

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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## POETRY.

### A DIRGE.

BY THE REV. G. CROLY.

"Earth to earth, and dust to dust!"  
Here the evil and the just,  
Here the youthful and the old,  
Here the fearful and the bold,  
Here the matron and the maid  
In one silent bed are laid;  
Here the vassal and the king  
Side by side lie withering;  
Here the sword and sceptre rust,—  
"Earth to earth, and dust to dust!"

Age on age shall roll along  
O'er this pate and mighty throng;  
Those that wept them, those that weep,  
All shall with these sleepers sleep.  
Brothers, sisters of the worm,  
Summer's sun or winter's storm,  
Songs of peace or battle's roar,  
Ne'er shall break their slumbers more,  
Death shall keep his sullen trust,—  
"Earth to earth, and dust to dust!"

But a day is coming fast,  
Earth, thy mightiest and thy last!  
It shall come in fear and wonder,  
Heralded by trump and thunder;  
It shall come in strife and toil,  
It shall come in blood and spoil,  
It shall come in empires' groans,  
Burning temples, trampled thrones:  
Then, ambition rue thy lust!  
"Earth to earth, and dust to dust!"

Then shall come the judgment sign,  
In the east the King shall shine;  
Flashing from Heaven's golden gate,  
Thousands, thousands, round his state;  
Spirits with the crown and plume;  
Tremble, then, thou sullen tomb!  
Heaven shall open on our sight,  
Earth be turn'd to living light,  
Kingdom of the ransom'd Just,—  
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,  
Shall be gorgeous as a gem;  
Then shall in the desert rise  
Fruits of more than Paradise,  
Earth by angel feet be trod,  
One great garden of her God!  
Till are dried the martyr's tears  
Through a thousand glorious years!  
Now in hope of Him we trust,  
"Earth to earth, and dust to dust."

## CHOICE EXTRACTS.

### THE POWER OF THE ATONEMENT.

THE eternal Word, God manifest in the flesh, presents to the moral sympathies of our race, higher excitements to virtue and piety, and more powerful dissuatives from sin, than any other consideration which the Christian religion offers. "Greater love than this hath no man, that he lay down his life for his friends;" but Christ has far surpassed this. The same Apostle says, "When we were enemies, we were reconciled to God by the death of his Son." Here then is a consideration which will make every heart to vibrate, that is not lost to all sense of gratitude and mercy. How many thousands have heard the thunders of Sinai unmoved; and even while their awful power has made the very ground to rock, how many have turned a deaf ear to all the admonitions and threatenings which they conveyed, and grown more desperate in their resolutions to persist in rebellion against God; who have yet been melted down under

the proclamation of Jesus' dying love, and fallen humble suppliants at the foot of his cross. I appeal to fact. When the missionaries of the United Brethren undertook to preach the eternal power and Godhead of the Deity, as displayed in the creation, to the poor benighted Greenlanders, they listened, they gazed, they turned away with silent neglect. The faithful disciples urged on them still more vehemently the attributes of the Creator and Judge of all, and their moral accountability to him. They listened, but their hearts remained like the eternal ice with which their region is overspread. Compassion for their perishing condition made the servants of Jesus more urgent still. One other chord there was, which, perhaps, when touched might be made to vibrate. They touched it with a faithful hand. They proclaimed to the poor, gazing, perishing, heathen, a Saviour, bleeding, groaning, dying for them. They pointed them to his bleeding hands; his wounded side; they bid them look to that Lamb of God that taketh away the sins of the world. The sight prostrated them to the earth. Their stubborn hearts melted like wax before the fire. They fell at the foot of a dying Saviour's cross, and exclaimed: Lord Jesus, save us, or we perish forever!"

Yes, and millions of the ransomed, who have gone to Zion with songs and everlasting joy upon their heads, can testify to the power of this truth on their rebellious hearts. "Speak ye redeemed, encircling his throne above, and casting your crowns at his feet: is not this he who drew your souls to him by bonds stronger than death; which many waters could not quench; nor floods drown? Hark! I hear the harmony. It echoes back even to this distant world: "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us kings and priests unto God forever and ever." O for a heart and tongue to unite with this grateful, happy throng, and begin on earth the notes which we hope to sing through everlasting ages in the world above.

### THE FIRST LOVE.

THIS sweet and delightful state, is generally experienced in the early period of conversion. Under the almighty influence of the Spirit of God, the delusions that hath obscured the barrenness of our heart, gradually melt away like snow. It rends the veil of self-deception; and, before we are aware, our entire destitution of peace and joy is presented to our view, though we had till then deemed ourselves full and in need of nothing. We feel voids that must be filled up, and spiritual wants that must be satisfied. We find it is not with us as it should be, and we become deeply impressed with the necessity of a change. Words and actions, sentiments and pursuits, which have hitherto appeared correct and good, begin to disturb us: and we feel an inward gnawing, like a worm that dieth not, and the fire that is not quenched. Then we run to and fro to seek a cure and how we may still the raging thirst of the soul. But this world is not Gilkad, and its reliefs, counsels, and consolations are broken cisterns, that can hold no water. The stronger this feeling becomes the greater our depression and grief, till at length there is an end of all joy, the sluices of sorrow are opened, and laughing is turned into weeping. The Spirit breathes upon the soul; the icy bands of natural pride and impenitence begin to fall asunder; and the sinner beholds his misery divested of every covering. Where now shall he look for help? Behold even here the work of grace: a Hand in the cloud which guides securely and never leads astray. He comes to Jesus, sighs and implores

for mercy; and having received an answer in his soul, that sweet season commences, when like the Bride, he has the Lord upon his couch. How delightful his sensations! What is life compared with the miserable existence afforded by the world? Let us call to mind our experience, when our spiritual affections possessed their early freshness. We could then, like children, shed tears of joyful emotion, as often as we perused the scriptures, or reflected on the faithfulness of the Lord, on his word and history. How great was then our joy, when we heard his name preached, and his people bear testimony to his faithfulness? With what ardour we were filled when his praises were sung; with what fervor we prayed, with what necessity, with what desire and love? How strongly we were then inclined to speak of him, and thought to convert the world at once, and to proclaim his name from the house-tops, and in the streets? Then we gloried in difficulties, that we might overcome them in the strength of the Lord, and we sought for living stones, wherewith speedily to erect a temple to our God. How incomprehensible it appeared to us, that other Christians were so still, so calm and composed; that they did not participate in the fulness of our joy, or join in our triumphal complaints, while we imagined that with sighing and complaining we had done for ever! Do you still recollect this time? Then, in this sense, in which the Bride in the text meant it, we had the Lord upon our couch.—Krummacher's Solomon.

ADVICE TO YOUNG LADIES.—Never be afraid of blushing. Accept no present of value from men. Avoid lightness of carriage. Be modest and moderate in dress. Be not often seen in public. Affect no languishing. Don't talk loud. Never deal in scandal. Receive a salute modestly. Be affable with the men, but not familiar. Sympathize with the unfortunate. Be not always talking and laughing. Be discreet.—Suppose not all men to be in love with you that show you civilities. Let not love begin on your part. Speak not your mind on all occasions. Seem not to hear improper conversation.

CHRISTIAN FORTITUDE.—Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless, it is vain. But a Christian builds his fortitude on a better foundation than stoicism: he is pleased with every thing that happens because he knows it could not happen unless it had first pleased God, and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the favour of a Father who will prove him with no affliction that resignation cannot conquer or that death cannot cure.—Pittsburgh Christian Advocate.

### INFLUENCE.

"Thus may the influence of your instructions extend to thousands yet unborn."  
How little do we think of the tremendous responsibilities which are resting upon us, and of the wide influence, either for good or evil, which we are exerting! We are setting in operation a train of causes which will go down through all coming time. Long after we are gone to our eternal home, our words and our actions will be aiding in the formation of a character. We cannot then arrest the course which our lives have set in progress, and they will go on elevating immortals to virtue and to heaven, or urging them onwards in passion, and sin, and woe.—Mother at Home.

WOMAN.—It is due to truth to say, that since Christian morals have given to women her just influence, the world have never taken one step in the advancement of human happiness without her aid.

## GENERAL LITERATURE.

[From the Ladies' Temperance Mirror.]  
INFIDELTY: A FRAGMENT.

HOWEVER it may seem to some difficult to embrace revealed religion, to us it appears far more difficult for the human mind to reject it. Be it that the great truths of revelation are encompassed with darkness to our limited view—its facts to some extent inexplicable—the plans of the divine government incomprehensible and its processes inscrutable—be it that these truths are full of terror to guilty men, presenting images of ineffable holiness and of mighty and inflexible justice, in which they see reflected their own dreadful doom; and there is in the mind a strong inclination to shun the conviction of truths so offensive; yet it is exceedingly difficult for the human mind to reject the religion of Christ. It must, from its very nature, cling instinctively to its great facts.

The soul animated by an innate and indestructible consciousness of immortality, and by aspirations after something beyond the narrow limits of its present sphere of existence, requires just the support which revealed religion affords. Fleeing from the light of revelation, it only plunges into the gloom of a rayless night. If we are not to realize the system of things revealed to us in the Bible, and feel not the satisfactory evidence therein presented of its reality, and there are no well-founded anticipations resting on it, then all beyond the grave is a perfect void, or a region made direful by the vague images of a gloomy superstition. If the soul is not so absorbed in the pursuits of sordid pleasures of the world as to be reduced to a state of utter thoughtlessness and insensibility respecting things spiritual and eternal, its own deep instinctive convictions and aspirations must recoil painfully upon itself. Such a soul is like a vessel tossed on stormy waters without chart, or compass or rudder. Whither the questions must sometimes return with disquieting effect upon the soul, whither am I going? What is to be my future condition? Are the acute sensibilities of which I am conscious to be moved painfully or blissfully, and these deep moral capacities of my being to be filled with misery or with happiness?—Has my conduct here any bearing on the interests of my being in a future state? "A horror of great darkness" it seems to us must sometimes fall on the soul of the infidel. If he have the ordinary feelings of humanity, the very state of uncertainty to which he has brought himself, must be even more distressing than fearful certainties. The very cravings of his own spiritual nature must induce him to prefer the intelligible statements of revelation on their own evidences, however they may be against him, to the bewildering darkness of his own ignorance. If he could even look on the grave as his final resting-place, where his being was to go down in the shades of a night that knows no morrow, it would be but a horrid exchange for revealed religion, with all its weight of duties and responsibilities, and its eternal weight of woes, for the guilty.

Amid the trials of life where shall the man who rejects the truths of religion lean for support? Has the world its antidotes adequate in virtue and number for all the ills flesh is heir to? When flagrant wrongs, with which the world is rife, distress the soul, requires it not the tribunal of some Supreme Ruler and Judge to which his tortured feelings may appeal? Can the generous mind rest in peace, which knows not whether the rights of the abused wife are to be vindicated against a tyrannical and brutal husband by some superior Power? Whether lawless oppression and

bloody violence are to feel the check and stern rebuke of an Almighty hand? When in the pursuits of life we are baffled on every hand, all our plans miscarry, and fond hopes are blasted, and

Leave us nought but grief and pain,  
For promised joy,

do we not demand the very doctrines of an over-ruling Providence, with which we are furnished in the Bible? Where shall the mind that rejects the system of truths revealed in the Bible go in the distressed hour of bereavement. Must not such a man, as he follows a loved child or companion to the grave, be deeply sensible of the darkness that shrouds his mind? An impenetrable and gloomy mystery must invest the tomb to his view.

It is not wonderful that rejectors of revelation should be rendered gloomy, superstitious, and desperate amidst the trials of life. The Christian system is necessary to man: he cannot dispense with it. As one has well said, "the Bible was written for hard times," and afflicted humanity needs the supports it affords. Dark, indeed, is the pathway of man if the light of revelation relieve not the shades. Life is a distracting enigma only as it is explained by the sacred scriptures. In the bosom of the Christian system, the soul may repose amid all the perplexities and violence of time. Let the Gospel, with its vital energy, its satisfying informations and its animating hopes, take possession of the mind, and it is as life to the dead. If this dark life but terminate in the brightness of heavenly glory, then may we bear all present ills cheerfully, and go on our way rejoicing.—*Rev. B. Lockwood.*

## A FORTUNE SPENT UPON A BOOK.

THE Democratic Review says, that the most costly undertaking ever attempted by a single individual, of a literary character, which, unquestionably, the world has yet seen, is the magnificent work on the Aborigines of Mexico, by the late Lord Kingsborough. This stupendous work is said to have been produced at the enormous cost to the author of £30,000, or \$150,000. It is comprised in seven immense folio volumes, embellished by about one thousand superb illustrations, coloured so exquisitely as to represent the original with the most faithful exactness. Those volumes are of such extraordinary dimensions as to be almost importable. Not only did this enthusiastic nobleman undertake to defray the entire expense attending the publication, in every item of which, as might have been expected, he had to meet the most exorbitant charges, but he actually determined on having but a very limited number of copies printed—we believe only fifty, after which the lithographic drawings from which the plates were taken, were erased. The copies were printed for gratuitous presentation to the several Royal and Public Libraries in Europe. But he actually died in debt, a few years since, (a sad instance of self-immolation to his munificence,) in a prison, in Dublin. A copy of this gorgeous work is in the Philadelphia Library.

CLIMATES.—If any one has a horror of icicles, and would never have a mild temperature of the air interrupted by the presence of a hoar frost, let him migrate with the climate. Let him spend the month of January in Portugal; February in Madeira; March in Spain; April in Sicily; May in Lapland; June in Italy; July in Switzerland; August in France; September in England; October among the forests of America; November in Crete; and December in the islands of Cape de Verd. In this rotatory motion, he may enjoy a delicious temperature, and revel in the honeysuckles and roses all the year round. But where is "home, sweet home"?

## RELIGIOUS INTELLIGENCE.

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

(Continued.)

(ROMANS ch. iii. v. 10.) Christ died unto sin once."

(Heb. vii. 27.) "Who needeth not daily as those high priests to offer up sacrifice, for this he did once when he offered up himself."

It needs not the erudition of the theologian to understand these words, yet the Church of Rome, through blindness, still more through avarice, continues daily to sacrifice Christ on the Altar; like the Jews of old, they have one great sacrifice, and many lesser sacrifices—which they daily offer, though St. Paul has distinctly declared, Christ has done this once for all, when he offered himself for a sacrifice, and that this sacrifice is more than sufficient for the redemption of all mankind—Jesus himself declared "It is finished."

But Rome insists upon its continuance, though the offerer of the sacrifice and the victim are in the Heavens, and Christ declares he will not come again until the end to judge the world, and not to be again offered in sacrifice. The Romish Church is in no slight degree embarrassed to prove its doctrine of the body and blood of Christ, from Scripture, which ought to be the only rule of faith. In Revelation, the Church says to the Lamb, "Thou has made us kings and priests unto God;" but it does not say thou hast made us sacrifices of the Lamb of God. All the true Church of God are priests, "offering themselves living sacrifices unto God contrite and humble hearts; the sacrifices of praise are more pleasing to God than whole burnt-offerings." But were the scriptures less decided than they are upon this point, surely the folly and impiety of men sacrificing their God upon an Altar would be itself decisive. Barbarous sacrifices were offered upon Pagan Altars, but the Pagans at least never sacrificed their Gods.

(1 Tim. c. iv. ver. 1, 2, 3.) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

The Church of Rome in its infallibility has declared war against all the Apostles, but particularly against St. Paul. In accordance with this description, some classes of persons are forbidden to marry at all, others are prohibited from uniting themselves with particular individuals, without paying a large sum for a dispensation. Regarding eating meat on certain days, the Council of Trent says, "Thou shalt not eat meat Friday or Saturday." During the Ember weeks and Lent, meat is also prohibited, and other times are often particularized by the Church, which is equally ready to dispense with them for a lucrative consideration. When these days occur, the priests publicly intimate that they are about to devote themselves to self-mortification and fasting, proclaiming their good works before men. The people also instructed to attend to these duties only at certain seasons, forget they stand in daily need of the grace of God. The Church of Rome has seven sacraments. This number might be as easily increased or diminished, and its various rites and ceremonies might furnish abundant materials for additional sacraments. It has also seven commandments and seven mortal sins; under this head we would expect to find theft, murder, blasphemy; but we would find a catalogue of a different description. Did the interests of the Church demand, other commandments, sacraments, &c., could be easily framed; the date of those now existing is not very early, and their formation cost little.

In the sacrament of the Eucharist, it is stated that the bread and wine, symbols of the body and blood of Jesus Christ, become his true and real body. This change is called transubstantiation. Can it be that at the voice of man, Jesus Christ should descend from his abode of glory to be at the mercy, often, of most unworthy hands?

If we were permitted to make use of the common principles of reason, we might ask of those who thus offer the body and blood of Jesus, how they can conceive a body without substance and without other qualities essential to the existence of a body? How is it possible a body can be present without our senses being aware of its presence? They would answer, that there are certain doctrines, opinions, and ceremonies, that cannot be proved, but that with God nothing is impossible. This is the only explanation given in their catechisms. In their theological works they enter more into explanatory details.

But if they cast aside the evidence of human reason, which may indeed err, let them listen to the voice of inspiration, which cannot. St. Paul says, "Christ was once offered to bear the sins of many." Christ himself says, "I will drink no more of the fruit of the vine till I drink it new with you in my Father's kingdom. The words that I speak unto you, they are spirit and life.—Ye have the poor always with you, but me ye have not always. I go away to Him who sent me. Do this in remembrance of me. And as oft as ye do this, ye do show the Lord's death until he come." All these passages, and many more that might be quoted, distinctly prove that Jesus Christ, in bodily presence, is no longer on earth, nor does he come in the body until the last day.

It is rather remarkable that the Romish Church never uses the word "Lord's Supper," but Eucharist,—the proper signification of which is entirely overlooked,—viz., "giving of thanks."

Another strange perversion is, that of confining the cup to the use of the clergy—the laity receiving only the bread. Our Lord offered both the bread and wine to his disciples, and commanded them to do the same as often as they did this in remembrance of him. One extravagance in doctrine generally leads to many more. Thus the dogma that the bread and wine become the real body and blood of Jesus Christ, by virtue of the words of consecration, necessarily declares the body of Christ to be entire in each of the elements; and it is upon this ground the cup is withdrawn from the laity; and were this true, communion in both kinds would be rendered quite unnecessary again. The host which, after consecration, has become the true body of Christ, becomes in a short time corrupt,—that which is consecrated at midnight, at the end of forty days, to a minister, will cease to be the body of Christ, and remain only a piece of corrupt matter; and were the body of Christ to enter into physical combination, as it must do if taken in the form of food, the decomposition would be even more rapid.

Another practice among the priests is, to mingle water with the wine before they make use of it, and this they are most particular to do with their own hands.

We are not told the apostles received the sacrament kneeling, but this Church makes it imperative to kneel while receiving it. It must also be received fasting. The fearful and ignorant would draw back with horror, if a single drop of water had passed their lips; whilst he, perhaps, whose conscience is deeply dyed, has not such scruples. Even a priest, who had permitted a drop to escape while rinsing his mouth, could not celebrate mass that day; and if it happened to be a day of great solemnity he must still dismiss the people without the rite.

In thy divine love for our souls, thou hast indeed offered us, in thy holy supper, thy body and blood,—not that flesh which was nailed to the cross for our sins, not that blood which flowed from thy pierced side,—but a spiritual body and blood, for the spiritual nourishment of our souls; the flesh profiteth nothing, it is the spirit which giveth life.

To enter into further details would extend to too great a length the limits of this paper; I will not enter upon the other sacraments of Rome, which, with the exception of baptism, are entirely its own invention, and even baptism it has completely disguised. Why these wax tapers in broad daylight, which burn beside the child? the holy oil? the holy cream? the salt upon the tongue of the child? the saliva which the priest takes from his own mouth and touches the lips of the infant? Why the breath which he blows in the form of a cross upon its face? Why the stole upon its head, and the exorcism after baptism? Why so many signs of the cross? so many prayers, addressed to saints? while Jesus simply

said baptise in the name of the Father, and of the Son, and of the Holy Ghost. When John baptised our Lord, he certainly did not make use of so many rites and ceremonies. In the time of John, there were neither Popes, nor Cardinals, nor Bishops, to consecrate the oil or cream; but there were holy men who knew the law and served God, they addressed neither vows nor prayers to Abraham, Isaac, or to any creature,—to God alone.

Purgatory is one of the essential doctrines of Popery. Purgatory is a place of punishment where souls are purified by fire from their sins.—On this subject I will quote a passage from the Council of Trent, sess. 25: "The Catholic Church, instructed by the Holy Spirit, following the Holy Spirit, and the doctrine of the fathers, the preceding councils, and latterly the general council, has always taught that there is a Purgatory, and that souls which are detained there are comforted by the prayers of the faithful, and particularly by offerings at the altar." This doctrine is by no means the least lucrative to the ministers of the Romish Church. Without Purgatory where would be the indulgences, prayers, and masses? They might, perhaps, be turned to some account in reference to the living. Without Purgatory this Church would stand in great danger of a diminution of its revenues. Besides, many are induced to pray for the dead who would not for the living. The passage of scripture which the priests generally place at the head of their discourses, when they instruct the people on this point, is from Job xix. 21: "Have pity upon me, have pity upon me, O! ye my friends, for the hand of God hath touched me!" They put these accents of grief into the mouths of those whom they say are suffering in the fires of Purgatory; and the people not knowing that they proceed from a sufferer still numbered among the living, imagine they hear the sighs and complaints of a father, mother, brother, or friend, who demand their prayers and offerings in mitigation of the sufferings. They bring forward, in proof of the existence of Purgatory, that text, "No unclean thing shall enter into the kingdom of Heaven." This is true; but surely the soul purified by the Redeemer's blood is more purified than it could be by all the prayers of priests or people on earth.

Another proof they adduce is from Maccabees, where it is said Judas, after a battle, made a collection and sent it to Jerusalem, that it might be offered for those who were dead. This passage, however, makes no allusion to Purgatory. Besides, the style of these books is so different from that of the Sacred Scriptures, that their authenticity may well be questioned. When Jesus speaks of separating between the righteous and the guilty, he does not point to these places, but indicates only two, and each is for eternity.—Christ did not say to the thief, who, at the last moment, repented and confessed him to be the Christ, thou shalt go into the flames of purgatory to be purified, but he says, "To-day shalt thou be with me in paradise."

The decisions of God are irrevocable, but they would cease to be so, if, at the prayers and solicitations of men, souls could be withdrawn from purgatory, or obliged to continue there a certain period of time. This doctrine must be numbered among the inventions of the Romish Church.

Among many other superstitious ceremonies, we find the priests consecrating the water, and then with it blessing indiscriminately objects animate and inanimate. Wax tapers are kept burning on the altar, on which a dead body is placed before an image of some saint, whose aid is continually invoked.

During mass for the soul of a dead child, if its parents are poor, the priest gives them the bottom of the stole to kiss—if rich, a cross of gold, or silver, sometimes incense is burnt in an empty catafalque, which is according to the rank he held in the world, or according to the sum of money paid by the parents or relatives, for the very poor are deprived of all these honours. Not only images, but also pieces of wood, stone, bone, &c., are brought forth for the adoration of the people,—I say the adoration, because a people so unenlightened cannot distinguish between an object of adoration and one of simple veneration.

(To be concluded in our next.)

TAVEN IN THE LORD, AND DO GOOD, AND THOU SHALT DWELL IN THE LAND, AND VERILY THOU SHALT BE FED,

[Abridged from the Methodist Magazine.]  
SPEECH OF THE REV. PETER JACOBS,  
[A NATIVE INDIAN MISSIONARY.]  
Delivered at the last Anniversary of the British Wesleyan Missionary Society.

PETER JACOBS, (PAH-TAH-SE-GAY,) a native Indian Missionary from North America, (who appeared in the costume of the Chippewa Indians,) then rose, and was greeted with loud applause. He said:—About fourteen years ago, I was myself a Heathen, and used to worship the sun, and the moon, and other gods, as I supposed. We were all in that state that we had a very distant idea of the Great Being. We thought he was so far away, that he just let men do as they pleased. As the Great Being was so far away, we thought he could not hear the human voice, and therefore every man did as he pleased. Then society was in an awful state. I do not wish to keep your time on this point. The people greatly delighted in wars. When I was a worshipper of the sun and moon, about fourteen years ago, I heard a Missionary speak of a beautiful heaven, where nothing but joy was to be experienced, and of the awful flames of hell, where the wicked shall be cast if they do not believe in the Lord Jesus. I made inquiry if there was any possibility of a Chippewa Indian getting to heaven. I was told heaven was open to all believers in Christ Jesus. I was very glad when I understood this. I began to pray. I said, "O Christ, have mercy upon me, poor sinner, poor Indian!" This was the beginning of my prayer, and the end of my prayer. I could not pray any more, because I did not know more English. I thought if I prayed in Chippewa, Christ would not understand my Chippewa. Christ affected my heart very much, and I wished to pray more, but could not. I felt just like the wounded deer. You know we North American Indians are great deer hunters; and when we shoot the deer in the heart with bow and arrow, he runs away as if he was not hurt; but when he gets to a hill he feels the pain, and he lays down on that side where the pain is most severe. Then he feels the pain on the other side, and turns over;—and so he wanders until he perishes. I felt pain in my heart, but could not get better. I went with Peter Jones to dine with a gentleman, and before dinner Peter Jones said grace in English. I thought God would understand that. But he said grace after meat in Chippewa; and I thought, "If God understands your Chippewa, he will understand mine." I then went up into a stable where hay was kept, and there I prayed, "O, my heavenly Father, I was so blind and so poor, I did not know thy wisdom was so great as to understand my mother's tongue. Now have mercy on me, have mercy on me, for the sake of thy Son, Jesus Christ." Then I prayed again, "O Jesus, the Saviour of the world, I did not know that thou didst die for me personally. Now, O Jesus, the Saviour of the world, apply now thy precious blood to my heart, that all sin may depart." After all, when I could pray in my own tongue, that pain in my heart increased more severe. I wanted rest and sleep, but I could not sleep. Like the wounded deer, I turned from side to side, and could not rest. At last I got up at one or two o'clock at night, and walked about my room. I made another effort in prayer, and said, "O Jesus, I will not let thee go until thou bless me;" and before the break of day I found that my heavy heart was taken away, and I felt happy—I felt the joy that is "unspeakable, and full of glory." Then I found that Jesus was sweet indeed to my soul." Then after that I had desire that all my people should know the Saviour, and in my feeble way I have been endeavouring to do good ever since to the present time. The people have thrown away their tomahawks, and have taken Bibles for tomahawks, and Hymn-books for scalping-knives; and some have become preachers of the Gospel. In the latter end of the year 1838, a good Missionary, the Rev. James Evans, wanted to go to the Hudson's Bay Territories.—He understood there were hundreds and thousands of Indians there; so he made application that a little money should be granted him. The General Superintendent of the Wesleyan Missions in Canada gave Mr. Evans a canoe, a gun, some ammunition and a tent,—about £25 we got in the whole concern; and I joined him with another Missionary. We hoisted the British flag, and went into a strange land, where no Wesleyan Missionaries were ever before. We hoist up our

flag behind the canoe, and with good breeze it took well. We landed every night; because in a little bark canoe we could not float about all night. We passed on for a hundred miles, and then we came to a large crossing place. There were many altars erected there to gods unknown, where the Heathens worship every time they cross. It was only eight to twelve miles across; and round one way it was three hundred miles. It was a fine day; and we prayed to our heavenly Father, as the Heathens prayed to their idols, to preserve us, and to protect us over this great traverse where the two seas meet. Then we pulled away; there was distant thunder, and some rain. In the midst of the large traverse, the thunder came on, and what we call a whirlwind, which raises the water into the clouds.—Being brought up on these waters, I knew the strength of the wind and of the canoe; and I thought no common vessel of two masts could stand that wind; and, therefore, that it was impossible our poor little canoe could escape.—When the whirlwind came nearer, I thought, in twenty or thirty minutes, we should be in eternity. It came up closer and closer. I said to Mr. Evans, "There is Rock Island, about five miles off, where the trees overhang the water; and it is possible for one of us to be saved by catching the branches of the trees, and to tell what became of his brother Missionaries, and the canoe." Mr. Evans said, "We will try when the wind strikes us." The wind still approached nearer and nearer, and not a word was said; but when it came within a very short distance, the whirlwind separated: one went a few yards behind us, and the other a few yards before us, and then a little way off it met again. We were tossed about by the swell of the water, but the wind passed by. I was led to exclaim, "O Lord, thy goodness endureth for ever." When we got to the other side, we sang praises to our heavenly Father, as the children of Israel did when they passed through the Red Sea. We soon afterward came to a great body of about seven thousand Indians, and preached the Gospel to them. Many of them believed, and were baptised "in the name of the Father, and of the Son, and of the Holy Ghost." We then went on to Lake Superior, where we were weather bound, and we spent the winter there. We met with the Governor of the Honourable Hudson's Bay Company, and he gave us all the encouragement he could to go into his territory, assuring us that he would supply us with any little articles of which we were in need. We mended up the old canoe again, and went to Fort William, where we were very kindly received by all the officers of the company. We were there told that our canoe was too large, and that we must have a smaller one. When I recollected that we had passed Lake Superior and Lake Huron in the old canoe, and that she had done her duty in carrying out the Missionaries again and again, I was very sorry to part with her. I looked at the old canoe, and said to her, "O, poor thing, there you are," and off we went with the new canoe, and passed up several small rivers; and when the new canoe could not carry us any farther, we used to turn it over, and carry it upon our shoulders, making an exchange of carriage. In that sort of way we worked a considerable distance into the country, until one day we were so fortunate as to shoot some ducks, and obtain a good breakfast.—We made a fire under a large tree, and as soon as we had finished breakfast, the tree cracked. I said, "I believe it is coming upon us." We immediately jumped from the place, and got clear of the tree; but our canoe could not jump. The tree fell upon our poor canoe, and broke it in two. I was sorry indeed when this occurred. We were now about fifteen hundred miles from the Canada Mission, in the heart of a solitary wilderness, and there were no Indians from whom we could purchase a canoe, or who could assist us in making a new one. I went out to seek for bark, and one or two others went in a different direction. I found none worth having to mend our canoe; however, some of the others found some bark. On my return, I found one of the party singing my great Redeemer's praise. I said, "My dear friend, how can you be singing so joyfully? do not you know our canoe is broken?" He said, "The Lord has been with us thus far, and he will still go with us." In short, we mended our canoe; and, in the month of June, we got to the Hudson's Bay station. We went to

Norway-House, and met with great success. We were kindly received by all the officers of the Company. In the last January Notices, it is stated, that in the Hudson's Bay Mission, in the Red River country, I mean Norway-House, and other places, four or five Missionaries are wanted; but it would be extremely desirable to send one to Fort Vancouver. These people are very simple hearted. They are wicked, it is true; they delight in taking scalps, and in using the tomahawk; but when the Missionaries go among them, they forget their old ways, and become another people. On the Rocky Mountains there are a great many who are now no better. Two years ago the enemies of one tribe attacked it, and destroyed a great number of females, taking some of the younger ones as slaves to the Fort.—These women were the wives of some of the hunters of one of the officers of the Fort. He bought them for about 20s. or 30s. each; and they were afterwards re-purchased by their husbands, who, about a fortnight afterwards, attacked their invaders and almost destroyed them. This is the way in which they go on; but wherever the Missionaries obtain a footing, these practices are soon forgotten. I have had many a scalp brought home to me, in order that I might rejoice over the victories of the Chippewa Indians. They have many little gods,—gods made of skins, and a variety of other materials. In telling them that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but obtain everlasting life," and in showing them the love of God to man, and assuring them of going to heaven, if they believed in the Lord Jesus Christ, I said to one man, "You are all worshippers of images: they are not gods; they have mouths, but they cannot speak; they have eyes, but they cannot see. I am pointing you to the true and the living God—the God that feeds you—the God that preserves your life. How much better would it be for you to worship that God?" I went home; and a few minutes afterwards, he came to me, with a very sad countenance. I said, "What do you want?" He replied, "I am troubled in my mind. You have a God, as you tell me, and I want to serve him; but if I forsake this chap, (god,) I'm afraid I'll anger him." I said, "What chap?" "This chap," said he. "If you'll protect my life from this chap I'll not worship him." I said, "I don't understand what chap you mean." He said, "I mean this chap." (Here the speaker held up a wooden image, about eight inches in length, with a red tuft on its head.)—Now this is the god of battle. It is said he delights to deal in blood, and will lead every man to victory who enlists under his banner. Before battle he is worshipped, and sacrifices are offered to him, sometimes of dogs, and sometimes of human beings, if they have any prisoners. From this act of worship they derive fresh courage, and they believe their little god helps them; but if they fall, they suppose they have angered him in some way or other. This god keeps his medicines between his shoulders; (pointing to a small cavity in the figure;) and there is a liquid which is supposed to prevent the balls from entering the body. When I made the man understand that the God whom we worship—that the God of the Christians—would preserve him, he threw down the image, saying, "I never will worship it again;" and so this little forsaken deity makes its appearance here. There is one thing which I wish to impress on your minds before I sit down. Amongst the poor Heathen, the females are indeed slaves; and it is no wonder that a poor woman sometimes shows her love towards her female offspring. I formerly had a little female slave, and was in the habit of thrashing her every day, without any cause. When a female is delivered of a boy, it is a day of rejoicing amongst the tribe, because it is considered that he will make a fine warrior; and this is joyful news. The birth of a female, however, is a sorrowful time; and it is said, "A good-for-nothing girl is born." The poor mother, kissing the poor child, says, "Your father does not love you; but I do;" and then, taking the infant by the legs, dashes out its brains, exclaiming, "Would to God my mother had done so to me when I was born! I should not then have been such a slave." On one occasion, a female child was rescued from the mother by her sisters, who said, "It is better for your child to be a slave, than to kill it in this way." That little child has now grown up. When she was

fourteen years of age, she was converted. She has now become a Sunday School Teacher, and is a faithful member of the society. To speak of females generally, I believe they are 150 per cent. in higher estimation than they were formerly. A man now loves his wife and children, whether they are girls or boys, because he has got the love of God in his heart; and the poor females do not miss one day in praying for the Christian ladies of England, that God will reward them for what they have given towards the Missionary cause, and will bless them with the riches of this world. God has blessed you with the riches of this world; you are a rich and happy people; but it is religion that makes you so happy. The poor people of the heathen land are praying that God will reward you, because you have sent these Missionaries amongst them, with everlasting life in the world to come. I am greatly obliged to you for having listened to me with such attention. In less than ten days I shall leave this happy England, this Christian country, to go into solitary wildernesses, to endeavour, in my feeble way, to preach the Gospel of Jesus Christ to these perishing Heathens; and I hope you will pray for me. I thank you for the kindness I have met with in England. I have met with the warmest reception in all societies. Pray for me; and when you give to the cause of Missionaries, pray that God will sanctify it to the end you give it. Let us do all the good we can, during the few remaining days we have to live. I am sure you will do so; and I trust I shall endeavour to do the same, until that happy hour shall arrive when our Lord and Saviour Jesus Christ shall say to you and to me, "Well done, good and faithful servants; enter into the joy of your Lord."

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, FEB. 15, 1844.

HEAVEN is the imperial palace, which the Almighty, as the great architect, has built and fitted up for the special residence of himself and his devoted followers. Here, as "the Blessed and only Potentate," he sits enthroned in unapproachable light; and while the trophies of redeeming love form radiant circles round the place where his honour dwelleth, multitudes of blessed spirits minister unto him and acknowledge his absolute sovereignty, by casting their crowns at his feet—saying,—"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto God for ever and ever. Amen."

Exercising that faith which is "the substance of things hoped for, and the evidence of things not seen," we behold in heaven "an innumerable company of angels," clothed in raiment white as snow;—the least of these celestial creatures surpasseth in beauty the fairest of the children of men; and all of them are as active as fire, as subtle as lighting; and more resplendent than the sun. In another part of the divine dominions, we behold thousands, and tens of thousands, of those that were redeemed from among men. These are they that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and put to flight the armies of the aliens."

The Patriarchs and Prophets saw numerous wonders which were intended to set forth the wisdom, the goodness, and the majesty of God. In dreams and in visions—in the broad

light of day, and in the night season, when deep sleep falleth upon man—then did the Lord reveal to the hearts of his servants strange and wonderful sights. Many of these symbolical appearances are delineated in the books of Genesis, Exodus, Isaiah, Ezekiel, &c.; but though they comprise wonders calculated to inspire feelings of reverence and awe, we perceive much greater ones in the spread of “the glorious gospel of the ever blessed God.”

Immediately after the sounding of the 7th trumpet, a multitude of voices are heard in heaven, singing the coronation hymn, and declaring that “the kingdoms of this world have become the kingdoms of our God and of his Christ.” And to provide a suitable chorus for this noble anthem, nature calls up her latent resources; and then are heard “voices, and thunderings, and an earthquake, and great hail;” and in the midst of this elemental commotion a woman makes her appearance, “clothed with the sun; having the moon under her feet, and a crown of twelve stars upon her head.”

The most judicious commentators are of opinion that this emblematical woman represents “*The true Church.*” Nor should it be said that this opinion is the cherished offspring of a favourite prejudice; for in other parts of the Apocalypse, that divine institution is portrayed under the similitude of a woman. In the 19th chapter, where the subject treated of is the union between Christ and his church; a great multitude are represented as saying—“Let us be glad and rejoice; and give honour to him,—for the marriage of the Lamb is come; and his wife hath made herself ready.” This is corroborated by a circumstance mentioned in the 21st chapter; and is thus related: “And there came unto me one of the seven angels; and he talked with me, saying—Come hither and I will shew thee the bride, the Lamb’s wife; and he carried me away in the spirit, to a great high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.” Indeed, Saint Paul, in his Epistle to the Ephesians, enforces the obligations arising out of the married state, by comparing the relationship which subsists between man and wife, to that which unites Christ to the Church: “Husbands love your wives, as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word.”

The extraordinary effects of divine grace are exhibited in the person which the Almighty has chosen to be the representative of that spiritual house of which he is both corner stone and architect. He does not choose to denote his church by a patriarch eminent for his faith—or by a prophet distinguished for the number and importance of his predictions—God does not image forth his church by Moses the lawgiver, or Aaron the pontiff, or Elijah the Tishbite, or David the king—No—that his condescension might be admired—that his mercy might be adored—that his power and goodness might be felt and ac-

knowledged,—he deigns to make “*A WOMAN*”—the first human offender—the weaker vessel,—he deigns to make her the emblem of his spouse—the type of his mystical body—the representative of that church which shall eventually, by the purifying influence of his blood, be cleansed from every spot, and wrinkle, and blemish; and be presented before the presence of his Father’s glory with exceeding joy. Once she was a slave in Egypt; then a pilgrim in the desert; then a captive in Babylon; then an alien in Judea; and even now, the great bulk of mankind can perceive in her “neither form nor comeliness;” but when the set time shall come, she will appear in all her beauty and magnificence,—and then the sun shall be her vesture; twelve brilliant stars shall compose her crown; the earth shall be her footstool; and all the kings thereof shall bring their honour and glory to her.

#### HINTS ON COMMON SCHOOLS.

##### NO. I.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—As the subject of Education is at present exciting more than usual interest, may I be permitted to present for the consideration of your readers a few brief and practical hints on the subject.

1. Let parents and guardians be particular not to patronize any man as a teacher, in whose moral influence they cannot confide, and to whose fidelity they would not be willing to trust their most darling treasure. This rule is too often violated in the Province; any one who may chance to have been taught something of science and letters in his youth is often considered well enough qualified for the business of school teaching, whether his deportment is moral, and his sentiments virtuous, or not. Hence the profession is disreputable, and no man of elevated mind and upright conduct will become a teacher, if he can possibly live by any other pursuit. It is proverbially a “*dernier resort.*”

2. Let parents feel the importance, the necessity, of placing over their children men whose character is unimpeachable, and whose influence among the rising generation is of a wholesome and elevating character. I have been astonished that parents, even *Christian* parents! have not hesitated for a moment to send their children to be taught by a drunkard, a swearer, or otherwise a licentious person: one whom they would consider it wrong to associate with themselves, yet whom they deliberately employ to exert an influence upon their children that must to some extent give tone to their feelings and sentiments through life. Strange inconsistency! yet no less strange than true.

3. Let the salaries of teachers be so increased that they will be sufficient to compensate men of good character for devoting their time and talents to the business for which they are employed.—Can reasonable men expect that for the stinted pittance of five, or even ten dollars per month, any enterprising, virtuous, and competent teacher can render them faithful and efficient service, and devote that attention to his business which its importance demands?

4. Let our legislators impose a property tax for the support of Common Schools, and let the funds thus raised be expended for that purpose in the community among whom it is raised.

5. Let the standard of qualifications for teaching be raised higher, and no man be permitted to

teach without a certificate of literary and moral attainments from commissioners legally authorized to examine the candidates, and properly qualified to judge of their abilities.

6. Above all, let every parent and guardian who has a child to educate, and send out upon the world, be careful not to place him under any influence or government not strictly virtuous, moral, and dignified.

I am, dear Sir,

Yours respectfully,

EUGENIUS.

Richmond Square, }  
Feb. 8, 1844. }

THE FRIENDS OF SEAMEN & EMIGRANTS ARE respectfully invited to meet in St. Paul’s Church, (Dr. Black’s) on Friday next the 17th instant, to hear a Report of what has been done for those classes of our fellow men, and take the necessary steps for erecting a suitable place of worship and a good School-house.

The liberal donations from the Governor General and other friends to Seamen, both in Great Britain and the United States, give us reason to hope, that this desirable object will soon be accomplished.

The Chair will be taken at Seven o’clock. Several Ministers and other friends are expected to address the meeting.

The importance of this design, it is hoped, will prompt many to attend, and lend their assistance.

The Report will show, that upwards of seven hundred children have received gratuitous instruction, and many thousands of useful books have been distributed gratis by the Friendly Union of Montreal, by whose request this meeting is called.

#### REVIVAL AMONG THE JEWS AT PESTH.

MR. KING, of Athens, having recently had occasion to travel for the benefit of his health, visited the capital of Hungary, which is composed of Pesth, on one side of the Danube, and Buda on the other. These two places are connected by a bridge, and contain about 120,000 inhabitants; nearly 100,000 of whom are in Pesth. On arriving at this place, about the middle of May, Mr. King found himself in the midst of an interesting revival among the Jews. Believing that some account of this remarkable work of grace would be gratifying to Christians in this country, he has sent a communication, from which several extracts will be made:—

“In this corner of the earth, which has for ages been full of darkness, mine eyes have seen and my ears have heard wonderful things—things which filled my soul with joy, and which have caused joy, I doubt not, among the saints and angels in heaven. The Sun of Righteousness is beginning, even here, to shine, as through a dark cloud, and its precious rays have fallen on some of the lost sheep of the house of Israel; yea, several of these lost sheep have, within a few months, been gathered into the fold of Christ. I have seen them, and conversed with them; I have visited several of them at their houses, and prayed with them; and such simplicity, such God-like sincerity, such prayerfulness, such love to the Saviour, such devotedness to his cause, I have seldom seen, except in what are usually revivals of religion in my own native land.

“One striking characteristic, among most of those I have seen, is a great desire for the conversion of their brethren. They sometimes spent almost the whole night in prayer. Two gentlemen are here from Edinburgh, sent out by the Church of Scotland, Messrs. Smith and Wigate, who are, by the grace of God, doing a great work among the Jews. They are labouring, as all missionaries and ministers, in my opinion, ought to labour. They devote themselves to the “ministry of the word of God and to prayer.” The whole work seems to be carried on by prayer. And there is among them a spirit of union, a spirit of love, a spirit of humility, a feeling of entire dependence on God for success in this glorious work. And there are many in Edinburgh and Glasgow, and other parts of Scotland, who regularly unite in prayer every week for the lost sheep of the house of Israel. Here is the secret of their success. They look to God: He does the work, and they give him all glory.”—*Missionary Herald.*

## CHURCH OF ENGLAND.

We find some of the English journals still speculating upon the probabilities of a secession from the Episcopal Establishment. In the *Gloucester Journal* we find the following:—

"The necessity for a general secession of the Evangelical clergy from the Establishment, and the formation of a more pure and simple Episcopal communion than the present circumstances of the Church afford, or its future prospects seem likely to realize, are most anxiously discussed and canvassed in the most influential clerical circles throughout the country. The propriety of some vigorous Evangelical movement is almost universally acknowledged; and the project of a secession meets with extensive acceptance and bids fair to obtain the zealous co-operation and support of the more enlightened and pious members of the Church, who have long deplored its corruptions, which in the nature of things are, perhaps, inseparable from its present anomalous position in connection with the State."

The *Morning Advertiser* also, in reference to the same subject, speaks in the following confident language:—

"And we feel fully assured that a very large number of them will quit the Establishment before many months have elapsed. The progress of events clearly points to an extensive secession from that Establishment—a secession of all the Evangelical clergy (2,500 in number) who have any regard for principle and who are desirous of maintaining their consistency of character. Long and wistfully have we looked forward to the breaking up of the Episcopal Establishment. Our wishes are at last about to be consummated—we are on the eve of a disruption in England similar to that which took place in Scotland.—All religious establishments, we rejoice to say, are going fast. Soon shall we have to record the fact of their being "gone" altogether. The decree for their demolition has gone forth, and no power on earth can reverse it. Amen—so be it!"—[Halifax Guardian.]

## MISSIONARY INTELLIGENCE.

[FROM THE N. Y. MISSIONARY CHRONICLE.]

## ALLAHABAD MISSION.

EXTRACT FROM THE JOURNAL OF THE REV. J. H. MORRISON, ON HIS PASSAGE FROM CALCUTTA TO SINGAPORE.

## A Brahman at Sea—Hindu notions of an Eclipse Superstitions giving way.

We have the novelty of a Hindu and a Brahman at sea. Have had several conversations with him, and given him some tracts in Hindu. He is a native of Banaras, and has been a camp follower as a blacksmith ever since he was twelve years of age. After we got far enough out to feel the motion of the ship, he became very sea-sick, and came to the captain for something to relieve him. The captain gave him some wine and some food from the cabin table. I asked him how he, being a Hindu, could eat and drink such things, and reminded him that he would lose his caste by so doing. He replied by asking, "What is caste?" "What can I do?" "If I do not take these things I shall die, and what is caste worth to a dying man?" Now, it is worth remembering, that this man brought with him on board the vessel cooked provisions for the voyage, so that he might not lose caste, or more probably, so that he might deceive his brethren, and make them believe that, by so doing, he had avoided that difficulty. But I asked him, how he could drink the ship's water without losing caste, which drove him to the admission that he had lost it by coming to sea. And during the voyage he constantly partook of the food prepared for the crew by a Mussulman. All this he did without any apparent compunctions of conscience or apprehensions for the results. He wore no janeu or sacred thread, and professed very little regard for such matters. During one of my conversations with him, he asserted the purity of his heart, and expressed a confident hope of future happiness on that ground. I endeavoured, and I was encouraged to hope somewhat successfully, to show him the falsehood of such a position, and the folly of trusting to such sandy foundation, and to direct him to the Lord Jesus Christ as the only Saviour of sinners. He was confounded on seeing how utterly worthless

was the foundation on which he had been resting his hopes of happiness, but not the more disposed to flee to Christ. From all I could gather from conversation with him, I strongly suspected he is more infidel than any thing else. And he says he has his disciples all over the country wherever he has been.

On another occasion, he gave me some account of the ideas entertained by the common people concerning eclipses.—There is a low caste of Hindus, called *Dom*, who eat almost anything, even the leavings of others. They are workers in rattan and bamboo manufactures. To these people the sun or moon becomes indebted, (but in what manner no one can tell,) and they begin to back away at it with their hatchets to make it pay up. This operation, in some way or other not clearly understood, produces the darkness of the eclipse. As soon as this is discovered, all the people, of whatever caste, run to the houses of the *Doms* with presents, or rather offerings of whatever they have to give. Thus they liquidate the debt of the sun or moon, and obtain their release, until they were dishonest enough to run into debt again beyond their ability to pay, when they are brought into the same difficulty again and are again released in the same manner. The people are instructed to regard this as a real act of merit, and performed at this time of most value than a hundred similar acts performed at any other time. Finding that he had no definite ideas of the nature and causes of an eclipse, I explained the subject to him in such a manner, that he appeared satisfied of the truth of our theory. He admitted, too, that the Brahmins thus deluded the people only to get their money. And when I pressed the subject home upon himself personally, and showed him the inconsistency and sin of thus leading astray the ignorant, he admitted it all, but coldly replied, "What can I do? I do this for my support;" or, to use the simple native phraseology, "for my stomach."

This man went out to work at his trade in Penang, where there are a number of Hindus from Southern as well as Northern India. At Singapore, also, there are many Hindus. They have quite a large temple there—larger and more splendid than the great majority of temples in India. There I witnessed their Idol worship, and there preached in Hindi in the face of the Idol, while the Brahmins were engaged in their ceremonies, and endeavoured to direct them to the Lamb of God who taketh away the sins of the world. While thus engaged, the leading Brahman came, and had great difficulty to get the people away from me to attend to their worship.—These are but a specimen of a multitude of facts which might be gathered, to show the progress which Hinduism is making toward its end. But it should be borne solemnly in mind by every disciple of Christ, that these superstitions are giving way under two distinct and separate influences. Other superstitions,—the influence of men of the world and infidelity, on the one hand, are all at work breaking down old and long established usages and doctrines, but substitute either nothing in the place of what they destroy, thus leaving the mind open to every destructive influence, or something worse than what bound them before. On the other hand, the Gospel, while it breaks down one superstructure, erects in its stead something of value and permanence; while it turns the people from dumb idols, it turns them to the living and true God. And it is a fact too well known to be denied, that there is a powerful influence in India turning the natives to infidelity, and that many, while they hold to caste, and some of the more prominent outward rites of their own superstitions, are at heart nothing but infidels. Others are becoming Mussulmans. Now the question comes before the Church, what shall be the result of this transition state of that people? In this great struggle between the powers of light and darkness, what part ought our Church to take? God grant each member grace and wisdom to answer this question here, that he may not be ashamed to meet the record of it before the judgement-seat of Christ!

THE eternal Word, God manifest in the flesh, presents to man higher excitements to virtue and piety, and more powerful dissuaves from sin, than any other consideration.

## MISCELLANEOUS.

DR. WOLFF AND THE MUSSULMANS. *Appeal, addressed to the Mussulmans throughout Turkey, Arabia, Mesopotamia and Hindostan, by the Rev. Dr. Joseph Wolff.*

LONDON, Oct. 12, 1843.

GENTLEMEN,—Though the tenets and principles of the religion of Jesus Christ entirely differ from those taught in the Coran, and though I openly avowed my belief in the cities of Istanbul, Bagdad, Jerusalem, Cairo, Erzeroom, and Bokhara, and though your mullahs, dervishes, and shereefs have been well aware that I was wandering about in the countries of the Sultan (whose life may God preserve) for the express purpose of proving to the Jews that Jesus is true, and that Jesus is to return on earth in order to reign over the whole earth—you, oh followers of Islam, laid not only no impediment in my way, but treated me also with the greatest hospitality and kindness, and even friendship.

I was frequently invited to table to dine with bashas, agas, sayeeds, mullahs, and God-fearing dervishes, and many of them honoured me with the name of the English dervish—yea, the Man of God! and when sick, and frequently in poverty, you treated me like a brother. Thus I also was treated, not only by sunnees, but also by sheahs in Persia, and also by the mullahs and the vizier, when in the great and learned city of Bokhara; and even Akbar Shah, the descendant of Timur, in the city of Delhi, permitted me in his presence to discuss, with a great number of mullahs, the merits and superiority of the three books, the Law of Moses, the Psalms of David, and the Gospel, and then honoured me with the title of "The Man of God!"

I therefore cannot believe the report which was spread throughout England, France, Austria, Prussia, Russia, that the Ameer of Bokhara had violated the command of his religion by violently putting to death two British officers, Colonel Stoddart and Capt. Conolly, for I am well aware that the Coran strictly teaches that the rites of hospitality should be practised, both toward believers and unbelievers; and besides this, the inhabitants of Bokhara and Samarkand are particularly learned, kind-hearted, and benevolent people. I have also learned to my sorrow that Lieutenant Stear, Mr. Balfour, and other British officers, sigh in slavery in the city of Bokhara.

I therefore have determined upon undertaking, a second time, the journey to the city of Bokhara, in order to ascertain the truth of the above statements, and should I find alive those above-mentioned officers, to bring them back to England, in order to dry the tears of their mourning relations. I proceed to that city in the name of God the Highest, the Creator of the world, who is mighty above all things. And knowing that English newspapers are now translated into the Turkish and Arabic languages at Constantinople, and in the city of Cairo, and also at Delhi, I make this my intention known to the whole Mussulman world, in order that the mullahs, sayeeds, and shereefs may give me their assistance in the prosecution of my object in the city of Bokhara.

I shall leave London on the 14th of October for Southampton, where I shall embark on board the Iberia steamer for Malta and Constantinople, and thence I shall go on to Trebisond, Erzeroom, Tabriz, Tcheraun, Meshed, Sharakha, Mowr, Karakol and Bokhara.

I hope that your mullahs, dervishes and sayeeds will furnish me with commendatory letters to the Ulema of Bokhara. Your poor servant,  
JOSEPH WOLFF, English Priest.

## THE ERUPTION OF MOUNT ETNA.

The following particulars of the recent eruption of Etna are given in a letter from Palermo:—

"A new eruption took place on the western side of Etna on the 17th November. The crater opened near Monte Rosso, not far from the eruption of 1832. Three rivers of lava are formed, and are flowing rapidly in the direction of Malletto, Bronte, and Aderno. At the date of the last account, (November 22) the lava, which is flowing across the Bronte, is of considerable thickness, and had arrived within a mile of the town. The inhabitants were flying in alarm, and carrying off their portable property. Bronte was inclosed in two streams of lava, and the position of its inhabitants was frightful. The lava took as

its bed the high road from Palermo to Messina, and it is feared that it may fall into the torrent of Simeto, which is quite close to the road from Adermo to Leon Forte, and which falls into the Gulf of Catania, where it might cause grave accidents. The road from Palermo to Catania is intercepted by the lava. All the cantons round Etna are afflicted with an atmosphere of ashes, which obscures the sun's rays. The subterranean rumblings of the volcano are heard as far as Catania, and the ground has a sort of quivering motion, which leads the inhabitants to fear an approaching earthquake. A curious circumstance took place at Catania the night before the eruption. A fine rain fell which changed the colour of the silk in the umbrellas, and burnt it. A professor of chemistry having analysed this rain, found that it contained a large quantity of muriatic acid. The eruption commenced, as already stated, on the 17th of November, about half-past two, in the desert region of Monte Rosso. A thick smoke, mixed with sand, was sent forth, and rocks hurled into the air showed that the force below was most active. A constant undulating motion was felt in every part of the mountain. Lava was soon perceived to make its appearance, and it descended rapidly to the woody region, where it divided into three streams, the northern one proceeding towards the wood of Maletto, the southern one towards Bronte, whilst the third menaced the district of Adermo. During the day, the smoke increased tremendously, and being collected above Etna, covered it completely. A quantity of sand fell from it continually on the eastern part of the mountain, and did much injury to the shrubs and crops. A strong smell of sulphur was perceptible, even at the bottom of the mountain. On the 19th the lava continued to make its way towards Maletto, and the tilled grounds of Bronte. The whole population were alarmed. The southern branch approached Basiliari, four miles from Bronte. An excessive activity continued to prevail in the crater, and sand still fell over the whole southern and eastern sides. On the 20th the stream of lava, which had threatened Bronte, appeared to direct its course towards the south, over the old lava of Monte Egitto. The other two currents pursued their course, one towards Adermo, and the other towards Maletto. On the south and east Etna is entirely covered with smoke."

Another letter, dated Palermo, 4th inst., in the *Augsburg Gazette*, states that the lava had swept away several houses and destroyed 67 persons.

**SOMETHING OF THE MARVELLOUS**—Extract of a private letter from Ross-shire:—"By-the-by, I'll tell you a story from lack of other news, which savours somewhat of the marvellous. The old folks here and in Sutherland remember, when children, to have been told by their fathers that the 'Sagairt Ruadh,' or Red Prophet, forewarned the people of Sutherland to look to themselves when a certain stone, or natural arched rock, would fall into the sea. Strange to say, this rock, which stood on the shore of the Atlantic, and long served as a beacon for the sailor to steer by, fell with a tremendous plunge into the sea on the very day of the disruption at Edinburgh. An ash tree was also foretold to grow out of a certain rock before troublous times, and, strange to say, the tree has grown out of the identical rock, and to the precise height foretold, although no appearance of a tree was to be seen there in the memory of many now living. You may rely on the accuracy of these stories. It savours of superstition to credit them altogether, and yet it is by no means easy to explain them."—*Nairnshire Mirror*.

#### DIIALOGUE.

*Parishioner*.—It amuses me why ministers don't write better sermons; I'm tired of these dull prosy affairs.

*Parson*.—But it is no easy matter, my good woman, to write a good sermon.

*Parishioner*.—Yes, but then you are so long about it. I could write one myself in half the time, if I only had the text.

*Parson*.—O, if a text is what you want, I will furnish that. Take this one from Solomon:—"It is better to dwell on the house-top than in a broad house with a brawling woman."

*Parishioner*.—Do you mean me, sir?

*Parson*.—O, my good woman, you will never make a good sermonizer; you are too quick in your application.—*Zion's Herald*.

#### GOING TO PARTIES OR TO CHURCH.

MR EDITOR.—We are a strange people! An invitation is received for father, mother, daughters, &c., to a song party. It is accepted. The day comes, the hour approaches. Alas! alas! What is to be done? The mother's silk will be spoiled, and the daughter's hair disordered past endurance. A coach is hired, and all is well: the expence is a trifle, and the disappointment could not be endured. Sunday morning comes; the bells from the sanctuary summon us to church. A slight rain is falling, and all around is wet and dreary. Father feels a disinclination to go out, mother has a slight cold, and daughters cannot show off their finery! A coach is so expensive, too. The party is an attraction too strong to be resisted: the visit to the house of God is a secondary consideration! Take, again, the man alone. No matter how pitiless the storm: the snow may fall, the sleet may drive, the rain may pour down in all its force, he is punctual to the hour at his place of business. Distance, combined with other disagreeable matters him not: he braves them all. How is it on the Holy Day that calls us to think of God and all his mercies? A slight fall of rain, the mere apprehension of a storm, suffices to keep him from the house of God, and to make him disregard the things of eternity. There is, there can be no excuse for this mode of procedure: it is a disgrace to our reasoning faculties, and places us before God in the attitude of countenancers of his Holy Word.—*N. Y. Churchman*.

#### CIVIL INTELLIGENCE.

##### FOUR DAYS LATER FROM ENGLAND.

Letters from Constantinople of December 17th, say that the Porte had sent a commissioner to Mossoul, to enquire into the attacks of the Kurds upon the Nestorians.

The "Frankfurter Gazette" contains a letter from the frontiers of Russia, dated Dec. 16, which says—"The ukase ordering the removal of the Jews from the frontier districts into the Interior, is at this moment being carried into effect. Nearly 100,000 persons are affected by this measure. They receive passports which indicate their place of residence and they are expected to have all their property sold off within a few days after."

**THE NATIONAL DEBT.**—The actual surplus revenue of the United Kingdom of Great Britain and Ireland, beyond the actual expenditure thereof, for the year ended the 10th day of October, 1843, amounted to the sum of £908,541 11s 9 1/2d.

**IRELAND.—THE STATE TRIALS.**—Great complaints are made that the Crown should have struck off every Catholic that turned up from the ballot-box, which is considered equivalent to packing a jury, as the traversers will now be tried by a jury composed entirely of Protestants.

Mr. Steele has given instructions to have Sir James Graham, the Duke of Wellington, Sir Robt. Peel, and Lord Lyndhurst immediately summoned to give evidence on his trial. Sir James Graham is his principal English witness, we believe, in consequence of the fact that Mr. Steele was a member of the Birmingham Political Union when the present Secretary of the Home Department was a Whig. So decided is Mr. Steele's purpose of compelling these 4 Ministers of the Crown to undergo his personal examination, defending himself as he did before, without counsel, that, notwithstanding his perfect knowledge of the extent of English prejudice at present against O'Connellites and Repealers, he will, after examining Lord Plunket, offer to go to London and take his trial before a jury of Englishmen if the Cabinet Ministers should try to deprive him of justice by evading coming to Dublin.

Her Majesty has presented to the British Museum five chests of Chinese books, captured by the troops during the war in China.

Master A Harvey, a boy under nine years of age, has been lectured on astronomy at Bath, and, it is said, with great success.

There is a young lady in Liverpool, who is only nineteen years of age, but who has already crossed the Atlantic twenty-eight times.

The Grand Council of the Canton of Geneva

has just adopted, by a great majority, the system of trial by jury for every kind of offence.

In the hospital at Gex, in France, on the 7th ult, a patient supposed to be dead was about to be buried, when a noise being heard in the coffin, the lid was removed, and the man taken out alive.

The *Mark Lane Express* says that the speech of Earl Spencer in favour of the total repeal of the corn laws, has produced great "excitement amongst the agriculture class," and that "the high estimation in which the noble Earl is held in this country, gives a more than ordinary weight to his opinions."

The *Morning Herald* announces, as from authority, that until the Brazilians consent to negotiate on a basis of "humanity," "all their efforts to gain admission for their slave-grown produce into this country must fail so long as a Conservative ministry is in power."

A few days ago, a woman, 26 years of age, the wife of a furniture broker, at Fountainbleau, in the absence of her husband, suffocated herself, her daughter, aged nine years, and her son, aged five, with the fumes of charcoal. When the husband returned, he found them all dead.

A British surveying party at Cloudy Bay New Zealand, which was accompanied by a military detachment, was attacked by the natives, in June last and about twenty persons were killed, including two captains.

According to the last intelligence from Siberia, the enterprise of gold washing has extended itself from the eastern side of the Ural mountains to the Altai, and layers of gold sand have been found to extend along the Chinese frontier over a space of 80,000 sq. miles, of which the 200th part in the Ural district alone furnishes an average of 300 pounds (the pound is 32-3lb) a year—equal to 15,000,000 of paper roubles.

**FROM THE EAST.**—By the overland mail, which reached London on the 4th of January, advices from Bombay to the 1st of December were received.

Sickness prevailed fearfully at Hong Kong and in Scinde. In the latter country 4000 men, out of a force not exceeding 20,000, were in the hospitals.

The Panjab was still distracted, but accounts thence were imperfect and contradictory. A British army of 15,000 men was assembling on the Sutlej, probably to interfere.

Dost Mahomed, of Cabool, had not been murdered as was reported. He had appointed his Akbar Khan Governor of the hill country about Jellalabad, and was supposed to be meditating a descent upon Peshawur, with a view of recovering that province from the Sikhs.

In Gwalior and Bundelkund there were commotions and disturbances which seemed to afford the Anglo-Indian Government available pretexts for taking final and open possession of those countries.

**CHINA.**—The news from China extends to the beginning of October. The most important intelligence was the arrangement of a supplementary treaty between the Chinese and the British Governments; one clause of which is for the purpose of guaranteeing to all foreign nations the same privileges of trade as to the British themselves. This will have the effect of rendering unnecessary all negotiations between the Chinese Emperor and the other powers. The Chinese government is said to be sincere now in its determination to abide by the regulations of the treaty, which will prevent all discussions with other foreigners.

The Rev. Mr. Gutzlaff has been appointed Chinese Secretary, in the room of Mr. Morrison.

Amongst the deaths in China are mentioned F. R. Foote, Deputy-commissary-general, and Captain Haviland, of Her Majesty's 56th foot.

A seminary is now about being established in Northampton, where the rudiments of agriculture and of agricultural chemistry, as propounded by Liebig, Playfair, and others, are to be taught, combined with a classical education.

The Bishop of London is president of a new association, for "promoting the relief of destitution in the metropolis, and for improving the condition of the poor, by means of parochial and district visiting."

**Blasphemy.**—We understand that Miss Roalk, a young lady who some weeks ago opened a shop in Nicholson street for the sale of irreligious publications, was apprehended on Monday last, and lodged in gaol, preparatory to her trial for blasphemy.—*Scotsman*.

**MONTREAL MARKET PRICES.**

WEDNESDAY, February 14, 1844.

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

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We hope this arrangement will prove satisfactory to all our friends; and that they may be induced promptly to sustain us in our humble efforts to promote the spiritual and eternal welfare of our fellow men.

**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.

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

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