," he observed, "a curious lad, and extremely inquisitive: if a stone was thrown up into the air, I wished to know why it came down with greater force than it ascended; why some bodies were hard and others soft; and what it was that united various bodies. I was equally curious in gazing at the stars and in singling out one from another. I obtained the loan of an old spy glass; with this, often without hat, and barelegged, I sallied out on a clear, frosty night, to make observations on the moon and stars. I was then extremely hardy, and good discipline has enabled me to pass through much toil, both mental and physical. Since that period, I have been constantly learning, and still know but little either of heaven or earth. What would have been the feelings of Newton or Herschel, if, in their nocturnal observations, they had unexpectedly dropped upon a boy in a state of comparative nudity, lost to every thing terrestrial, and gazing through a short tube,—a mere apology for one of their own instruments,—as if intensely labouring to penetrate beyond every object of actual vision, into the heavens! and there, too, in solitude, as though all around, in the neighbourhood, were indifferent to knowledge but himself! He would have been more than "patted on the head;" he would have become the subject of prophecy, with some of those astronomical seers, and would have had his heart warmed in the midst of the frosts from without, by some substantial token of their approbation. He made considerable proficiency in the science of astronomy at subsequent periods of his life, as opportunities were afforded of cultivating this early taste.

His first acquaintance with Methodism.—Adam was about eighteen, when, at the instigation of Mark O'Neill, he was first induced to hear the Methodists, who came to preach at a village called Bunside. His own account is as follows: "The preaching was in a barn; the preacher, John Brettell, was a tall thin man, with long sleek hair, and of a very serious countenance. When the service was over, he, with some persons who had accompanied him from Coleraine, went to the door of a person whose house adjoined the place; I, and several others, followed. On arriving, he turned round, and, with deep solemnity, exhorted us to give ourselves to God. He then entered the house, into which we followed; he spoke a short time to the persons within, and we remained to the close." It appears young Clarke was much impressed with this first sermon, and continued to be a regular hearer of the Methodists, whenever they visited that part of the country; "for they came," he observed, "frequently, and preached first in one house, and then in another, spreading themselves over the country;" but it was not until Mr. Thomas Barber visited Coleraine, that he became decidedly religious. Through the ministry of that apostolic man, (who was acting as a missionary at his own cost, and emphatically doing the work of an evangelist over an extensive tract of country near the sea coast, in the county of Antrim,) he was brought to a knowledge of the truth; soon after which his parents also were induced to attend the same ministry.

His Efforts to do Good.—"My method," said he, when speaking of his labours, "was

to ascend a hill; and, surveying the neighbouring hamlets and villages, to arrange a plan of visitation: then, proceeding to the first, to enter a house, commonly saying, 'Peace be to this house!' I used next to address myself to the inmates in such language as this, 'Have you any objection to unite with a stranger in praying to Almighty God?' The answer generally, I may say invariably, was favourable. Having secured their consent, I added, 'Perhaps you have some neighbour whom you would like to join with you?' The answer was in the affirmative, and with almost the same breath some one of the family received the commission of—'Away, fetch Pat such a one, and Betty such a one, and don't forget neighbour such a one.' They came dropping in one after another, and the house was often filled. When all were assembled, I gave out a hymn,—and in those days I had a clear, strong, well-toned voice; nor was there a hymn in the large blessed hymn book to which I could not pitch a tune. Sometimes I stopped, and spoke about the hymn that had been sung, asking whether they understood the meaning of different lines,—gave the sense of them,—and spoke about the good God to whom the hymn referred, and how grieved he was with persons getting drunk, swearing, telling lies, &c. After addressing them, I knelt down and prayed; and then, while they were yet staring at me, and at each other, I was off like a dart to another place. In this way I proceeded, going to Port Rush and other places,—six, eight, and ten miles round the country, collecting and addressing eight or nine congregations in a day, and walking occasionally a distance of twenty miles. The people were pleased with me, for I was young, and little of my age." It is not to be supposed, whatever his years or size might be, that he would have been able to have thrown such a charm over society, if he had not had something more than ordinary to offer, as food for the affections and intellects of his hearers.

RELIGIOUS INTELLIGENCE.

EDUCATION AND THE DISSENTERS.

On Monday, 16th January, the first public meeting of the Dissenters of the Metropolis was held at Craven Chapel, Carnaby market; C. Hindley, Esq. M. P. in the Chair; for the purpose of supporting the resolutions of the Congregational Union of England and Wales for the promotion of general education. The Chapel was filled, and the auditory evinced the greatest interest in the proceedings.

The Chairman opened the proceedings by advertent to the importance of general education in its bearings upon the moral, social, and political condition of the country, and to the circumstances out of which the relations of the Congregational Union had arisen. Upon the defeat of the obnoxious measures introduced by Sir J. Graham, it had been very strongly felt by the Dissenting bodies that they should give some decisive evidence to the world that it was not to the principle of general education that they objected, but to the sectarian and obnoxious mode in which the Government had attempted to carry it out. At the autumnal meeting of the Congregational Churches held at Leeds in the month of October last, the important question was taken up, and the resolutions there adopted led to the conference in London, at which it had been resolved to take up the motion upon a scale commensurate with its importance, and this was the first meeting held in the Metropolis for the purpose of carrying out the resolutions of that body. He concluded by imploring them to give such an example of the zeal and liberality of the Dissenters of the Metropolis as should operate upon the country at large.

The Rev. THOS. JAMES stated the amount of the subscriptions already received in support of the resolutions. The sum, according to the last returns, amounted to £22,750, more than half of

which had been contributed by the metropolis; and no less than £3,070 by the ministers of various congregational churches. Among the subscriptions enumerated, were five of £1,000, and ten of £500.

The Rev. Dr. LITCHFIELD moved the first resolution, which was—

"That this meeting heartily approves and will punctually second the object resolved upon at the recent conference on education, originated by the Congregational Union of England and Wales, to raise at least £100,000 by subscription, payable within five years, from the congregational churches of the Independent body towards the education of the working classes, and the meeting is prompted to this approval and determination not only by those general humane and religious considerations that have induced Protestant Dissenters pre-eminently at all times to favour education, but by considering further that the pretext for objectionable legislative measures will be the less colourable in the degree in which the advocates of the voluntary principle are true to themselves and prove its sufficiency by its acts."

In moving this resolution, the Rev. Gentleman repudiated the idea of making the project a sectarian one. They would much have preferred a general system, to be carried out upon a principle upon which all professing Christians could have concurred, but that was now hopeless. The Government measure having been defeated, the Established Church had set the example of a denominational movement. The Church would teach none but upon Church principles; then the Wesleyans had resolved that they would teach none but upon Wesleyan principles. What then remained, but that the Congregationalists should teach upon Congregational principles? Still, they abjured everything of a sectarian character. Their object was not to promote Dissent, but to remove ignorance. In the schools they established they would teach the Bible, and if the reading of the Bible made the children of the working classes Dissenters, why, they would neither be surprised nor grieved.—(Laughter.)

The Rev. JOHN BURNETT seconded the resolution in an eloquent and impressive speech, and it was unanimously adopted.

The meeting was subsequently addressed by the Rev. Dr. REED, the Rev. Mr. JUKES, and other gentlemen; and after a vote of thanks to the Chairman, the meeting separated.

The meeting resulted in a subscription of more than £3,000.—*Leeds Mercury.*

CLAIMS OF THE WALDENSES.

We have derived much pleasure and instruction from an able article in the last number of the *Quarterly Review*, in support of the rights and privileges of this feeble and primitive race of Christians. In some of the highest and most secluded valleys of the Italian Alps, far removed from the commerce and business of large cities, and unconnected with any other Protestant community, a small, and poor, and persecuted society of persons live, and have lived for many ages, almost from time immemorial, separate from the Romish Church, without the name, whilst adhering to the principles of Protestants, the Waldenses or Vaudois of Piedmont.

This simple and primitive people are exposed, like other inhabitants of Alpine regions, not only to many severe hardships and physical privations, but they have also had to endure, what is still more intolerable, at different times, very fierce persecution on account of their attachment to the faith of the Gospel, and are, we are informed, at present in great affliction. Under the dominion of an absolute Prince, and hemmed in on all sides by the most rigid and bigotted Catholics, the Vaudois are doomed to suffer the most oppressive grievances.

Whilst Catholics are allowed to invade the Protestant valleys, the Vaudois are not allowed to invade the Roman Catholic plains. Catholics can purchase lands among the Vaudois, but the Vaudois are not allowed to acquire property among the Catholics. Confined within the narrow limits of their own rugged territories, and prohibited from using efforts to propagate their principles in other parts of Italy, they are not permitted to oppose the proselyting zeal of their Catholic neighbours; their children have been dragged from their parental roof, with a view to be educated in the Catholic faith; marriages between Waldensians solemnized by Waldensian

pastors, have been on frivolous pretences declared illegitimate. Bible lectures and prayer meetings on Sunday afternoons have been ordered to be discontinued; the Vaudo's have been declared incapable of holding any office of rank civil or military; they are excluded from the exercise of the legal and medical professions out of the valleys; forbidden to work on Roman Catholic holidays, compelled to render external homage to what they consider idolatrous observances, and subjected to all the vexations and mortifying distinctions imposed on persons of an inferior caste in society.

This is the degraded and unfortunate condition of a number of Protestants, living in the centre of Europe at the present moment, a condition to which they have been reduced and in which they are still doomed to languish, not for any crime which they have committed, for their hostility to the existing government, or their turbulent and refractory disposition—but solely and entirely for their firm and steadfast attachment to the pure and spiritual doctrines of the Gospel—because they retain the right and the duty of private judgment in the matters of religion; and the free use of the Sacred Scriptures among their people.

Now it is to arouse the compassion and sympathy of the Protestant world, that the article in the *Quarterly Review*, to which we allude, has been prepared and published. And the arguments which the writer advances in support of the claims of this poor degraded and persecuted people, are certainly strong and powerful, and well fitted to attract the attention of the monarchs of Europe, and more especially of the sovereign and people of Great Britain.—*Halifax Guardian*.

THE FLOATING CHURCH OF OUR SAVIOUR FOR SEAMEN, IN THE PORT OF NEW YORK.—The construction of this novel, beautiful and interesting edifice, *The Floating Church of our Saviour for Seamen*, built by the Young Men's Church Missionary Society, of the city of New York, took place on Tuesday, the 20th of February, under the most gratifying circumstances. The day was fair and the air was mild and balmy, to an uncommon degree, for the season. This edifice has probably no prototype in the world. It is a beautiful Gothic Church, erected on a wide deck covering two boats of 80 tons each, 10 feet wide, 70 feet long, attached strongly by large timbers to each other, placed 10 feet apart, for a broad fountain to prevent careering, when the congregation might happen to be equally distributed on each side. The guards and railing extend 3 feet beyond the building all round it. The apex of the roof is 28 feet high; the walls, at the eaves, 11 feet; and the interior consists of an area sufficient to seat 500 persons. The two rows of open seats are separated on each side, by only a middle aisle, 5 feet wide,—there are 42 of them, and they will contain, with those round the altar, the above number. One hundred persons also can find accommodations in the end gallery, in the absence of an organ. None has as yet been obtained, but it is hoped some benevolent individual will, by and by, be induced to present one to the mission, that the seamen may have the full benefit of our beautiful and devotional services, performed as the Church intended they should be.

The form of the interior of the roof is that of a crushed arch, which, together with the side walls, are ceiled with matched express-boards so closely put together as when painted to seem like plastering. The outside is tinned and painted, and the building is enclosed with cedar boards, matched together, painted of a dark stone-color, and sanded before the paint was dry. The interior has been painted in *distemper*, by the father and son, H. & O. Ficht, two modest, ingenious artists, until now, from their unobtrusive habits, unworthily buried in comparative obscurity in this city, but whose talents, from this specimen of their skill, can no longer be unknown, or unemployed hereafter, nor unprofitably so, by the vestries and building Committees of our Churches. Their imitations of a grained ceiling and Gothic mouldings, and of recesses, which their skill in perspective has sunk many feet deep into the walls, actually deceive the most practised eyes; many spectators have indeed insisted that they were not looking on a plane surface; and most miscalculate the true length of the

building, in consequence of the success of the deception. Probably the city of New York does not present more admirable specimens of the success of the art in this way.—*Episcopal Recorder*.

THE BIBLE CAUSE IN CINCINNATI.—INTERESTING INCIDENTS.—The following collections in aid of the Bible cause have recently been made in our city:—At Wesleyan Chapel, \$141 82c.; second Presbyterian Church, \$236 66c.; Christ's Church, \$298 76c. In taking up one of these collections, the Rev. E. W. Selton, as he was eloquently setting forth the claims of the cause, gave two incidents. The first was on an appeal in England for the Bible cause: An old man came up to the stand and began deliberately to count out guinea after guinea, when, after some time was spent, he remarked that he was then eighty years of age,—that he had given to many other causes, but none to this; and there were eighty guineas, he said, one for each year of his life.—The other was an incident in the life of one of the missionaries for the spread of the Bible, who lived among the rude tribes on the Western coast of Africa. A meeting was held to hear him preach of the new God and the curious Bible Bible; a great number of the high and low were present, seated about him on the ground.—The missionary preached from the Bible, and after the sermon, an old woman, with a child in her arms, came up and begged for the Bible. The missionary replied, "that he could not give it, as he had but two, and if he gave one, all would want, and he could not supply them."—When she retired, the king of the tribe came up and remarked, that he "had heard his answer to the woman, but as he had not a book for each, to give them just a leaf." Though startled with the thought of tearing up his Bibles, he concluded the appeal was one not to be resisted, and he began and tore out leaf after leaf, until all was gone: When the distribution was made, many came and begged, as they could not read, to have their fingers placed on the word Jesus, that they might know where it was. With such incidents, the reverend agent increased the interest in his appeal, and the sum received, from a small congregation in attendance, shows his power.—*Cincinnati Gazette*.

MY LITTLE DAUGHTER.

I HELD my first born in my arms, and looked on its features with new emotions; hope and fear, delight and trembling, all strangely mingled. A new and holy fountain of love and happiness opened in my heart, and waters of pleasure gushed forth, purer and sweeter than I had tasted before. Heartfelt thanksgivings for this rich gift from Heaven, ascended to my heavenly Father, and, with them, earnest prayer for strength to discharge my new duties in his fear. The weeks rolled away—how swiftly every mother knows—and my daughter grew in interest each day. The world seemed new to me; every duty was lighter; each pleasure was increased. My babe knew me, and the first intelligent glance of her eye filled me with delight. She walked. How my heart thrilled as she ran, for the first time, into my arms! She lisped my name. No ear but mine could have distinguished the word, yet the sound was sweet music to my ear.

Time still rolled on, and now, I was never at ease. My daughter was always with me, and babe though she was, she became my friend. If I was sick, she whispered softly lest I should be disturbed. If I was joyful, she shared my mirth. If I sang, she mingled her sweet notes in the strains. Long hours she sat by my side, dressed her doll, and prattled words of love and happiness. Her most simple, childish words, were eloquent to me. Sometimes her young mind seemed perplexed, and then she asked strange questions about this world, all new and bright to her. I told her of heaven, of the Saviour and his angels, and she never wearied while I talked of their glories. I taught her to pray, and strange, though sweetly solemn, were the petitions she uttered to her Father in heaven.

My darling sickened. For a week, I called her illness slight. I could not bear that she, who clung to me with so strong a love, could leave me for a cold grave. At last I was told she must die. My own heart told me so, and it was full of bursting. I could not look at her when convulsions rent her frame, and every nerve

seemed quivering with anguish. I fear my heart rebelled against God's will. I forgot that He, the Giver of my treasure, would deal with it gently and in mercy.

She left me. The casket lay before me more beautiful than ever, but the gem I loved was gone! O, how little which I valued seemed left on earth! All things around me whispered of my loss. The books I had read while she sat by my side, spoke of her. Her playthings lay neglected around me. Her crib and chair, the clothes she wore but yesterday, all were empty—all like my heart, desolate. I went to God. I prayed for submission to his will: He heard my prayer. My thoughts were turned from my empty home to the bright world where my child now dwelt. I thought no longer of my loss, but I remembered only the eternal gain of her whose happiness had so long been my care. A voice like that of my babe whispered—

"Let not a tear ungratefully be given,
Bid not a murmur linger where she trod;
The child of earth is now the child of heaven;
The loved one, mother, is the loved of God!"

And still forget not; but when flowers are sighing,
And evening sunset fades along the west,
Think of thy child; yet O, not pale and dying,
But living, smiling, radiant 'mid the blest!"
Mother's Assistant.

EXCELLENCE OF WATER.

SIR ISAAC NEWTON defines water, when pure, to be a very fluid salt, volatile, and void of all savour or taste; and it seems to consist of small, hard porous spherical particles of equal diameter, and of equal specific gravities, as Dr. Cuyne observes: and also, that there are between them spaces so large, and ranged in such a manner, as to be pervious on all sides. Their smoothness accounts for their sliding easily over one another's surfaces; their sphericity keeps them also from touching one another in more points than one; and by both these their friction in sliding over one another is rendered the least possible. Their hardness accounts for the incompressibility of water, when it is free from the intermixture of air. The porosity of water is so very great, that there is at least forty times as much space as matter in it; for water is nineteen times specifically lighter than gold, and, consequently, rarer in the same proportion.—*LIMA RO.*

Water is the universal vehicle by which are conveyed the particles, sustenance and growth, by which thirst is quenched and all the wants of life and nature are supplied.—*Dr. JOHNSON.*

Water was the primitive, original beverage, as it is the only simple fluid for diluting, moistening, and cooling; serving all the ends of drink appointed by nature. And happy had it been for the race of mankind, if other mixed and artificial liquors had never been invented.—It has been an agreeable appearance to me to observe with what freshness and vigor those who, though eating freely of flesh meat, yet drink nothing but this element, have lived in health and cheerfulness to a great age.—*Dr. CHEYNE.*

In the midst of a society, where wine and spirits are considered of little more value than water, I have lived two years without either; and with no other drink but water, except when I have found it convenient to obtain milk; not an hour's illness; not a headache for an hour; not the smallest ailment; not a restless night; not a drowsy morning, have I known during these two famous years of my life. The sun never rises before me—I have always to wait for him to come and give me light to write by; while my mind is in full vigor, and while nothing has come to cloud its clearness.—*COBBETT.*

AFTER Bunyan was delivered from Bedford jail he became very popular as a preacher.—In London, multitudes thronged to hear him when it was known that he preached. Among his hearers and admirers was the great Dr. Owen, who, when King Charles expressed his surprise at the circumstance, said—

"Had I the tinker's abilities, please your most gracious majesty, I would most gladly relinquish my learning."

If there is any man who may eat his bread at peace with man and God, it is that man who has brought that bread out of the earth by his own honest industry. It is sanded by no fraud, it is wet by no tears, it is stained by no blood.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, APRIL 4, 1844.

THE TONGUE.

"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth."—ST. JAMES.

If we compare some passages in the Psalms with this part of St. James' epistle, we will be led to the conclusion, that both the prophet and the apostle felt the scorpion lash of an evil tongue; and that they had been frequently assailed by those words which are like unto arrows, and by those tongues which are sharp swords.

St. James, in the passage above quoted, is speaking of the evil consequences that result from the unrestrained use of the tongue; and declares that effects injurious to the peace of society, and to the interests of religion, had been caused "by speaking inadvertently with the lips." The free use of the tongue is the occasion of intemperate, harsh, false and uncharitable expressions; and these, like so many flaming firebrands, or poisoned arrows, commit fearful havoc in the world,—while the incautious and unguarded manner of speaking so common among professors of religion, wounds the souls of God's people—introduces debate and contention into the Church—grieves the Holy Spirit—causes charity to weep—and turns many away from seeking after the truth.

Among the ranks of the unconverted there are many scoffers—men who walk after their own lusts, and that turn into ridicule every thing that is serious and holy. Against this class of transgressors the talkative Christians cry aloud and spare not; but they forget, that they themselves are often the indirect cause of the offence they decry and condemn. Their indiscretion through ignorant zeal—their hard and uncharitable speeches—cover the face of religion with frowns, and clothes the beautiful form thereof in a fool's garment, and subjects it to mockery and insult.

When we reflect upon the smallness of the tongue—when we consider the innocent appearance it makes—when we look at it reposing in silence and obscurity, concealed in the mouth as a thorn or an insect is sometimes hidden among the leaves of the flower,—and connect with these circumstances, what it is capable of performing,—we turn to the passage at the head of this article, as an inimitable description of its *initive size* and extraordinary powers.

The meaning which the Holy Spirit intends to convey is this: The tongue is a little member—a very small member, and a concealed one too—but you are not, on that account, to suppose that it is weak: for it worketh mightily—it does great things—as may be seen in the marvellous influence which the Greek orators exercise over the people—now exciting them to acts of insubordination and violence—now reducing them to order and submission—and proving, by their irresistible eloquence, that the tongue, in whatever way it is employed, is indeed a powerful weapon,

and doeth great things. "Even so the tongue is a little member, and boasteth great things."

THE BURIAL OF THE PRINCETON SLAIN.—

In alluding to the burial of the individuals who were recently so suddenly called into eternity, by the explosion of a large cannon on board the U. S. ship *Princeton*, the N. Y. *Christian Intelligencer* uses the following affecting language.

Then, again, came the day of burial, when around those cofined men were gathered the distinguished of the land. The President of the United States, and surviving Members of his Cabinet—Members of both Houses of Congress—Foreign Ministers, together with the prominent representatives of the Army and Navy—*there they were*—and looking upon the dead, they must, at least for that moment, have felt that they were mortal—that *they, too, must die*.

The procession moved from the President's mansion, in due order, to the Congressional cemetery, where the bodies were placed in the receiving vault, to await the disposition of friends, to their final resting places.

There are some little incidents connected with this sad event which were noted, and add interest to it. The watch of Judge Upshur stopped on the instant of his death, and the hands were impressed upon the dial face, though the works were uninjured. The watch of the Hon. Mr. Gilmer, did not stop, neither was it in the least injured. When the coffin of the latter was about to be closed, his agonized widow requested that her miniature, (which she put in the hand of a friend,) should be laid in the bosom of her departed husband—thus most beautifully illustrating the devotion of her heart; as in life they were one, so in death they were not divided.

The instrument of death had been named by Commander Stockton, "The Peacemaker, or Orator." God grant, that to the dead it may be proved the messenger conveying their spirits to mansions of eternal peace and rest in heaven; and may it be an "Orator," whose voice shall be heard with effect, especially by those in high stations. May they hear the rod, and Him who hath appointed it. The word is, "Be ye also ready; for ye know not the day nor the hour wherein the Son of Man cometh." Happy they who, standing upon the watch-tower, have their eye fixed upon the approaching enemy; so that when death shall come, be it in the noiseless tread of slow disease, or by the sudden stroke of Heaven's thunderbolt, they may leave behind them the assured hope, that it is but a transition to a brighter, holier sphere, where "immortality is swallowed up of life."

BENEVOLENCE OF THE EARLY CHRISTIANS.

A SECOND article on this interesting subject, from the pen of the Rev. Mr. Jamieson, of Currie, will be found in the columns of this day's paper, under the head of General Literature, which we consider highly deserving of attention.

The virtue of benevolence was one of the most prominent features in the character of the early Christians, as it is one of the noblest fruits of the Spirit of all grace. They were ever ready to distribute, and willing to communicate, as good stewards of the bounties of Providence, remembering and acting upon the precept of our divine Redeemer, "It is more blessed to give than to receive."

DIED.—In this city, after a painful and protracted illness, JAMES CRAWFORD, son of J. C. Bee's Notre Dame Street—aged 5 years and 8 months. His happy and believed spirit has early winged its way to the Eternal City, where there is no more pain, neither sorrow nor crying, and where all tears are wiped away from all faces.

CORRESPONDENCE.

[FOR THE CHRISTIAN MIRROR.]

ST. JOHN'S CIRCUIT.

THE town of St. John's, and part of a tract of country surrounding it, has at length, after many struggles, obtained, we trust, the permanent Establishment of Methodism.

Within the last two years, a handsome and commodious chapel has been built at St. John's. This edifice had been previously commenced; but during this space of time, it has been finished, and dedicated to the service of Jehovah. During the same space of time, a neat chapel has been commenced, completed, and dedicated, at Chambly. Towards this erection, we gratefully acknowledge the liberal donations of £10 from His Excellency the Governor General; and £6 5s from B. Flint, Esq., of Brockville, C. W. In other parts of the country we have houses which are lent for the performance of Divine worship, and where little chapels are yet needed.

On Jan. 31st, the second anniversary of the Branch Wesleyan Missionary Society was held in the chapel at St. John's. The superintendent of the circuit presided; and resolutions were moved, seconded, or supported, by the Rev. Messrs. Kempton, and Montgomery; Lieut. Oldright; and Messrs. Stevenson, and Ashford. A missionary Tea Meeting was held in the chapel in the evening. The provisions were gratuitously furnished by various friends, and the proceeds arising from the sale of tickets were given to the friends of the Society. After tea, the Superintendent of the Circuit again took the chair; and addresses were delivered by the Chairman, Dr. Black, and the Rev. Messrs. E. Botterell, and Kempton. The whole services were of a gratifying nature. The total sum raised amounted to £6 8s. 9d.

On the following day, the first Anniversary of the Chambly Branch Society was held in the Chapel at that place. Mr. Samuel Andres occupied the chair. Resolutions were moved, or seconded, by the Rev. B. Slight, E. Botterell, and R. Cooney; and by Messrs Clouter, (Baptist,) and Parentaux (Methodist.) The two latter are converted French Canadian Roman Catholics. They gave an account of their conversion from the errors of Romanism; testified of the enjoyment they possessed of the blessings of Gospel salvation, and related the circumstances of various interesting interviews they had with Priests. The Rev. R. Cooney, who was formerly a Clergyman of the Romish Church, gave a high interest to the meeting, by relating the manner in which he was brought to see and experience the truth as it is in Jesus. The narrative was deeply touching. Thus we had on one platform the occurrence of three converted Romanists, pleading the cause of truth. What is remarkable, each of these gentlemen ascribed their conversion to reading the Scriptures. The meeting was of a highly interesting nature. The collection amounted to £3 17s. 4d.

On Feb. 16, a series of special religious services were commenced at Chambly, which were continued until Monday the 3d. We had the advantage of assistance in pulpit labour from the Rev. Messrs Harvard, Lang, and Cooney; and Messrs Treverton, Lesueur, and Hutchinson, of Montreal; at whose hands we have contracted a debt of gratitude we shall not easily be enabled to repay. The impression made on many minds was great. Many came forward to solicit the prayers of their Christian brethren, and several found peace with God through believing on the Lord Jesus Christ. There were, especially, some

clear, and remarkable conversions; and the result, so far, has been the addition to the Church of God of 16 or 17 received on trial.

On this Circuit we have long felt the desire to do something on a regular and systematic plan for our Canadian brethren. Several of our friends who can speak the French language with facility have been engaged in their limited sphere, by all possible means in their power, in doing a little. And they have not laboured in vain: much light has been spread, and many impressions have been realized. Within the last three years, there have been several Roman Catholics converted. By the praiseworthy kindness of some friends at Montreal, some assistance has been afforded to Mr. Parentaux, to enable him to enter upon a field of labour in this Circuit, we trust already white unto the harvest. There is the spirit of enquiry abroad among the *habitans*; and at our special services at Chambly we had as many as six or seven who presented themselves for the prayers of the Church. Mr. P. will immediately enter on this sphere of action, and we trust ere many weeks have passed, to have formed a French Canadian class. Without God nothing is wise, or holy or strong. May he send his Holy Spirit upon us.

B SLICHT,

St. John's, March 30, 1844.

THE CONVERSION OF THE JEWS.

LETTER XVI.

SUBJECT IN DISCUSSION: THE GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans:—No. 5:—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—The attempt to deprive us of the evidence in favour of the future conversion of "the nation of the Jews," found in this epistle, has led us to analyse its contents, and most particularly to examine into the nature of its construction, by way of demonstrating that it is our opponents, and not ourselves, who have misunderstood its real signification. We shall thus irresistibly establish the justice of our claim, and irreversibly perpetuate the triumph of our argument. We have explained the reasons which have determined us in this course; at which we can easily imagine some would feel impatient.—It is not every class of our fellow creatures that ruminates; and sound scriptural reasons are the last things in the world to suit the taste of some, who would, nevertheless, fain be dignified with the appellation of "the wise," who "shall understand!"

"The pious and intelligent reader" will be glad to observe that the more we advance in our Analysis, the more fully established becomes the animating truth announced in our first letter.—Having progressed to the conclusion of the ninth chapter, we have discovered, that St. Paul, by a most natural train of thought, has been brought to the precise subject of our discussion. Most comprehensively does he, in this epistle, and with the authority of divine inspiration, enter into the condition and circumstances of the lineal descendants of "faithful Abraham." Nor can we but feel interested while listening to his discussion of the case of "Israel after the flesh."

To the conversion of these his apostate Jewish brethren, the apostle returns at the commencement of the tenth chapter; and with, as it were, a spring-tide of devout and compassionate affection. His language in relation to them, when writing to the believers at Rome, is most touching: "Brethren!" he exclaims; "my heart's desire and prayer to God for Israel is, that they might be saved." I know that their salvation in eternity can be accomplished only by their conversion in time; since he only that believeth and is baptised shall be saved. And for this my heart is most anxiously solicitous, and is continually wrestling, Jacob-like, with God in prayer.

As an additional reason for this his longing and lingering solicitude and effort, he assigns the fact to which he bears a candid testimony, that many of them had a zeal for God, yet "not ac-

ording to [their means of] knowledge." "On this he built his confidence that, were they but really brought to know the gospel method of mercy to be the way appointed of God; like himself, they would joyfully embrace it. Clearly he saw, and strongly he wished them to see, that "Christ is the end of the law for righteousness, to every one that believeth." "It is the great scope and design of "the law" to bring men to believe in "Christ," for righteousness and life; and its ceremonial and moral precepts and constitutions most harmoniously centre in this;" ver. 1 to 4.

He proceeds to shew that, rightly understood, the Jewish ceremonials point to the sacrifices of the Son of God as the sinner's only hope and trust. This prominent evangelical truth was taught by Moses, their great lawgiver; and Isaiah, their principal "seer," had proclaimed the same only way of salvation. The latter had, even in his far back age, beheld the deliverance of the degraded Gentiles as connected with this great truth, and had announced that eternal salvation through Christ should be obtained by all believers of every country without restriction or limitation; ver. 5 to 13.

These distinguishing peculiarities of his gospel—salvation by his cross, and salvation to all—were the chief grounds on account of which the Jews rejected and despised their Messiah. That these peculiarities of the New Covenant were yet manifestly revealed in their own "Holy Scriptures," so sorrowfully affected the beloved apostle of the blindness which had happened unto his unbelieving countrymen. And he further shews the urgent need of sending the living ministry of divinely-authorized men among them for the removal of the veil which is "upon their heart;" since "faith cometh by hearing, and hearing by the word of God;" ver. 14 to 17.

In the subsequent verses of the chapter, he furnishes the materials of an argument why Christians should not be discouraged at the inveterate unbelief of apostate Israel; and especially since that was no new or additional impediment to their salvation. Unhappily, that had ever been one of their principal and prevalent national transgressions against the God of truth! From the days of Moses to the time of their evangelical prophet, they had been "a disobedient and gainsaying people;" and yet the Son of God went about doing good to "the lost sheep of the house of Israel." For that sin they had been often divinely chastised, and in judgment should yet be still more fearfully visited of God. But St. Paul was given to see that brighter and better days were in store for discarded and degenerate Israel—that God was about to place the long-despised Gentiles in circumstances of moral and religious superiority to them—and that the evident design of heaven thereby was, that the elevation of degraded pagans, by the efficacy of the gospel, should excite in the breasts of the children of Abraham a saving emulation in the cultivation of "like precious faith."

The apostle, by two quotations from the Jewish Scriptures, renders this incontrovertibly apparent. The first is Deuteronomy xxxii. 21:—"They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people. I will provoke them to anger with a foolish nation." This remarkable Scripture evidently carries a double or twofold signification; the one of judgment, the other of mercy. The former has had its accomplishment in the destructive miseries successively heaped upon them by Gentile conquerors and oppressors. The latter is yet to be fulfilled in the saving mercy of which their future generations shall become the happy subjects, through the evangelical instrumentality arising from Gentile conversion and compassion.

The former generations of the Jewish people, by their manifold and peculiar privileges, had been truly raised far above all nations. In their prominent position of national pre-eminence they naturally despised all the other tribes of mankind. And to them it must have been peculiarly galling, when in the just indignation of God they became, subsequently, conquered, abused, disinherited, and trodden under foot by nations whom their forefathers had despised as "not a people," and disparaged as "a foolish nation." This was, however, the punishment of their shameless idolatry and unbelief, and their many consequent abominations. The page of authentic history assures us, that, in this first view of it, the pro-

phesy of Moses here quoted, has received its amplest and most tremendous fulfilment.

But St. Paul was also instructed by "the Holy Ghost" to see that this prophetic Scripture had a secondary merciful and more ultimate signification; and that it was proper to quote it as indicating the salutary and saving re-action between Jew and Gentile, which should joyfully characterize the glorious days of the Blessed Messiah! His words are, "But Esaias is very bold;" "hath the boldness to say, in a context where so many things refer to the gospel;" "I was found of them that sought me not; I was made manifest to them that asked not after me." (Isaiah lxx. 1, 2.)

That Isaiah was so "very bold," in his representation of the then future conversion of the Gentiles, must have arisen from the clear visions on the subject with which he was divinely favoured. To the Gentiles "the Gospel of Christ" was sent, an unsolicited benefit; and it proved "the power of God unto salvation, to every one that believed."

Blessed be the God of Abraham! We have ourselves lived to see and to share in this amazing and unexpected elevation of our Gentile tribes, through the grace of the Gospel which the Jewish nation "despised and rejected." We have become a people [of God] who were "not a people;" and we who were "a foolish nation," have become "wise unto salvation, through faith which is in Christ Jesus."

But the world has YET to witness the foretold and anticipated re-action of Gentile faith upon the "disobedient and gainsaying people!"

The Jewish conversions in the days of the apostle were BY THE INSTRUMENTALITY OF CONVERTED JEWS. Correspondent with the magnificent announcement of Jewish prophecy on the subject, there NEVER HAS YET been any Jewish conversions BY THE INSTRUMENTALITY OF CONVERTED GENTILES!

"Nevertheless, the foundation of God standeth sure!" Salvation is come to the Gentiles, "to PROVOKE THEM TO JEALOUSY;" (Rom. xi. 11;) "to a holy emulation of sharing the blessings and benefits to be expected from their own Messiah, when they shall see so many heathens enjoy them;" ver. 18 to 21.

With such an animating and far-extending prospect before the Church of Christ, how pitiable is the intellectual prostration of those well-meaning, but misguided and self-conceited people, who cannot make an appointment without pre-empting "if time shall continue," and are unable to sleep in their beds of a night lest the world should suddenly come to its end before the morning!

In our next we mean still to pursue our Analysis.

I remain,

Dear Sir, yours,

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

Near Lake Champlain,
March 28, 1844. }

MISCELLANEOUS.

HOME.

WHAT spot on earth is so dear to the heart as home—what word so fraught with tender recollection? The place where our youthful minds first received the instructions of a father and the guiding counsels of a mother; where the kindness of brothers and sisters bound us together with a twofold cord, which grew with our growth and strengthened with our strength; where the toils of the day were succeeded by the pleasures of the fireside circle, and the happiness of all was centred in the individual pleasure of each. Such scenes are unknown in the haunts of gaiety & dissipation, and the cottage fireside possesses charms far purer than do the palaces of the proud and haughty; and those who lay their offerings upon the altar of peace and contentment, enjoy far greater happiness than the gay votaries who worship at the shrine of Fashion. While Memory recalls scenes of the past, Fancy carries us back, and we seem to live over those happy scenes; we are again at our happy homes; glad voices greet our ear, and the clear ringing laugh of childhood blends with the notes of the bird of song. The flowers are blooming as if to gladden our approach, and the murmuring rivulet glides smoothly on its course; we are again at our tasks, receiving the approval of friends;

and the smile of approbation amply rewards us for our toil.

THE PINES OF OREGON.

The pine forests are very extensive, the trees being of great size; and the timbers extraordinarily beautiful, straight, and free from knots. All the timber of the genus *pinus*, of which there are a great number of species is gigantic, when compared with our trees in this part of the world; but occasionally one is met with, huge almost beyond comparison. I measured, with Dr. Gardner, Surgeon of the Fort, (Vancouver,) a pine of the species *Douglasi*, which had been prostrated by the wind; its length was above two hundred feet, and its circumference forty-five feet! Large as was this specimen, its dimensions are much exceeded by one on the Umpqua river, measured by the late Mr. David Douglass.—The height of this tree was, I think, nearly three hundred feet, and its circumference fifty-six feet! The cones of this pine, according to Mr. Douglass, were from twelve to fifteen inches in length, resembling, in size and form, sugar loaves.

RESIST TEMPTATION IN TIME.—A perfect knowledge of human nature was in the prayer, "Lead us not into temptation." No man ever resists temptation, after it has begun to be temptation. It is in the outworks of the habits that the defence must lie. No apprentice ever refrained from his master's gold after his eye had once begun to gloat upon it, and he had got over the habitual feeling which made any approach to its appropriation an impossibility. No Joseph ever resisted, except through the impulse of pure fear, after he had once begun to revolve the possibility of giving way.

THE ONLY GOOD TO THE LAST.—Everything but truth becomes loathed in a sick room. The restless can repose on nothing but this: the sharpened intellectual appetite can be satisfied with nothing less substantial; the susceptible spiritual taste can be gratified with nothing less genuine, noble; and fair.

ÆOLIAN SEA SIGNALS.—Another method of applying the waves of the sea has been contrived, to make the breakers on a dangerous coast serve as their own warning signals. The inventor proposes to have hollow buoys moored near the dangerous coast, to which buoys pipes somewhat like organ pipes are to be affixed. Metal tongues are to be fitted to the pipes, so that when the buoys are tossed up and down by the breakers, the air may be forced through and cause them to utter warning sounds, which would become louder and louder as the sea raged more fiercely.

IMPORTANT REMEDY FOR CANCERS.—Colonel Ussey, of the Parish of De Soto, informs the editor of the Caddo Gazette, that he has fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this:—Take an egg and break it, then pour out the white, retaining the yolk in the shell, put in salt, and mix with the yolk as long as it will receive it; stir them together until the saline is formed, put a portion of this on a sticking plaster, and apply it to the cancer about twice a day. He has made the experiment in two instances in his own family with complete success.

The following judicious hints are from the Exeter News Letter:—

If those who are subject to sore throats, and the like, were to bathe the neck with cold water in the morning, and use the flesh brush at night, they would find a benefit which would more than compensate them for the time and trouble.

There are many who suffer from headache and cold feet. If they would plunge their feet in cold water every morning, and use the flesh brush every night, it would relieve them of both.

TEMPERANCE IN GERMANY.—Several of the German Princes are actively promoting the cause of temperance. The King of Batavia has published a decree, by which all the municipal magistrates are obliged to become the members and heads of a new temperance society, and at the same time they are called upon to engage their fellow citizens to do the same.

CIVIL INTELLIGENCE.

THE IRISH DEBATE.

After a discussion of nine nights, the debate on the condition of Ireland terminated at four o'clock on the morning of Saturday week. The majority in favour of Ministers was 99, in a house of 549. The discussion, although protracted, and occasionally wearisome, elicited upon the whole more than the average talent of similar parliamentary conflicts. There were some brilliant speeches on both sides—efforts that will live in history. On the ministerial side, the best speeches were those delivered by Sir James Graham, Lord Stanley, the Solicitor General, the Irish Attorney General, and Sir Robert Peel; on the opposition side, by Lord John Russell, Mr. Macaulay, Sir Thomas Wilde, Mr. Sheil, Mr. O'Connell, and Mr. Roebuck. The discussion may be said to have embraced three phases—the past history of Ireland; the events arising out of the late trial, and the mode of conducting it; and the future policy for the amelioration of that country. That great stumbling block to Conservative statesmen—the Irish Church—was fiercely assailed from the opposition benches, and defended in a semi-apologetic tone by Sir Robert Peel. The Colonial Secretary, it is true, in an earlier stage of that debate, took high ground on this, his darling hobby; but the Premier's defence rested rather on expediency (strange as the word may sound in connexion with such a subject) than on principle. He spoke nearly five hours. The early part of the speech was devoted to a review of affairs in Ireland during the last twelve months, commencing with the repeal agitation, and ending with the trial and the verdict. He denied emphatically that the Government had entrapped O'Connell and his colleagues, and he made some small hits at the opposition, who, at the commencement of their ministerial career, a dozen years ago, treated Ireland to the Coercion Bill. From this he diverged to the remedial measures in store for the pacification of the country—recapitulated the object of the landlord and tenant commission—spoke of the franchise, which was to be extended, so as to put the two countries on an equitable footing—maintained that if he consented to the abolition of the Church Establishment in Ireland, the precedent would be held as equally applicable to England—instanced the increased grant to be proposed for the advancement of education in Ireland, and the sacrifices of private friendships and personal ambition which he made when he passed the Relief Bill, as proofs that his feelings and sympathies were in favour of that country—and terminated with an eloquent peroration which had reference to the time when the Queen, visiting Ireland, should find tranquility restored, the people happy, and the country prosperous. Sir Robert's speech has been variously criticized, but all admit—friends and foes—that it was, under the circumstances, the best defence which could be made for the government as a body, and for the Premier, as a man.

The question recurs, "How has the debate affected the Ministry?" The answer is—favourably. The conciliatory tone of Sir Robert Peel's speech has acted like oil on the troubled waters of Irish agitation. The chief actors are all gagged—the verdict has succeeded in doing all that, and had the Minister's measures been of a large and comprehensive kind, an end might have been put to the agitation altogether. As regards the present, Ministers may be said to have succeeded with their "chief difficulty," in a manner more successful than their warmest friends could have anticipated; but as regards the future, they are evidently not prepared to take advantage of the chapter which fate has thrown in their way. But the snake of agitation is "scotched," not killed. As was clearly developed during this monster debate, and as the public mind of Ireland has indicated for years past, there will be no permanent peace in the sister country, so long as the established church remains there in its present unsightliness. It is the upas tree, which blasts the affections of the people; and yet it is questionable whether, if the natives of England were pulled from one extremity of the island to the other—so strong are early, and more especially religious prejudices—a majority would not appear in favour of maintaining the Irish church in its existing sinecure luxuriance. He was a shrewd observer who remarked, during the late debate, (it was Mr. Gisborne, we think) that if we consen-

ted to pare down the Irish church to its numerical proportions, we might safely withdraw a regiment on the death of every bishop, and a battalion on the death of every dean!

The question "will O'Connell be imprisoned," is generally answered in the negative. Some of the Irish papers state positively that he will not. The Duke of Wellington is said to have declared that the moral effect of the verdict will suffice without the intervention of the gaoler. The Editor of the *European Times* observes—"Much will depend upon the course which events may take in Ireland during the next six months. If judgment is held in *terrorem* over the heads of O'Connell and his colleagues, it will operate as a more effectual sedative than if they were immured in Kiltmaham. O'Connell's *brutum fulmen* would be harmless from the Corn Exchange; would it be equally so from the Liberators' prison? The olive branch is held out in Sir Robert Peel's Speech, and unless it be needlessly spurned—unless the "conspirators" are bent upon seeking martyrdom, the Minister can have no desire, as far as his interest is concerned, to thrust it upon them."

In connection with Mr. O'Connell, it is said that two dinners are about to be given to that gentleman in London. One over which Mr. Duncombe, the Member for Finsbury, will preside, will take place at Covent Garden. "This," says the *European Times*, is a political movement, in which the desire to annoy the Government is apparently as great as the wish to honour the member for Cork." Mr. O'Connell has also attended an anti Corn Law meeting in London, and is evidently seeking to increase his popularity amongst the English people—those wicked "Saxons." This is a wise policy.

The report respecting the dethronement of Queen Pomare at Otahite, as given in late New York papers, turns out to be correct. The French Ministry, however, have refused to acknowledge these proceedings, and the Admiral will be recalled. This decision was arrived at before any remonstrance from the English Cabinet could reach Paris; but the opposition papers are loud in their denunciations of the influence of "perfidious Albion," and what they are pleased to term "the cowardly policy" of Guizot.

The Duke of Richmond has put himself at the head of the Anti-League Association, and a great effort is being made by the country gentlemen to support their cause against the Corn-Law repealers.

ACCOUCHMENT OF HER MAJESTY.—We have the best authority, says the *London Britannia*, for pronouncing that this highly interesting event is expected to take place at the latter end of June or the early part of July next, and that all the necessary preparations and arrangements, have been made accordingly. The royal yacht will be in readiness for the marine excursions of her Majesty and the Prince Consort by the first or second week in August.

PROSPECTUS.

TO BE PUBLISHED, when a sufficient number of Subscribers can be obtained:

INDIAN RESEARCHES;

OR,

FACTS CONCERNING THE NORTH AMERICAN INDIANS:

Including Notices of their present State of Improvement, in their Social, Civil and Religious Condition; and Hints for their Future Advancement.

BY BENJAMIN SLIGHT,

WESLEYAN MINISTER.

PRICE ABOUT 2s. 6d. OR 3s.

This Work, the result of personal observation, will contain a variety of remarks on the State and Character of the Indians, before and after their conversion to Christianity—refutations of various calumnies, which have been published concerning them—and the success of the Missionary enterprise among them.

Subscribers' names will be received by Mr. J. E. L. MILLER, Office of the *Christian Mirror*, 159, Notre Dame Street; Mr. R. MILLER, Nuns' Buildings, Notre Dame Street; and Mr. R. D. WAPSWORTH, Temperance Depot, St. Francis Xavier Street.

Also, by the Wesleyan Ministers, on their various circuits.

Montreal, April 4, 1844.

23-D

MONTREAL MARKET PRICES.

WEDNESDAY, April 3, 1844.

	s.	d.	s.	d.
Oats, per minot	1	0	a	1 3
Wheat,	5	6	6	0
Barley "	2	0	-	2 6
Pease "	2	0	-	2 9
Lint Seed "	4	6	-	5 0
Buckwheat "	1	8	-	2 1
Turkeys, per couple	4	0	6	0
Fowls "	2	6	-	3 4
Geese "	3	4	-	5 6
Ducks "	2	0	-	3 0
Chickens "	1	0	-	2 6
Patridges "	2	6	-	3 4
Eggs, fresh, per dozen	0	5	1	6 1
Butter—Dairy, per lb.	0	9	-	0 10
" Salt "	0	6	-	0 7
Pork, per hund.	22	6	-	27 6
Beef "	25	0	-	30 0
Flour, per cwt.	12	6	-	14 6
Beef, per lb. (1d. to 2d. per qr.)	0	2	-	0 5
Pork "	0	3	-	0 5
Veal, per qr.	2	6	-	12 6
Mutton "	1	6	-	11 0
Lamb, per qr.	2	6	-	4 0
Lard, per lb.	0	5	-	0 6
Potatoes, per bushel	1	0	-	1 3
Corn,	2	0	-	2 6
Rye,	2	6	-	3 0
Beans,	4	6	-	6 8
Honey, per lb.	4	0	-	0 5
Hay, per 110 lbs.	25	0	-	30 0

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

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

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

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

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

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

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

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

JUST PUBLISHED,
And for sale at the Bible Depository, M'GILL street,
FIVE DISCOURSES
ON THE MORAL OBLIGATION AND PARTICULAR DUTIES OF
THE SABBATH.

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

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

November 9. 4w
J. H. TAAFFE,
GENERAL GROCER,
No. 85, Notre Dame Street,
NEARLY OPPOSITE THE ENGLISH CHURCH,
MONTREAL.

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

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

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

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

TO BE PUBLISHED,
When a sufficient number of Subscribers will guarantee the expense,
A SERIES OF FOURTEEN DIALOGUES

ON THE SUBJECT OF
UNIVERSALISM:

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

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

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

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

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

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

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

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

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

J. E. L. MILLER'S
PRINTING ESTABLISHMENT
IS REMOVED TO NOTRE DAME STREET,
Near St. Francois Xavier Street, over Mr. D. Milligan's Dry Goods Store.
Where every description of Printing is neatly executed, on very reasonable terms.

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

JOHN HOLLAND & Co.,
SUCCESSORS TO C. CARLTON & CO.
St. Paul Street.
HAVE constantly on hand, an assortment of ENGLISH, FRENCH, GERMAN, and INDIA FANCY GOODS, COMBS, RIBBONS, &c. &c. suitable for Town and Country Trade.
WHOLESALE AND RETAIL,—TERMS LIBERAL.
August, 12, 1841.

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

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