

CHRISTIAN MIRROR.

DEVOTED TO THE INTERESTS OF RELIGION AND GENERAL LITERATURE.

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

Vol. I.

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No. 20.

GENERAL LITERATURE.

RELIGION IN ADVERSITY.

THE STARVING FAMILY.

AN IRISH SCENE.

At the period when I took possession of my new residence, the results of the late disastrous season were beginning to develop themselves in varied forms of horror. Who that remembers the summer of the year 1817, will say that the scenes of distress and suffering which marked its progress, have yet been effaced from his mind? The unparalleled inclemency of the weather during many months, had produced sickness and famine among the lower orders, beyond all former example. In particular, the deficiency of peat fuel had been so extensive, that the supply of the peasantry fell short by fully three-fourths of the quantity which in common years had been thought essential to their health and comfort. The oat crop had been scanty and defective; and the potatoes, the staple food of the most indigent, were bad in quality, unwholesome, and totally insufficient for the wants of the population. The inevitable consequences, or concomitants, of this combination of calamities, were famine and disease: the latter being greatly aggravated by the close, unventilated cabins in which the poor live. The labouring man, ill clad, ill housed, ill fed, returning to his wretched hovel, weary, hungry, and dripping from the cold rains, found neither food to nourish, nor fire to warm him. Sometimes he crept into a cheerless bed, and sought to forget in sleep the miseries of his situation; more frequently he sat before the delusive phantom of the once bright hearth, chilled, and musing, till sickness fastened upon his frame, and death itself sowed its not unwelcome seed.

The twin scourges, famine and pestilence, began to afflict our peasantry about the latter end of March, and continued to grow in fearful intensity till August. About the former period, typhus fever manifested itself very generally, and was of an extremely malignant character. At first it was confined almost exclusively to the lower orders; but anon it soared amidst the clergy, gentry, and nobles of the land. The people, unused to such a plague, and therefore ignorant of its infectious nature, took no precautions to prevent the spread of contagion, and fell victims to its ravages in great numbers. Presently their fears became so extravagant, that they ran into the opposite extreme, shunning the houses of their dearest friends and nearest relatives, with whom they had at first associated too incautiously.—The national character seemed in abeyance, such was the panic which the desolating pestilence inspired. I have known many instances of whole families abandoned to all the horrors of the disease, no one venturing into the dwellings wherein they lay, until I had alternately bribed, or shamed, their kindred to discharge the duties of consanguinity and Christian love.

Happily the Lord raised up a few individuals in every parish, who, either through benevolent sympathy or constitutional fearlessness,

offered their aid to the sick at this trying juncture. Taking advantage of this supply, we were generally enabled to relieve the very distressed in their utmost need. Still some melancholy occurrences marked the prevailing terror in characters not to be effaced. I suspend the narrative to which these observations are preliminary, to relate one of them.

Returning from an absence of three days, I learned that a family composed of four persons, whom I had left in the last stage of typhus fever, had all died (as was supposed) the morning after my departure. They had no very near relatives around them, being recent settlers; and of their neighbours, not one had the hardihood or the kindness to enter the abode of death. The bodies had lain unattended to during the two days already mentioned; and it was only early on the third that I became acquainted with the circumstance, so strange in a civilized country. My first step on going to the spot, was to cause holes to be made in the walls of the mud cabin, at the opposite ends to admit a free current of air. This done, and the door having been open for some days, I led the way into the house. The dead bodies lay, a father and son, in one bed, two grown up girls, his daughters, in another—a melancholy sight. They had all perished, if the people spoke the truth, within a few hours of each other. It was, probably, as asserted; for though the house had been little visited, yet one of their neighbours, an old woman, who subsequently undertook the charge of washing, and dressing in funeral attire, these poor victims of the destroyer, had brought them some jugs of cold water, for which alone they expressed the smallest desire, and by this means ascertained pretty accurately the period of their decease. I was afterwards obliged to assist personally in the manual labour of carrying them out of doors to their coffins, having at one time serious apprehensions that the old woman would have been my sole fellow-porter. All were consigned to one grave.

It was while these scenes were enacting, that, on a beautiful evening in July, I had walked to visit a family living about a mile distant from my residence, every one of whom, eight in number, had been attacked by the scourge of the time—typhus fever. Three of them had passed into "the land where all things are forgotten." The remaining five were in various stages of convalescence, but still avoided by the great majority of their neighbours, and so feeble, as to be entirely incapable of providing for their livelihood. As I proceeded slowly through the picturesque lanes which led to their humble habitation, I met several of the rustic population, whose pale and emaciated countenances betokened, in lines not to be mistaken, the silent ravages of famine and disease. Some were anxiously surveying the early potatoe crop, as if they hoped, by looking on it, to accelerate the growth. All seemed weak and dispirited, and replied to the language of kindness or friendship with which I addressed them, in tones of profound melancholy. My own mind caught the contagious sadness of the hour; so that when I

reached the object of my excursion, I felt a species of inert despondency quite foreign to my general habit.

In this frame of mind I commenced my instructions at the door of the cottage of the sick family, who sat or stood around me. We had scarcely begun our devotions, when they were disturbed by the approach of a female, followed by three children between the ages of eight and four; she herself appeared somewhat under thirty, and was remarkably handsome. Without regarding my occupation, she hastily, and with a wild vigour of importunity, asked alms; the children lifting up their voices in concert, and seemingly bent on forcing their way into the house. Whether the interruption offended me, or that the eager stare and inexplicable smile of this very comely young woman inspired me with opinions prejudicial to her character, I could not accurately define to myself; but certain it is, that her presence disturbed the train of thought I most desired to cherish; and I therefore ordered her to withdraw, with some rather severe remarks upon the interruption she had been guilty of. She retired without uttering a word of remonstrance or apology, merely repeating the strange smile which had so struck me when she first solicited charity. She was not yet out of sight when the stings of conscience began to work painfully within me. I ceased to pray, and asked my sick friends if they thought the woman was an impostor. They answered with one consent, that they were firmly persuaded of the contrary; that they thought she appeared in a state of faintness from absolute starvation—was no practised beggar or vagrant, and a stranger they had never seen before. It was besides evident, though they did not say so, that they disapproved of my conduct in dismissing my afflicted sister so abruptly. I therefore bid an instant goodnight to the cottagers, and followed the poor wanderer.

The winding nature of the path, enclosed on either side by a high hedge of hawthorn, enabled me to pursue my way unperceived; and from the same cause, the little band of mendicants was concealed from my view. I knew, however, that I was on the track they had taken, and proceeded confidently for about four hundred yards without coming in sight of the object of my chase. At that moment a sudden exclamation of distress struck upon my ear. The shriek—oh! how loud and shrill it sounded!—was undoubtedly from the mother; and the mingled wail of young sorrow revealed the companions of her disaster. I hastened to the spot, fearing that they might be attacked by some dog, of which many in a half famished state prowled through the country in quest of food. Arriving quickly at a low stile, which led from the lane by a field path to a group of cabins, and a scene presented itself so surpassingly affecting, that, as God's will ordained that my eyes should behold it, so I pray that His grace may preserve it for ever uneffaced, undimmed, uncharged, in my heart.

In the field, at a few paces beyond the stile I have spoken of, knelt and prayed, with streaming eyes and uplifted hands, the young mo-

ther. And thus she spoke:—"Father of the fatherless, and God of the widow!"—these were her very words—"hast Thou brought me so far through misery and temptation, to forsake me now?" I might perhaps have heard more, but I could not refrain from pressing forward, and asking the cause of her new distress. She made no reply; but smiling as before, showed me her empty apron, and pointed to her children. The occasion of her grief was now apparent. It seemed that she had fallen, from pure weakness, in stepping over the stile. The produce of the alms-seeking of a long summer-day, consisting of about a dozen of potatoes, was scattered on the grass. A flock of geese, scarcely less hungry than herself, promptly seized the poor provision, and fled away. The children engaged in a fruitless pursuit—the mother, addressed a not unheeded prayer to the footstool of the divine throne.

Such was the sight then presented to my eyes;—such it still remains, ever abiding in my recollection. More than twenty years have elapsed since the incident occurred. I have related it to many friends; I have thought on it with a frequency that would have rendered any other subject faded and irksome; but yet I am firmly persuaded that this one scene—one amidst the varied multiplicity of life's chequerings—is destined of God never to be obliterated from my memory—never to diminish in freshness or in force. It seems traced as by an iron pen upon the tablets of my very soul, to remain while life and faculties shall endure.

I questioned the poor woman, whom I made sit down on the grass beside me, as to where she had come from, whether she was going, and her name. She told me that "she was an inhabitant of a remote part of the county of —; that she had gone over with her husband and children, about three months before, to Workington, in the hope that the former would find employment in the coal-pits, where he had on previous occasions laboured. She was herself well skilled in needle-work, and a tolerable laundress; and calculated, between their joint earnings, to bring up their family in comfort and decency. But God, she said—and profound was her anguish as she pronounced the sentence—God, in his unsearchable counsels, had decreed otherwise.

To be continued.

NOVEL READING.

I CANNOT dismiss this subject, without adverting to another and yet more fatal error in the literary studies and pursuits of the female. I allude to that *passionate and excessive devotion to fictitious writings*, which is the reigning idolatry of the sex. It is now my purpose to describe how this species of literature mingles poison with the elements of thought and feeling, and sensualizes the motives, hopes, and operations of the soul. My object is to speak of its influence in seducing the mind from the rarest intellectual fountains, gushing with rich and exhaustless delights, and leading it to the turbid streams, which, swollen by the sudden freshet, bear all the impurities of lull and dale in their currents. The highest merit ever claimed for popular fictions is that they supply relaxation and amusement for the exhausted intellectual energies. They were never intended to hold any higher station in the empire of literature, than the rose, the lily, or the daffodil, in the natural world. And the mind that relies on them for enduring entertainment, will be as poorly sustained as the body whose only nutriment consists of the productions of the flower-bed.—They elicit no patient thought—summon none of the sterner faculties of the mind into exercise—supply no discipline for the high pursuits of literature and science, furnish no armour with which the intellect may gird itself for bold and effective action, and above all, propose no lofty and enduring rewards for time and toil. What orator ever goes to the novel or romance for fire to kindle thought,

elevate feeling, and quicken the mind for high exploits.

And yet unpractical and unintellectual as this literature is, it constitutes three-fourths of the reading of the young females of our land. Go to your public libraries, and you will see the works of Bulwer, Scott, Fielding, and Smollet, thumbed and marked, bedewed with many a tear, and adorned with many a flower; whilst the standard works on history, philosophy, and biography, and even the English classics, are untouched. Yes, so wide-spreading and pernicious is this passion for fiction, that it vitiates the taste for pure and lofty conceptions, and blinds the eye to all that is splendid in substantial literature. You find the fond admirer of novels preferring the crude sentimentalism of some love adventure, over which she may languish and pine, to the inspiring sentiments of a Cowper, which might woo her to the highest luxuries of intellectual life, or the lofty strains of a Milton, which might roll her soul to heaven.—You find her familiar with the rise, progress, circumstances and catastrophe of some imaginary achievement of chivalry, of treason, or of love, and yet unacquainted with those events in the history of our race, which have overturned empires—peopled continents,—shaken down the strong holds of superstition and cruelty—established the triumphs of Christianity—consummated all that is grand in art and science—in a world, which have produced all that is splendid and sublime in matter or in mind. Yea, more, you find the fond reader trimming the midnight lamp, passionately threading the incidents, and details in the fanciful life of some mock hero or heroine, and yet she never glances her eye over the biographies of Socrates, Cicero, Chatham, Luther, Burke, Calvin, Knox, Wesley and Whitefield—of all those gigantic spirits who have, under God, wielded this world's destinies, and whose deeds are identified with all that is noble, spirit-stirring and enduring in the choice possessions of our age. Who would not be surprised to see an individual more interested in culling flowers on the banks of the Niagara, than in the listening to the roar of its cataract, or in gathering pebbles on ocean's beach, whilst navies were rushing to the conflict? And yet who is surprised to see individuals standing in the midst of the wonders of the universe of God, more enraptured with the dreams of fancy than with those facts which comprehend all that is thrilling in the deeds and destinies of man, and sublime in the operations of God.—*Galloway.*

THE TRAVELLER.

BETHANY.

BEYOND the Mount of Olives, on the east, is the village of Bethany—the quiet home of the happy family which "Jesus loved." The distance is not more than two miles from Jerusalem. The path winds over the lower heights of Olives, and has been "sanctified" by the feet which so often trod it at eventide. Here the last evenings of our Saviour on earth were passed; for we are told that, leaving the stormy scene of the day's labours, he "went out of the city into Bethany." On our way to the village, we pass the spot which tradition has fixed on as the site of the fig-tree which Jesus cursed. The path is still bordered by a few straggling fig-trees. Descending the eastern side of the hill, we enter Bethany—at this day a small hamlet, occupied by Arabs, the fields around lying uncultivated, and covered with rank grass and wild flowers. It is easy to imagine the deep and still beauty of the spot, when it was the home of Lazarus, and his sisters, Martha and Mary. Defended on the north and west by the Mount of Olives, it enjoys a delightful exposure to the southern sun. The grounds around are obviously of great fertility, though quite neglected; and the prospect to the south-east commands a magnificent view of the Dead Sea and the plains of Jordan. The monks undertake to show the ruins of the house in which Lazarus lived. The stones are large, and the architecture of a sombre cast: but the building unquestionably is of much more recent construction than the time of Lazarus.—Near to it is shown his tomb; and travellers are disposed to grant that this may indeed be the sepulchre in which he who was the "Resurrection and the Life," stood and cried, "Lazarus, come forth." It is obviously of great age, and if not the very tomb, in all probability it is similar in character and construction to that which Lazarus did indeed occupy. A flight of steps leads

down into a square chamber hewn in the rock. A second descent communicates with another small room, in the side of which is a recess large enough to contain three bodies. "We are allowed to suppose," says Elliot, "that kindred love had led Martha and Mary to select a resting-place for their brother, where their own mortal remains might sleep with his till the day of resurrection."—*Modern Judea, Ammon, Moab, &c.*

From Roberts's Oriental Illustrations of the Scriptures.

THE HINDOO BLESSING THE HINDOO.

"And early in the morning Laban rose up, and kissed his sons, and his daughters, and blessed them."—*Gen. xxxi. 55.*

EARLY rising is a universal custom. Thus, in every season of the year, the people may be seen at sunrise, strolling in all directions. At the time of the heavy dews, they bind a part of the robe round the head, which also falls on the shoulders. When a journey has to be taken, were they not to rise early, they would be unable to travel far before the sun had gained its meridian height. They therefore start a little before day-light, and rest under the shade during the heat of the day.

Here also we have another instance of the interesting custom of blessing those who were about to be separated. A more pleasing scene than that of a father blessing his sons and daughters can scarcely be conceived. The fervour of the language, the expression of the countenance, and the affection of their embraces, all excite our strongest sympathy. "My child, may God keep thy hands and thy feet!" "May the beasts of the forest keep far from thee!" "May thy wife and thy children be preserved!" "May riches and happiness ever be thy portion."

In the beginning of the Hindoo new year, when friends meet for the first time, they bless each other. "Valen, may your fields give abundance of rice, your trees be covered with fruit, your wells and tanks be full of water, and your cows give rivers of milk!" "Ah! Tambaar, we have met on the first day of the new year. In the next ten moons, may your wife have twins!" "May you never want sons in your old age!" "Venase, may your dhonies never want freight! May Varuna (the god of the sea) ever protect! and may you and your children's children derive an abundance of riches from them!" "Do I meet my friend the merchant? This year may your servants be faithful! when you buy things, may they be cheap; and when you sell them, may they be dear!"

"Have I the pleasure of meeting with our divine doctor? The gods grant your fortunate hand may administer health to thousands; and may your house be full of riches!" Thus do they bless each other and rejoice together, on any other great festive occasion.

HEATHEN WARFARE

Rev. J. Morgan at Tauranga, in New Zealand, writes:—"I took Peter and a crew of neutral natives, and crossed the harbor, to have an interview with a war party. As we approached the shore, the natives came down to the beach and fired a volley of about 200 muskets. We landed in the midst of their canoes; they were very civil, and requested us to go to a small hillock, a short distance inland from the beach. We did so; and immediately the whole party, nearly all of whom were naked, jumped up, and after the native manner, rushed backward and forward, danced, and occasionally fired their muskets. This being over, my first care was to inquire about the prisoners they had taken; and to entreat them if they were yet living, to spare their lives. They soon told me that they had killed them all. I inquired how many. They replied, 'Eleven.' Of the truth of this statement I had no reason to doubt as the murderers stood before me, their bodies stained from head to foot with the blood of the slain. In their hands they held hatchets, red with blood, with which they had just committed the horrid deed. I inquired where the bodies were. They replied, 'A short distance in the bush.' Some, from the quantity of blood on their bodies, appeared to have been engaged in the barbarous work of cutting them up for the oven. I saw many employed in looking about for fire-wood. I did not see the bodies, not having any desire for so horrid a sight. The leading chiefs promised that they would not land at, or in any way molest the mission station."

POETRY.

GOD IS LOVE.

The bud unfolding in the vernal beam,
The fruit that basks in summer's golden gleam,
Autumn's rich smile—e'en Winter's frown above,
All tell my thrilling soul that "God is love."

The flower that blushes on the streamlet's brink,
Where dewy herbs the tears of morning drink—
Each leaf that quivers in the verdant grove,
Whispers mine inmost heart that "God is love."

The stars that gild the glowing arch on high,
Orbs—worlds—transcendent wonders of the sky!
Yon suns of glory, that majestic move,
All have a voice, and echo "God is love."

Thunders, with roar reverberating loud,
Lightnings, whose arrowy shafts transpierce the cloud,
Concels through ether that eccentric rove,
With one accord attest that "God is love."

Flowers, fruits—the beauty and the joy of earth—
Stars, moons, and planets, of celestial birth—
Suns, worlds, winds, meteors—that erratic move,
Tell the wide universe that "God is love."

Yet faint as fall the murmurs of the stream,
Or echo of the whisper of a dream,
Compared with Calvary's Cross, their accents prove
To teach my thankful spirit, "God is love."

RELIGIOUS LITERATURE.

THE ILLUMINATION OF THE FACE OF MOSES.

BY THE REV. H. O. CROFTS.

CHRISTIANS are exhorted by an inspired apostle, "not to be slothful, but followers of them, who through faith and patience inherit the promises." That the church might be benefited by their example, the Holy Spirit has recorded many of their lives upon the pages of sacred history. Those lives are well worthy the attentive perusal of every believer. The minute circumstances, as well as the general tenor of their lives, should be carefully weighed, and duly considered, if their characters are to be fairly estimated, and their worthy rightly appreciated. And certain it is, that the advantages derived from such labour, will amply repay for all the trouble required to obtain a full knowledge of those, whose characters are given by the Spirit in the Bible. No one can rise from a careful perusal of the life of a scripture character, without being a wiser if not a better man. One of the most illustrious of the Old Testament saints is Moses. Not only did the office he sustained, and the revelations made to him, conspire to make him illustrious; but his personal excellencies, viz., his strong faith, his surpassing meekness, his great self-denial, his amazing fidelity, and above all, his ardent love to God and his people, have raised him to a very conspicuous place in the first rank of the ancient worthies; and while piety remains on earth, the character of Moses will command attention, and excite in every pious heart, esteem, admiration, and reverence. It cannot be expected, that in a single communication justice can be done to every particular connected with the history of this truly great and inexpressibly good man. Your attention will therefore be directed to one circumstance in his history, and that is the Illumination of his face.

The Illumination of the face of Moses was real, not imaginary. This all must allow, who acknowledge the authenticity and divinity of the sacred Scriptures, and who attentively consider the circumstances of the case. In the 34th chapter of Exodus, it is positively stated, that "When Moses came down from Mount Sinai, with the two tables of testimony in his hand, Moses wist (knew) not that the skin of his face shone while he talked with him, (God.) And when Aaron, and all the children of Israel, saw Moses, beheld, the skin of his face shone, and they were afraid to come nigh him. And Moses called unto them, and afterward, all the children of Israel came nigh; and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses

had done speaking with him, he put a veil on his face. But when Moses went in before the Lord, to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel, that which he was commanded. And the children of Israel saw the face of Moses, that the skin of his face shone. And Moses put the veil on his face again, while he went in to speak with him." Now, if there had been anything illusory in the illumination of the face of Moses, some out of the vast number of Israel would have detected it; Surely Aaron, and all the children of Israel, could not be deceived. Yet they all saw him, and all beheld the skin of his face shining. And allowing that they might have been deceived at first, by their distance from him, surely, when they all came nigh to him, and talked with him, the illusion would have vanished, if there had been any. But when they came nigh him, they still perceived that the skin of his face shone, and he was obliged to put a veil over his face, while he talked with them. It is, therefore, evident, that the shining of his face was real, not imaginary.

The Illumination of the face of Moses was miraculous, not natural. Natural causes may change the face of a man, and give a very peculiar expression to the countenance. Emotions of joy will spread over the face, a glow of cheerfulness and pleasure, which it is delightful to behold. Revengful and angry feelings will fill the eye with strange fire, and give to the countenance an expression which it is unpleasant to behold. Grief will give a peculiar look of sadness and dejection which excites pity and sympathy in the beholder. But there was nothing natural in the illumination of the face of Moses, for the children of Israel were filled with uncommon wonder and astonishment, when they saw him. Now we do not wonder uncommonly at seeing a man's face illumined with joy, or burning with rage. And it would have required something more than a mere natural change in the countenance of Moses, accustomed as the Israelites were to see him, from day to day, to have raised their wonder and astonishment to such a pitch. They were also afraid to come nigh him; but why this fear, if there was nothing miraculous in the change of his countenance? Besides, if it had not been miraculous, such marked and distinct notice would not have been taken of it in the Bible; consequently the inference is, that the illumination of the face of Moses was miraculous, not natural.

The cause of this Illumination of his face was intimate communion with God upon Mount Sinai, for forty days and forty nights. It is impossible for a man to hold close, intimate, and habitual communion with God in the present day, without a change taking place in his soul, if not in his face. Believers by beholding with their mental eyes the glory of the Lord; by gazing upon his glory, in the gospel glass, experience a change upon their souls; they are changed into the moral likeness of God, and sometimes that change is visible in their countenances, though not in the same manner, and to the same extent as the illumination of the face of Moses. The apostle, in the 3d chapter of the 2 Cor. says, "But we all with open face beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." And if this effect in now produced upon the souls of believers, why need we wonder at the illumination of the face of Moses, when we consider the remarkable manner in which God communed with him for so long a period as forty days and forty nights? Though Moses did not actually see the face of God, yet he was surrounded with the divine glory. He had an immediate interview with Jehovah, and conversed with him as a man with his friend. Here then we have an adequate cause assigned for this wonderful event. Such peculiar communion with God, for so long a time, caused his face to shine as no mere man's ever had done before, or ever has done since, excepting Stephen's, when he stood before the Jewish Sanhedrim. We are told respecting him, "That all that sat in the council, looking steadfastly upon him, saw his face as it had been the face of an angel." (Acts vi. 15.) And it is worthy of remark, although believers in the present day cannot hold communion with God in the same remarkable

manner that Moses did; and although there is not the same correspondent effect, yet those believers who are very eminent for piety, are easily distinguished from the common mass of professors. There is a peculiar glow of heavenly-mindedness in their countenances—a peculiar lustre and brightness about their actions, which distinguish them from Christians of but ordinary piety, and which even the men of the world observe.

The Illumination of the face of Moses gave him an elevation of character, and an extent of influence unknown before. Nothing upon earth could have exalted the character of Moses, so much as this illumination of his face. Had he continued in Egypt, as the adopted son of Pharaoh's daughter, and had he been raised to the throne of that country, or had he been made the absolute monarch of Israel; had his dominions been as extensive as those of Nebuchadnezzar's were, and had his government been revered at home and respected abroad, his character would not have been so elevated as it was by this illumination of his face. This circumstance stamped his character with the highest, with the truest dignity. The most flattering worldly distinctions could not have rendered him so illustrious. And this single circumstance gave a splendour to his appearance, which all the brilliants in the world could not impart, and gave a grandeur to his mien, which neither nature nor art could ever supply; for there was in his appearance something more Godlike, a nearer approach to the likeness of the great "I AM," than the world had ever seen before in the face of man. The Israelites were not merely dazzled with the shining of his face, but were struck with awe, and were obliged to retire from his presence, as from the presence of a being belonging to a far superior order. And as the illumination of his face gave him such an elevation of character, it would also extend his influence. Both extrinsic and intrinsic excellencies are ever accompanied with a certain degree of influence; and the more conspicuous a man's excellencies are, the greater will be his authority and power over his fellow creatures. Therefore, the power of Moses must have been increased by the illumination of his face. The Israelites would be more disposed to bow to his authority, and yield to his commands, when they saw the divine glory beaming in his countenance, and streaming from his face. Hence we are told in the narrative, that they were afraid of the man that possessed such open and visible proofs of God's approbation. And exalted piety, like the illumination of the face of Moses, will always elevate the character, and extend the influence of those who possess it. Exalted piety gives man the truest dignity, and the greatest power. If you find a man of extraordinary holiness, you at once perceive in him an elevation of character, and an extent of influence, which you do not perceive in ordinary Christians. Make inquiries about such a one in his immediate neighbourhood, and you will find that he is respected and admired by all classes. Rich and poor, learned and illiterate, pious and profane, alike speak of him with esteem, affection, and reverence. Cultivate an acquaintance with this man—enter into conversation with him—be much in his company, and you will find that in his presence you are surrounded with an atmosphere so pure, that in it vice & impiety can scarcely breathe. Take the most abandoned profligate, who knows the man, into his company, and his spirit, hardy as it may be, will quail and shrink before him, and he will stand abashed in his presence. Yea, reverence and awe will fill the soul of the profligate, and the blush of shame will steal over his countenance, at once portraying the uneasy, the unwelcome, and the unpleasant feeling which pervades his mind. Are the ungodly brought to the bed of death—do they quail and shrink, seared by the near approach of the terrible monster, death? Do they want instruction, assistance and comfort? Then the man of exalted piety is requested to attend: his conversation is eagerly listened to—his prayers are earnestly and fervently implored, and his advice is attended to with the utmost diligence. In short, you have only to find out the man that possesses elevated piety, and there you will perceive an elevation of character, and an extent of power, which ordinary Christians do not, cannot possess.

To be continued.

Our readers are respectfully informed, that the office of the CHRISTIAN MIRROR is now removed to Great St. James Street, next door to the workshop of Messrs. Richard Robinson & Son, and opposite the residence of Dr. Holmes,—where every description of Printing will be executed in a superior style, and on very reasonable terms.

Opportunity is also taken of requesting those subscribers to the MIRROR who may have changed their residences on the 1st May, to leave their new addresses at the office.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 5, 1842.

WE are happy to notice that the notorious and shameless desecration of the Christian Sabbath has at length attracted the attention, and excited the zeal, of the Christian public, not only in this city, but in other places. This is as it ought to be. It is high time that a practice so disgraceful to a Christian community, and so painful to the pious mind, should be put down by every lawful means.

A memorial on this subject, numerous and respectably signed, was lately presented by the inhabitants of Kingston, to His Excellency the Governor General, with particular reference, however, to the transit of the Royal mail through that town on the Sabbath; in answer to which, His Excellency assigns as his reason for refusing to grant the prayer of the memorialists, "that to carry out the principle advocated in" the "memorial to its full extent, would involve a sacrifice of public interests which he is not prepared to incur;" but states, "that he is most anxious to enforce an observance of the Sunday throughout the Province, as far as the circumstances of the country will permit," and "will be ready to take any necessary measures for that purpose."

In Montreal, too, exertions are being made with a view to secure, at least, that outward respect which is due to the sanctity of the Lord's Day. These exertions, so far as we have learned, have been confined to the practice of the arrival and departure, the loading and unloading, of steamboats on the Sunday—which we conceive to be a crying evil; and we fully agree with a respected city contemporary, in the opinion "that no satisfactory cause can be shown why the conscientious feelings of the religious community should be shocked by the continuance of a practice which they consider as positively criminal," and that "if the general sense of the community were against the practice, there would shortly be an end to Sunday boats."

While on this subject, we beg to call public attention to another disgraceful practice, peculiar, we believe, to Montreal—we mean the hordes of cabs, caleches, and other vehicles, which are everywhere to be met with, furiously driving through our streets, or stationed on our public squares, throughout the Sabbath day, to the great annoyance of the passers-by. This, we hesitate not to say, is little better than a public nuisance—and, for the credit of the city, we hope the Corporation will speedily adopt measures to abolish a custom which we

believe cannot be advocated on the ground of expediency or necessity; but, on the contrary, proves a powerful temptation, to the young especially, not only to profane the sacred day by pleasure excursions, but also acts as an incentive to dishonesty and numerous other species of crime. "Look into the streets," says Bishop Porteous, (and his remarks may be justly applied to Montreal,) "on the Lord's Day, and see whether they convey the idea of a day of rest. Do not our servants and our cattle seem to be almost as fully occupied on that day as on any other? And, as if this was not a sufficient infringement of their rights, we contrive, by needless entertainments at home, and needless journeys abroad, which are often by choice and inclination reserved for this very day, to take up all the little remaining part of their leisure time. A sabbath day's journey was, among the Jews, a proverbial expression for a very short one; among us, it can have no such meaning affixed to it. That day seems to be considered by too many as set apart, by divine and human authority, for the purpose, not of rest, but of its direct opposite, the labour of travelling—thus adding one day more of torment to those generous but wretched animals whose services they hire; and who, being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claim to suspension of labour on the seventh."

We again say, that the public desecration of the Sabbath day, which we behold on every hand, is truly disgraceful to us as a Christian community, and calls loudly for amendment.

There is also another practice prevalent in this part of the Province, which we would just notice, viz. the public sales of property which frequently take place at the doors of Roman Catholic churches on the Sunday. This, we are told, is a part of the law of the land; if such be the case, then we say, it should by all means be repealed. All violations of the Divine command on this subject are as unnecessary as they are disgraceful and highly criminal.

THE Treasurer of the "District Visiting Society," taking the charge of the poor in the district assigned to Trinity Church in St. Paul Street, acknowledges the receipt of £37 11s., being the amount of a collection after a sermon in the morning by the Rev. Wm. Dawes of £36 6s. 9d., and a sermon in the evening by the Rev. Mr. Willoughby of £21 4s. 3d.—*Transcript.*

ERRATUM.—In the notice of the meeting of the Methodist New Connexion, in our last number, we regret that the name of the Rev. W. Taylor, who very ably assisted on the occasion, was accidentally omitted.

THE BOUNDARY QUESTION.—The Boston Transcript of last evening, on the authority of a gentleman from the state of Maine, says that Gov. Fairfield was about to convene the Legislature of that state, in consequence of despatches just received by him from Mr. Webster, stating that Lord Ashburton was fully authorized to settle the boundary question, and that there was every prospect that this long disputed matter would be soon adjusted to the satisfaction of all parties.

DIED.—At St. Valentine, on the 27th ult., after an illness of three days, Edward, youngest son of Mr. Alex. Bissett, of Lachine—aged four years and four months.

DIED.—At Frost Village, Shefford, on the 24th ult., Rebecca, infant daughter of the Rev. Thomas Campbell, aged five days.

"Sweet babe!

She glanced into our world to see
A sample of our misery;
Then turn'd away her languid eye,
To drop a tear or two, and die—
Sweet babe!

She tasted of life's bitter cup,
Refus'd to drink the potion up,
But turn'd her little head aside,
Disgusted with the taste, and died—
Sweet babe!

She listen'd for a while, to hear
Our mortal griefs; then turn'd her ear
To angels' harps and songs, and cried
To join their notes celestial, sigh'd and died—
Sweet babe!

Sweet babe no more—but scrapp now;
Before the throne behold her bow:
Her soul enlarg'd to angel size,
Joins in the triumph of the skies—
Adores the grace that brought her there,
Without a wish, without a care;
That wash'd her soul in Calvary's stream,
That shorten'd life's distressing dream;
Short pain, short grief, dear babe, was thine;
Now joys eternal and divine!"

RELIGIOUS INTELLIGENCE.

REVIVALS OF RELIGION IN THE U. STATES.

INTELLIGENCE of revivals in various parts of the land is daily received, and the friends of Christ will rejoice that God is pouring out his Spirit so freely upon the churches. Our exchange papers contain notices of numerous awakenings, and our private correspondence brings us acquainted with others.

A letter from *Ellicottsville*, N. Y. gives us a detailed and deeply interesting narrative of a work of grace which has been in progress in that village for some time past. It appeared with manifest indications about the commencement of the present year, and has continued until more than a hundred are reckoned among the hopefully converted. Some of the most influential citizens of the place have been brought to the foot of the cross, and some of the most abandoned have been reclaimed! The letter gives an account of several striking cases in which backsliders were restored through grace; and some instances of conversion truly remarkable. A man noted for profligate vice and somewhat advanced in years, was converted and received into the church, who had never seen the Sacrament of the Lord's Supper administered, until he sat down to the table.

A letter from *West Troy*, N. Y. gives us information respecting a revival there, which in many of its features resembles the one mentioned above. The number of hopeful converts our correspondent does not think it expedient to mention, preferring to leave the reckoning to the day of final account. "No foreign aid has been called in, except the assistance of neighbouring pastors."

At *Cohoes Falls*, N. Y. we learn by letter, there is an interesting revival in progress; and also in two other towns in that region of country.

We have also information respecting increased attention to religion in many other places, but those who communicate it, do not desire that at present any public mention should be made of the subject.—*N. Y. Observer.*

REMARKABLE RELIGIOUS MOVEMENT.

THE Boston Transcript learns that the Archbishop of the province of Bahia, Brazil, has presented a project to the Senate of Rio Janeiro, which will render the Brazilian Church independent of the Roman See. The Ex-Regent Feijo presented another project to have the mass and all the prayers of the church said in Portuguese, instead of Latin.

THE NEW YORK AND BROOKLYN AUXILIARY MISSIONARY SOCIETY, together with the Female Branch, celebrated its anniversary in the Tabernacle on the 6th inst. From the Treasurer's Report, it appears that during the last year the sum

of \$15,937.73 has been collected. Of which amount, the Female Branch has contributed \$1,478.57.

DECLINE OF HEATHENISM.

In a former number mention was made of the success of the Wesleyan mission at Batticaloa, in the eastern part of Ceylon. The friend of India states "that heathenism in this province is evidently on the decrease. It is a remarkable circumstance that within the last few months no less than five heathen temples have been plundered. Nothing has been left but the idols, and they have been stripped of all their jewels; and in one instance the idol, which was made chiefly of silver and brass, was taken away also. The heathen are quite confounded when shown the folly of trusting in gods that can neither preserve themselves nor their property, much more the souls of men. They say, now, as the preserving spirits have deserted their temples, Christianity must prevail.

"A short time ago I went into the country to visit my schools, and to distribute tracts. In one large village, Parea-Kallar, I placed myself near the heathen temple, and was soon surrounded by many of the inhabitants, when, to my surprise the officiating brahmin stood up and made the following declaration;—"I believe that the gods we worship are false gods, and that they can never save us. I believe there is but one true God, and that is the God worshipped by Christians. I act as the brahmin in this temple merely for the sake of a living; if I were not to do so, myself and family would starve. I have a promising lad in your school; you may do with him as you like. I shall be glad if he become a Christian."

In another village the people themselves asked for a school from the missionary, and gave him an idol temple for a school-house, where now 81 boys are taught Christian lessons from Christian books.—*Day Spring.*

A CONVERT OF NINETY YEARS.

SAYS a missionary, at the Sandwich Islands :

Several very old men have called to converse on the things of religion, and appear to feel some concern for their souls. My heart melts within me when I look upon their hoary hairs and furrowed cheeks. Can such almost literally dry-bones live? Can an old sinner—an old heathen sinner, hardened by time, ignorance, prejudice, and habit, repent and be saved? Yes, this is all possible, and may it prove to be actual fact in the case of this antiquated group.

One poor old man, whose locks are white as wool, and who walks leaning on his staff, (I should think from his appearance he is as old as ninety) came in to-day. He appeared very poor, had nothing on but a single piece of dirty native cloth around his shoulders, but his countenance was animated, and he spoke feelingly. He said, "I was a lad in the reign of Kahe-Kili, and I saw the wars of Tamehamela, but I have lived till just now, without knowing right and wrong. Now, behold, when I am bent with age and lean upon my staff, light has broke over me! Very strange! Formerly, it was all dark and bad, now I see a little." I feel reproved for my want of faith in regard to these old people, for I confess they appeared to me heretofore as hopelessly gone. What that lies in the line of his mercy cannot the grace of God accomplish?—*Id.*

INFANT MURDER AMONG THE SOUTH SEA ISLANDERS.

THE Bible tells us, that "the dark places of the earth are full of the habitations of cruelty," and accordingly we find, that wherever the light of the gospel has not yet come, cruelty and wickedness prevail. Before Christianity was made known to the South Sea Islanders, they used frequently to murder their own children. The first three infants in every family were generally killed, and there have been many parents, who, according to their own confessions, or the declarations of their friends and neighbours, have cruelly murdered the greater number of their own children. Mr. Williams relates, that one day he asked three women, who had been converted to Christianity, how many children they had destroyed in their heathen state. The first answered with a faltering voice, "I have destroyed nine." The second, with tears in her eyes, said: "I have destroyed seven;" and the third informed us that she had destroyed five.

Methinks I see many of the dear children who read this, shuddering at the description of these awful facts. Learn then to thank your Father which is in Heaven, that you have been born in a land where "the only true God and Jesus Christ, whom he hath sent," are known and worshipped; learn to love and fear that gracious God, who has said, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee?" (Is. xlix. 15.) and oh, learn also to pray more than you have ever yet done, that the Lord may send Bibles and Missionaries to all the poor heathen, who "have no hope, and are without God in the world." (Ephes. ii. 12.)

SUMMARY OF NEWS.

LATEST FROM ENGLAND.

The Corn Bill passed its second reading on the 9th ult., by a majority of 108.

With regard to the disasters in India, Sir Robert Peel, on the 11th ult., said that "there was no cause for despair, and Government would take immediate steps to remedy this partial disaster, and he had no doubt but that Parliament would give its support to whatever demand the Government might feel it necessary to make in consequence of what had taken place, in order that no exertions might be abated to maintain our Indian empire.

TROOPS FOR INDIA.—Very active exertions are in progress at the East India House; and at the Horse Guards, to forward, without delay, troops to reinforce the army in Afghanistan. Within the last week the East India Directors have accepted tenders of 15 ships of large tonnage, and which have been regularly surveyed, to proceed to India, to carry 4,000 men.

CHINA.—The dates are to the 17th of January from Macao. The Admiral is waiting for reinforcements.

The Chinese at Canton were busy in making the defences of that river as effective as possible. They had three Dutch Engineers, for whom they sent a junk to Java some months ago. It is not stated if those engineers belong to the Dutch army, although it is presumed that they do. Their names are Van Scholte, Van Braam, and Van Schoek.

SYRIA.—Very important despatches have been received from Syria. The Druses believing that the British Agent was conducting himself towards them with great treachery, stormed the English and American missions, plundered their contents, destroyed the establishments, burnt the books, and manuscripts, and finally ejected the reverend gentlemen from the country. The particulars of this most disastrous calamity and vile outrage may be daily expected, as letters will no doubt be forwarded by the overland India mails now due.—*New York Observer.*

FRANCE.—We regret to learn, from a source entitled to confidence, that the King of the French is labouring under a disease which, to a man of his age, is very alarming. He is said to be affected with dropsy; and as he is now in his 69th year, a complaint of this kind may justly excite the most serious apprehension.

GREECE.—Letters by the Levant mail state that warlike preparations were still making in Greece, and that all the disposable forces were being marched to the frontiers, along which the Turks were said to have already collected a force of 100,000 men. It was feared that actual hostilities would soon commence.

EGYPT.—Letters by the Levant mail state that Mahomet Ali had returned to Cairo. His health was beginning to be impaired by the fatigues of his journey in Upper Egypt. He had abolished the wine, spirits, and skin monopolies, and permitted the caravans to bring their goods as formerly to the market of Cairo. The treaty concluded with the Pasha for the transit of merchandize to India had been put in force.

THE NEW CURRENCY BILL.—His Excellency the Governor General was expected to arrive at Kingston on Tuesday evening or yesterday morning, after which a proclamation was to be issued that the reserved Currency Bill, passed last session by both houses of Parliament, had received the Royal sanction, and was the law of the land. The Currency Bill is one of the best which passed the Legislature, and no small thanks are due to B. Holmes, Esq., one of the members for this city, for his efficient support of it. It is more than probable that it will have the effect of lowering Exchange in England about one and a half per cent.—*Herald.*

MISCELLANEOUS.

THE INDIAN WAR. ITS ORIGIN.

THE following account of the origin of the War in India, which appeared originally in Blackwood's Magazine for last month, will, doubtless, be generally appreciated at the present moment:—

THE affairs of Affghan have elicited so much interest, that a slight narrative of the rise of its late sovereign may serve to clear up some of the narratives on the subject. A portion of the troops of Nadir Shah, in his invasion of India about a century since, were Affghans, a race of barbarians, inhabiting a country whose Alpine temperature in winter and whose fertility in summer, rendered them one of the most vigorous and athletic races of Northern India. Nadir, though a brilliant soldier, was a tyrant, and therefore hated; but, on his return to Persia, he became a sot, and was easily circumvented by a court cabal. Poison and the dagger are the Eastern Bill of Rights. A conspiracy was found against him, and he was stabbed when lying in his tent, probably drunk. A period of general convulsion followed, in which his auxiliary troops fought each other, or dispersed to their own homes. In the general disruption, the principal officer of the Affghans, Ahmed Shah, seized a convoy of treasure belonging to Nadir, returned with his barbarians to his mountains, drove all opposition before him, and giving himself the picturesque title of the "Pearl of the Age" (Dooree Dooranee), became monarch of Afghanistan.

Ahmed had begun life as a robber on a large scale, and he continued his trade on an increasing one, as long as he lived. He must have been a formidable neighbour, for he made four invasions of India; fell heavily on the decaying house of Aurunzebe, and robbed and massacred without mercy whenever he conquered. At length, a quarter of a century of profligacy, plunder, and toil in the pursuit of both, brought the founder of the Affghan throne to his grave. He died in 1773, about twenty years after Clive had laid the foundation of the British Indian Empire, by the battle of Prassey.

In the East the conqueror is always succeeded by a coward—and the founder of a kingdom by a fool; but the kingdom sometimes escapes by the natural fall of the dynasty. Timour Shah, the son of Ahmed, was an indolent voluptuary; but the kingdom survived him, though he reigned about as long as his active and clever father.

On his death four of his crowd of sons were rivals for the throne. Humaion, the eldest, attempted to proclaim himself king at Candahar, but was attacked by the army of Shah Zemaun, his brother, who had seized on Caboul, and assumed the throne, and by that brother had his eyes put out, and was thus rendered, in the Indian style, incapable of empire. India is the land of conspiracy, and a conspiracy was now formed against Zemaun, or his vizier, or both. The conspirators were seized, and had their heads cut off. But they had been powerful chieftains—their clans vowed revenge. Mahmoud, a third brother, put himself at their head, left Herat, of which he had been governor, and seized Candahar. All these affairs were bloody, but thoroughly Indian. Zemaun who had been preparing for an excursion of robbery to Hindostan, now stopped on his march and hastened back to crush the rebellion; but his troops, either tired of him, or corrupted by his brother, no sooner saw Mahmoud's lines, than one half of them marched over to him. The vizier and the monarch had only to turn their horses' heads and fly. They escaped to one of the mountain tribes, but Mahmoud's gold followed them there. They were both delivered up; Zemaun, by a retributory fate, was blinded, and the vizier, more fortunate, was put to death. But in this furious family, there was a fourth brother, Shoojah, who had been left in charge of Zemaun's principal jewels at Peshawur. An insurrection—how raised is among the secrets of Caboul's diplomacy—suddenly burst round Mahmoud in the midst of a life of revalry; he was dethroned, and the jewel keeper placed in his room. Shoojah was now king.

But the Affghan throne was again to be beset by insurrection. Mahmoud escaped from his prison, and Shoojah was forced to leave his harem, raised an army, and pursue him. He had at the

same time, an army fighting in Cashmere. The horizon now began to grow cloudy on all sides. His Afghanian army was attacked and ruined in a single battle; the next intelligence was that Mahmood's general, Futt-ah Kahn, a chieftain of remarkable bravery and talent, had taken Candahar: this was about 1810, Shah Shoojah then advanced to meet the rebels, with a powerful army; but he was beaten in two pitched battles, and forced to fly to the Punjab, the territory of Runjeet Sing.

Mahmood was monarch once more, and, like a savage, forgetting what he owed to the talents and bravery of his vizier, Futtch Khan, or, probably, jealous of his popularity, he blinded him, and shortly after put him to death. This act of atrocity produced the consequences which it deserved; the brothers of the Vizier flew to arms.

Dost Mohammed Khan, one of them who has since figured so largely in the history of this distracted country, made himself master of Cabul. Two others seized Candahar, Cashmere, and the rest of the dominions.

Shah Soojah, under the protection of Runjeet Sing, was still unlucky; he was plundered of his jewels. The "Lion of the Punjab" starved the fugitive prince, until he gave up, especially the famous diamond named—"The mountain of Light;" and, at length, Runjeet having no more to get from him, Soojah and his family were suffered to make their way to the British territory in 1814.

The origin of the war with Dost Mohammed is still involved in some obscurity. The Persian attack on Herat, openly directed by a Russian general, naturally excited suspicion of the loose fidelity of the Afghan king. It was unquestionable that he had commenced a correspondence with Russia, under pretence of protecting himself against the aggressions of Runjeet Sing. The British Governor, unaccountably forgetting the absolute fickleness of the barbarian character, and the notorious facility with which it is swayed by money, is said to have refused advancing a subsidy of £300,000, which the "Dost" (prince) declared to be absolutely necessary to his throne; and a march across India and a war were preferred, which already cost, on a general calculation, about twenty times the subsidy, or seven millions sterling, and may cost an unlimited sum before quiet is restored. But the gallantry of the British troops shone conspicuously in this brief but dangerous campaign. Dost Mohammed was beaten and taken prisoner; and now, after two years of nominal triumph, the whole struggle is to be begun again.

Conceiving the details of the late disastrous events which have transpired in India to be of general interest, we have devoted a considerable space in our present number to the following narrative, from the pen of a correspondent of the *London Times*, in Bombay, under date of March 1, furnishing a full and minute history of events up to that period.

The insurrection broke out on the night of the 1st of November, when Sir Alexander Burnes, and his brother, and Captain Broadfoot of the 41th, were killed; the house of the first named, being within the city, was plundered; and some money in the treasury of Captain Johnson was made a prey of. The captain having slept in the British Cantonment, escaped the slaughter, as well as Brigadier Anguettil and Captain Troup, who were with him. Captains Skinner and Drummond, Captain Trevor and his lady and his children, remained for some days concealed in the city by some of their friends.

Shah Soojah, who had on the 2d sent his son to the relief of Sir Alexander Burnes, where the Prince performed prodigies of valour, received on that day a communication from Sir W. H. Macnaughten, then in the cantonment about five miles from the town, requesting leave for Brigadier General Skelton, with two regiments, and Capt. Nicoll's troop, to enter the Balla Hissar, and to shell the town. Leave was given, and the shelling took place. The infuriated populace attacked the Commissariat Fort, which lay immediately to the north of the town, between it and the Cantonment, and as it was weakly defended, soon became master of it. This was a dreadful blow to the troops, as at the time there was flour

but for two days remaining in the cantonment. Another fort, in which some commissariat stores were kept, was also attacked, and after a defence of three days by Captain Mackenzie, and a few men, taken also, and panic appeared to have seized the troops, who found themselves in the beginning of winter shut up in their cantonments in a valley 200 miles from the Indus, without sufficient clothing or food, and amidst a fanatical Mussulman population. Even between the British leaders a difference of opinion prevailed; the Envoy being desirous of offensive measures, while General Elphinstone from circumstances connected with the forces, among whom despondency and vacillation are ascribed as then prevailing, maintained his opinion for defensive ones. At the solicitation of the Envoy, some small forts in the neighbourhood, which contained grain, were captured. In the meantime the news of the dispersion of several of the Afghan corps in Shah Soojah's service, commanded by British officers, reached the besieged, and contributed to add to their gloomy prognostics. Various reverses and successes followed during some days. The troops from the Balla Hissar, were recalled to the cantonment, and the envoy urged a decided attack on the enemy; the General, however, maintained that all such attacks would be futile: the soldiers began to despond, and all was misery. There were, nevertheless, skirmishes every day, which did not tend to raise the spirits of the sepoy and raddies, who saw their enemy hourly increase, while themselves had scarcely food, and but insufficient raiment for the season.

So greatly were they despirited, that they were one day driven back to their camps, after they had during three hours been exposed to a galling fire. The Ghilzee Chief, Osman Khan, did not choose to pursue them within their entrenchments, where they, it was then feared, would have made a feeble resistance. Their provisions was flour, which they obtained by bribery during the night. It was then recommended that all the troops should be concentrated in the Balla Hissar. Captain Conolly, who was then with the Shah, advocated the propriety of so doing, but the military authorities declared the movement impossible, as they could not rely upon the disheartened troops. The last regiment was then withdrawn from the Balla Hissar, which is, as every one knows, a citadel on a hill to the eastward of the town, and Shah Soojah was left to his own resources.

The insurgents, who were aware of the movement of succour from Candahar, now appeared disposed to enter upon negotiations for the withdrawal of the British troops. The Envoy, on hearing of the retreat of the Candahar brigade, and learning that no aid could be expected from General Sale, then at Jallalabad, or from the Indus, gave a reluctant assent. Conferences took place, and a long list of articles, drawn up in Persian by Sir W. H. Macnaughten, was agreed to on both sides. They are said to exceed twenty in number.

The second and favourite son of Dost Mahomed, Mahomed Akbar Khan, who subsequent to his father's surrender had remained in concealment, and had even escaped beyond the confines of Afghanistan, having made his appearance during the insurrection, took a decided part in the negotiation. The insurgent chiefs exhibited great willingness to have the British troops removed from Cabul, and arrangements are said to have been made for that purpose at different meetings held outside the cantonments. After various parlies, a message was, on the 2d of December, brought from Akhbar Khan to Sir W. H. Macnaughten to request an interview on the following morning. The British Envoy went thither, accompanied by Captains L. Lawrence, Trevor, and Mackenzie. They had not been present five minutes, when a signal was given, and all were seized and forced to mount behind some Ghilzee chiefs. The British Envoy resisted, and was slain, as also Captain Trevor, who had slipped off the horse on which he had been placed. The murderers are now said to be "Ghazees," or religious enthusiasts, who fight as soldiers for "the sake of God," and who, if killed in battle, are called "Shuh-dees," or Martyrs. The treatment of Sir W. H. Macnaughten's body has been described as most barbarous. His lady is stated to have offered a large sum for his ransom, to have it decently interred. The other two officers were saved by the dread that the Ghazees who rode before them

should be wounded. They returned to the cantonments on the 28th. Akhbar Khan has, it appears, boasted of his having in person killed Sir W. H. Macnaughten.

Major Pottinger, well known since the defence of Herat, then took charge of the British mission, and the negotiations for the withdrawal of the troops were continued. On the 6th of January they moved from their cantonments, which were instantly seized by the insurgents and burnt. The snow was one foot deep on the ground, when the troops reached Beegroma, three miles distant. The schemes of Akhbar Khan then became evident: he had despatched emissaries throughout the county through which the unfortunate British soldiers had to pass, calling on the people to rise en masse and slay the infidels. His call was not heard in vain. On the first day's march Cornet Harlyman, of the 5th Cavalry, and some men were killed. Mahomed Akhbar Khan, who had taken charge of the retreat, contrived to induce the British to take up stations at night where he chose. On the 7th they moved to Bareckbar, where the three mountain guns were seized. Their rear guard were obliged to act on the defensive during the whole of the day. On the 8th the camp was nearly surrounded by the enemies, and it became evident that the British soldiers would have to fight their way to Jellalabad. Captain Skinner went to Mahomed Akhbar Khan, who was on a hill close to the British camp, and enquired why they could not proceed according to the convention. The reply was that they had left the Cabul cantonments before the troops destined to protect them were ready, and that no chief but he (Akhbar Khan,) had the means or power to protect them, notwithstanding their convention.

This military convention is not fully known, and therefore all its provisions cannot be fully stated. It is pretended that among the articles there are some declaring that all British troops were to evacuate Afghanistan, and that notice of such convention had been sent to General Nott at Candahar, and to General Sale at Jellalabad. It is said to have been signed by General Elphinstone as Commander in Chief, and by Major Pottinger as acting Political Agent, and also by Brigadier Skelton, Brigadier Anguettil, and Colonel Chambers.

Akhbar Khan, whose violent hatred to the British had been sharpened, not only by the conquest of his father's territories, but by his own exile and subsequent imprisonment in Bokhara, and by his wild fanaticism, demanded then, on the third day of the retreat from Cabul, that the British should, when surrounded by the Ghazees under his command, make new terms with him, and promise not to proceed farther than Tazeen, until the withdrawal of the force under Sir R. Sale from Jellalabad was known, and insisted on six hostages. Major Pottinger, who was lame from a wound, instantly offered to be one, and at Akhbar Khan's orders, Captains McKenzie and Lawrence were included. The Ghazees were, however, not restrained in their attacks, and a fearful slaughter followed on the movement toward Khoord Cabul. The column was attacked on all sides. The fourteen ladies who were in the centre seemed objects of special desire. Mrs. Anderson and Mrs. Boyd had each a child carried off. Akhbar Khan, while the Ghazees were thus busy, professed his inability to restrain them, and on the 9th of January demanded that the ladies should be placed under his protection. The miserable weather, the snowy wastes, the rough mountain tracks, and the month of January in the coldest regions of Central Asia, compelled them to yield: the hostages halted for some days in that neighbourhood.

The demand on General Sale to relinquish his post was made on the 9th of January, and on that day he refused to do so unless by orders from the Supreme Government. This answer was taken back to Akhbar Khan. The unfortunate sepoy began again to move, and were again assailed; the sepoy, who form good soldiers under the broiling sun of India, being enervated and stupified by the cold, scarcely offered any resistance, and hundreds of them were soon despatched by the Ghazee cut-throats, but the Europeans and some brave men kept together until they reached the pass of Juggdalluk. Here General Elphinstone and Brigadier Skelton became hostages, and were detained two miles distant by Akhbar. General Elphinstone wrote a note in pencil to Brigadier Anguettil—"March tonight; there is treachery."

The British troops marched early in the night; they came to the frightful mountain pass; it was barricaded; they forced the way, and reached Juddaluk, which they defended some time, until Brigadier Angucil was killed. All order was then lost, and confusion and separation, slaughter and destruction ensued. Several officers who were well mounted attempted to make good their way into Jellalabad. Some of them arrived within three or four miles, when they were murdered and plundered, and their bodies left on the road. Only one officer, Dr. Brydon, of the 5th Bengal Native Infantry, though wounded in several places and exhausted, succeeded in reaching the place of safety in Jellalabad on the 13th. Of the fate of the other 6,500 soldiers and 7,000 camp followers nothing certain is known; many have been killed, others are dispersed, and as yet it is difficult to decide. The names of 35 officers have been published as killed from the commencement of the insurrection, but fears are entertained that they may amount to its quadruple, out of the great number missing. Some of the sepoys are said to have been sold as slaves to Usbeck Tartars.

Letters continue to arrive from various quarters representing the state of the prisoners and hostages. Akbar Khan is said in a letter from Major Pottinger, dated January 23, to be at the fort of Baddahad in the Lughman country, where he keeps the following prisoners, viz:—Generals Elphinstone and Skelton, Lieutenant Mackenzie, Capt. and Mrs. Anderson and child, Captain Boyd, Lieut. Eye, Lieut. Walker, Mrs. Trevor, Lady Sale, Lady Macnaughten, Mrs. Sturt, Mr. and Mrs. Ryley, Serjeant and Mrs. Wade, Captains Troop, Johnson, and G. P. Lawrence, and Major Pottinger. There are, besides, the six officers and the sick who were left at Cabul on the departure of the troops. Akbar Khan, in the letters from that fort, which are receiving unsealed, is described as doing everything "to make them comfortable!"

An attempt of the insurgents to seize Ghuznee is said to be so far successful, as that the town is in their power, but Colonel Palmer, with his regiment and six months' provisions, is stated to be safe in the citadel. At Candahar an insurgent force showed itself on the 10th of January, when an attempt was made to carry off the camels belonging to the 43d Bengal Native Infantry. On the 11th, Prince Saitur Jung, the youngest and favourite son of Shah Soojah, and Mahomed Atta, the Chief, came with a large force within about five miles' distance. General Mott marched against them on the 12th, and in a short time dispersed the whole with a trifling loss; the young Prince proved himself a coward; as he is a traitor to his father's friends.

General Sale has, moreover, maintained his position at Jellalabad, which he has fortified with a ditch, and planted cannon in different places, with a determination to defend his position to the utmost. Akbar Khan has attempted to raise the Oolooes, or heads of the neighbouring clans, in order to attack Jellalabad, but the gallantry and resolution displayed by Sir Robert Sale in October, during his march from Cabul to Jellalabad, had given them such proofs of his bravery that they have hitherto hesitated. The troops in Jellalabad are stated to be well provided with food, and able to keep their ground until the beginning of March, particularly since they have already discomfited two contemplated attacks.

The celebrated mountain pass called the Khyber, lies between Jellalabad and Peshawur, and the inhabitants, who are in possession, have been long notorious for their plundering propensities. Akbar Khan sent to offer money to induce them to resist not only the departure of the troops under General Sale, but also the entry of all the troops which may be ordered by the Supreme Government to relieve the garrison at Jellalabad. The Khyberries are stated to be highly incensed at the small sum offered for their own account, and a brigade under the command of Colonel Wild, which was sent from the Sutleje early in December, having reached Peshawur, made an attempt to force the pass. Having left their artillery behind in India, and the only guns procurable in that direction being unserviceable ones from the Sikhs, the attempt made by Colonel Wild was unsuccessful. Two regiments penetrated to the fort of Ali Musjid, where a British garrison was stationed; but, as they found neither provisions nor ammunition there, they were obliged to retreat towards Peshawur, having lost an officer and some men. In the meantime

the Supreme Government has not been idle. General Pollock has been dispatched at the head of a considerable reinforcement towards Peshawur, which he with sufficient guns and abundant ammunition reached on the 7th ult, and is now making preparations for proceeding through the Khyber pass.

The Supreme Government on the 31st of January published a proclamation admitting the fact of the convention at Cabul, the retreat of the troops, and their having suffered extreme disaster in consequence of treacherous attacks, and declaring that the most active measures had been adopted, and would be most steadily pursued, for expediting powerful reinforcements to the Affghan frontier for assisting such operations as may be considered necessary for the maintenance of the honour and interest of the British Government in that quarter.

Orders were also published on the 5th of February for the purpose of having a 10th company added to every regiment in India, which, with other measures adopted, will cause an increase of about 26,000 men.

The latest intelligence from Cabul is, that Shah Soojah has succeeded in securing the good will of all the chiefs. Newah Mahomed Zeman Khan has been appointed Vizier, and Amr Oella Lagharee, one of the leaders in the late insurrection, has been named Ameerud-Dowla. Akbar Khan has no power now in Cabul, and was sent to attend the "Feringees" in their retreat in order to get rid of him. He, however, retains the hostages and prisoners, for whom he is likely to demand a large ransom. His father, Dost Mahomed, is strongly guarded, in order to prevent his escape from India. There is great talk of "our great friend" Shah Soojah-ool-Moolk being implicated in the late insurrection, which appears to have been exclusively directed against the foreign infidels.

PHENOMENA OF SOUND.—In the Arctic regions, persons can converse at more than a mile distant, when the thermometer is below zero. In air, sound travels from 1130 to 1142 feet per second. In water, sound passes at the rate of 4703 feet per second. Sound travels, in air, about a mile for every six pulsations of a healthy person, at 75 in a minute. Sounds are distinct twice the distance on water that they are on land. In a balloon, the barking of dogs on the ground may be heard at an elevation of three or four miles. On Table Mountain, a mile above Cape Town, every noise in it, and even words, may be heard distinctly. The fring of the English, on landing in Egypt, was distinctly heard 130 miles on the sea.

THE TRANSLATION OF THE OLD TESTAMENT.—The Old Testament was first written in Hebrew, and afterwards translated into Greek, about 275 years before the birth of Christ, by seventy-two Jews, by order of Ptolemaus Philadelphus, king of Egypt. The precise number of the Hebrew manuscripts of the Old Testament is unknown; those written before the years 700 or 800 it is supposed were destroyed, by some decree of the Jewish Senate, on account of their numerous differences from the copies then declared genuine. Those which exist in the present day, were all written out between the years 1000 and 1457.

SUNRISE.—The man who misses sunrise loses the sweetest part of his existence. I love to watch the first tear that glistens in the opening eye of morning; the silent song the flowers breathe; the thrilling choir of the woodland minstrels, to which the modest brook trickles applause; the swelling out of the sweetest chord of sweet creation's matins, seem to pour some soft and merry tale into the daylight's ear, as if the world had dreamed a happy thing, and now smiled o'er the telling of it!

It is related that Galileo, who invented the telescope with which he observed the satellites of Jupiter, invited a man who was opposed to him to look through it, that he might observe Jupiter's moons. The man positively refused, saying, "If I should see them, how could I maintain my opinions, which I have advanced against your philosophy?" This is the case with many. They will not hear it, for fear that the arguments which they have framed, will be destroyed, and they may be obliged to give up their vicious indulgences.

WHAT'S IN A NAME?—The real name of the Emperor of China is seldom or ever known. Upon ascending the throne he assumes a name by which, when spoken of, he must be called; for to pronounce or write his proper one by accident or intention, is death to the divulger of the secret, to his family, and if a rich man, the confiscation of his property ensues. A literary man, having accidentally used the word "Ming" (which happened to be the reigning Monarch's name) in his work, suffered, with his sons, the extreme penalty of the law; his wife and daughters, with other members of his family, were banished, and his estates confiscated. So much for the mild inoffensive Chinese, and the humane government of the Celestial Empire.

The Charleston Courier notices a rare literary curiosity in that city. It is a Hebrew prayer book thirteen hundred and fifty-seven years old! The Courier says it is an old volume, written in the Hebrew character, on parchment of the finest quality, altogether with the pen, and with an accuracy and beauty that make it a master piece of penmanship.

The winter of 1709 is the coldest on record. In England all the rivers and lakes were frozen to the bottom; and the sea was ice-bound several miles from the shore. The fields were strewn with dead birds and beasts, and human beings perished by thousands in their houses.

TEMPERANCE RECORD.

DRUNKARD'S ASYLUM.

A LAUDABLE and persevering effort is now making to call the attention of our citizens to the propriety and good policy of establishing a Drunkard's Asylum in New York, for the temporary relief and effectual cure of the confirmed disease of drunkenness, in all those poor, degraded and desperate drunkards, who have no homes, business, or friends to take care of, or provide for them. The recent reformation of some of the lowest drunkards in this city, and other cities, affords positive and convincing proof that the most hopeless drunkards have been reformed in a short time, and thus become perfectly temperate and healthy, and are now supporting their families by their own industry. They attend religious, and other good meetings, and appear happy in their great deliverance from the slavery of alcohol, to the sweet enjoyments of a temperate life. And if a Drunkard's Asylum should be established soon on humane and liberal principles, in aid of the laudable efforts now making by temperance societies, and other means, to cure those poor drunkards who have been given up as hopeless cases, they might soon be reformed by mild and friendly means, and become good and industrious citizens. And this happy change will save our city a part of the enormous amount of money which is now expended in various ways to support them while out of employment.

The good objects of our citizens are not accomplished by the present degrading system. And the industry of the people is compelled to pay in various ways, every year, many hundred thousand dollars to punish drunkards in prison, and to support them in the Alms House and other institutions, when, if we had the contemplated Asylum, they might be cured in a short time of the disease of drunkenness, at small expense, and thus be able to support themselves and families, and keep out of the Alms House, prisons and other public institutions, which, it is believed, are mostly filled by persons who have lost their minds, health and property, by using intoxicating drinks. —New York Evangelist.

A HAPPY EFFECT.—The Rochester Democrat says:—"The Secretary of the Savings Bank of this city told us yesterday, that a lady has just deposited one hundred and twenty-five dollars in that institution, saved by her husband from the avails of his day labour since he has signed the cold water pledge in July last. Such a fact should be heralded from one land to the other, as one of the blessed fruits of temperance."

We are under the necessity of again earnestly soliciting those subscribers who are still in arrears for the Mirror, to transmit to us, at their earliest convenience, through the Agents or Postmasters, the amount of their respective subscriptions.

MONTREAL MARKETS.

TUESDAY, May 2, 1842.

	s.	d.	s.	d.
Oats, per minot,	1	3	a	1 6
Barley, "	2	6	-	2 9
Pease, "	3	0	-	3 4
Buckwheat, "	2	6	-	3 0
Turkeys, per couple,	5	0	-	12 0
Geese, "	4	0	-	6 0
Ducks, "	2	0	-	3 4
Fowls, "	2	0	-	3 0
Partridges, "	1	6	-	2 0
Eggs, fresh, per doz.	0	5	-	0 6
Butter—dairy, per lb.	0	10	-	1 0
Do. salt,	0	7	-	0 8
Pork, per hundred,	20	0	-	27 6
Beef, "	25	0	-	35 0
Flour, per cwt.	12	6	-	13 0
Do. per lb.	0	3	-	0 6
Pork, "	0	2	-	0 5
Veal, per quarter,	1	6	-	10 0
Mutton, "	1	6	-	10 0
Lamb, "	2	6	-	5 0
Lard, per lb.	0	0	-	0 6
Potatoes, per bushel,	1	0	-	1 6
Lintseed, "	5	6	-	6 0

From the Times.

Flour.—Canada fine, a lot just arrived, was offered at 32s. 6d., ex craft—the brand unobjectionable, and the quantity 500 barrels.

Pork.—Prices miserably depressed. Holders ask \$10 for American Meas—\$7½ a \$7½ for Prime. A large parcel of the latter grade remaining over from last year, was offered at \$7. Canada Prime is held at \$9½ a \$9½, and \$10½ a \$10½ for Prime Meas.

Exchange.—The Money market continues tight. French crowns and French half-crowns are no longer current at their former rates.

SHEFFORD ACADEMY.

THE SUMMER TERM of this Institution has now commenced, under the superintendance of

S. C. L. CURTIS, A.B., PRINCIPAL.

A thorough and systematic COURSE OF STUDY will be pursued; well calculated to make finished Scholars, both in the English branches, and the Classics.

TERMS.

English Branches, 5s. per quarter.
For Pupils in the Classics, an extra charge of 5s. do.
Board—including washing—can be procured in the Village, by Pupils from a distance, at from 7s. 6d. to 8s. 9d. per week.

By order of the Trustees.

DAVID FROST, Secretary.

Frost Village, }
April 25th, 1842. } 20c

AGENCY & COMMISSION BUSINESS.

THE Subscriber begs respectfully to inform his friends and the public, that he will be prepared, on the opening of the navigation, to transact business as a GENERAL AGENT, COMMISSION MERCHANT, and GOODS BROKER.

He will give his best attention to the sale of consignments, and purchase of every description of GOODS, PRODUCE, &c., Liquors excepted, and will spare no exertions that will render his services advantageous to those who may confide their interests to his care.

He begs to say, that for the last eleven years he has been employed in one of the most extensive HARDWARE ESTABLISHMENTS in this city, during the last seven of which he has had the charge of the business, and that for the seven years preceding he was employed in the GROCERY LINE, and has engaged the services of a person who possesses an intimate knowledge of DRY GOODS.

In offering his services as a Goods Broker, he begs respectfully to remind Importers and Consignees of Groceries, Produce, &c. that this mode of effecting sales substituted for auctions, would save the Provincial and Municipal Auction Duties.

Will purchase Goods merely as an Agent, not in his own name.

Will have correspondents in QUEBEC, NEW YORK and LIVERPOOL.

Charges very moderate.
Premises St. Jean Baptiste Street.

Has the pleasure of referring to

- Messrs. FORSYTH, RICHARDSON & Co. Montreal.
- Messrs. FORSYTH, WALKER & Co. Quebec.
- Messrs. H. & S. JONES, Brockville.
- JOHN WATKINS, Esq. Kingston.
- T. D. HARRIS, Esq. Toronto.
- DANIEL MACNAB, Esq. Hamilton.
- Messrs. HOPE & HODGE, St. Thomas, (U. C.)
- Messrs. EDWARD FIELD & Co. New York.
- Messrs. WILLIAM SMITH & SONS, Liverpool.

ALEX. BRYSON.

Montreal, April 21, 1842.

**ROBERT MILLER,
STATIONER, AND
GENERAL BOOK-BINDER,
No. 5, St. Dominique Street, St. Lawrence
Suburbs.**

HAS on hand, and offers for Sale, very low for CASH, a general assortment of SCHOOL BOOKS, PRAYER BOOKS, PSALMS OF DAVID; WESLEY'S, WATTS', and other HYMN BOOKS; Writing Paper, Steel Pens, Quills, Wafers, Sealing Wax, Slates, Fank Books, Children's TOYS in great variety, &c. &c.
PAPER RULED and BOUND to any pattern; and every description of BINDING executed with neatness and despatch, on the most reasonable terms.
N. B.—Orders for the Country punctually attended to.
May 5, 1842.

**W. GETTESS,
IMPORTER, MANUFACTURER & DEALER
IN**

**HATS, CAPS, AND FURS,
Of every description, Wholesale and Retail,
CENTRE OF ST. PAUL STREET.**

N. B.—Country Merchants supplied at the lowest Rates.
August 12, 1841.

THE SUBSCRIBER.

HAS just received from his brother in London, an excellent assortment of—
BRACKET and OFFICE CLOCKS,
PATENT LEVER, LEPINE and OTHER WATCHES,
MUSICAL SNUFF-BOXES,
Gold, Plated and Gilt JEWELLERY, and
GERMAN CLOCKS, Warranted at \$5 each.
JOHN WOOD,
St. Paul Street.
November 18, 1841. H

**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.

**BRITISH NORTH AMERICAN
BOOT AND SHOE MART,
NOTRE DAME STREET, MONTREAL.**

EDWIN ATKINSON, in tendering to his Patrons, the Gentry and inhabitants of Montreal generally, his thanks for the distinguished encouragement he has received, begs to assure them that the advantages that have hitherto signalled this Establishment, and gained him a preference for a good article at a moderate price, will ever be adhered to; and as it is his intention to sell ONLY FOR CASH, he will be enabled to offer a further Reduction of from FIVE to TEN PER CENT.
This Establishment is constantly receiving from England BOOTS and SHOES, of the first make and quality.
Montreal, August 12, 1841.

**FANCY & STAPLE DRY GOODS STORE,
Wholesale and Retail,**

MUIR'S BUILDINGS, PLACE D'ARMES.
THE Subscriber has constantly on hand a large and well assorted Stock, which he will sell low for CASH.
Expected by the Fall Arrivals, a fresh supply of Goods, suited for the Fall and Winter seasons.
E. THOMPSON.
Montreal, August 12, 1841.

SEIGNIORY OF MONTREAL.

THE SEMINARY OF SAINT SULPICE of MONTREAL being under the necessity, in compliance with the requirements of the Ordinance, to REGISTER THEIR CLAIMS to the ARREARS of SEIGNIORIAL RIGHTS, request all TENANTS in the TOWN AND SUBURBS OF THE CITY OF MONTREAL to call and settle immediately their accounts for LODS ET VENTES; and also to bring with them their Title Deeds.
Office hours, from 9, A.M. to 4, P.M. every day, (Sundays and holidays excepted.)
JPH. COMTE, Ptre.
March 25, 1842. 17-h

**NEW
PRINTING ESTABLISHMENT,
GREAT ST. JAMES STREET,
Next door to Messrs. R. Robinson & Son, and
opposite Dr. Holmes's.**

THE UNDERSIGNED, Proprietor of the CHRISTIAN MIRROR, respectfully announces to his Friends and the Public, that having purchased a NEW PRINTING OFFICE, and established himself as above, he is prepared to execute, in the best style, every description of PRINTING, viz:
Catalogues,
Law Blanks,
Circulars, Cards, &c.
Funeral Letters,
Bill Heads,
Labels of all kinds, &c. &c.
All Orders entrusted to his care, shall meet with immediate attention.

Charges very moderate.

JOHN E. L. MILLER.

Montreal, May 5, 1842.

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

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

August 12, 1841.

**EDWARD HOWELL,
GROCER,**

OPPOSITE MESSRS. GIBB & CO.
Notre Dame Street.

August 12, 1841.

**JOHN LOVELL,
BOOK AND JOB PRINTER,
St. Nicholas Street.
MONTREAL.**

All orders punctually attended to.

**WILLIAM GEMMILL,
TAILOR AND CLOTHIER,**

BEGS to inform his numerous friends and the public in general, that he still continues the business at the old stand, No. 2, Place d'Armes; where he will be happy to execute all orders on the shortest notice and LOWEST TERMS, for cash or short approved credit.

N. B.—Three first rate Journeymen Tailors wanted immediately.
February 10, 1842. c

AGENTS FOR THE CHRISTIAN MIRROR.

- Mr. JOHN HETHINGTON, John Street, Quebec.
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- D B LEE, Carillon.
- E H ADAMS, Woonsocket, (R. I.)
- THOS. JEFFERSON, St. Andrews, (Olla.)

THE CHRISTIAN MIRROR,

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Terms.—Six Shillings per annum, in town and country, payable half yearly in advance.

Rates of Advertising.—Six lines and under, 2s. 6d. first insertion, and 7d. every subsequent insertion. From six to ten lines, first insertion, 3s. 4d., every subsequent insertion, 10d. Over ten lines, first insertion, 4d. per line, and 1d. per line for every subsequent insertion.