

PAGE

MISSING

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

[7s. 6d. PER AN.

VOL. III.

MONTREAL, THURSDAY, JULY 11, 1844.

No. 43.—N. S. No. 37.

POETRY.

HUMAN WISHES.

"BECAUSE YE ASK AMISS."

I asked amid the Summer's heat,
That cooling rain might fall.—
The answering storm impetuous beat,
Loud thunders shook the hall;
The tree that graced my evening bower,
Was shattered by the lightning's power.

I wished for wealth;—for it I toiled,
Till ran my coffers o'er;—
Luxurious Ease my pleasure soiled,
Disease pressed on me sore;
Then from my couch of pain, I cried
For Health—to luxury denied!

I sighed for Love:—a beautiful bride
Gave me her heart and hand;
When Autumn leaves in faded pride,
Showed the destroyer's hand,
She sickened as they seared—and lay
On mother Earth as well as they!

I called for Fame:—the trumpet rang
My praises to the crowd;
But in each pause Detraction sang
My sins in cadence loud;
So close, that Echo swept along
The twain, commingled in her song!

I asked for Peace:—the mountain wave
Swelled widely o'er the sea;
Loud did the lashing billows rave,
And thus they cried to me;
"Here seek not Peace—she is not given
Short of the port—she dwells in heaven!"

I asked Religion's aid;—there came
No answer to my cry;
In hourly prayers I named the name
Of Him who reigns on high;—
And vainly deemed in my own might
I could direct my prayers aright.

Then came Remorse:—she brought to view
Sins of forgotten date,
Around my pathway troubles flew,
That ever on her wait—
Till Pride was prostrate;—Sát in dust,
Had not a hope on which to trust!

Amid the darkness of that hour
Was seen a glimmering light,
And there was felt a hand of power
Uplifting by its might—
Then thoughts and wishes, one by one
Were centered in, "Thy will be done!"

THE CASK & T.

A TEST OF CHRISTIANITY.

A christian gentleman had occasion to travel through a new and thinly settled part of the western country; his companion was a man of intelligence, but of infidel principles, who was fond of discussion, and tried to beguile the way by urging arguments against the truth of the Christian religion. The thinly peopled section of the country through which they were passing was inhabited by people of bad reputation, and it had

been rumoured that travellers had suffered fatal violence from them when they were within their power.

As regular inns were unknown, our travellers were compelled to trust to the hospitality of those of whom they could not but entertain a secret fear. On one occasion, as the evening closed in, they sought a lodging-place in a log cabin far remote from other habitations. They anticipated but little comfort, and were induced to believe that it would be a measure of safety to watch alternately through the night.

As they were about to retire to their beds, their host, whose exterior had excited their distrust, proceeded to a shelf, took down an old and much worn Bible, and informing his visitors that it was his custom to worship God in his family, he read and prayed in so simple a manner as to secure the esteem of the travellers. They retired to rest, slept soundly, and thought no more of alternate watching.

In the morning, the Christian requested his infidel companion to say whether the religious exercises of the preceding evening had not dispelled every particle of distrust of their host's character, and had not enabled him to close his eyes in the most confident security. He was evidently embarrassed by the question; but at last he candidly acknowledged that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted from an infidel, in favour of the influence of that religion which he skeptically assailed. He could not harbor a fear of violence from one who was in the habit of daily bending his knee before God. The very erection of the family altar rendered the house a secure asylum. Who would not be a Christian? Who can be an infidel?

A LIFE BEYOND THE GRAVE.

Among all the fine and beautiful figures and modes of reasoning that the universe in which we dwell has to offer for the illustration of the bright hope that is within us, of a life beyond the tomb, there is none more beautiful or exquisite than I know of, than that which is derived from the change of the season from the second life that bursts forth in spring in objects apparently dead; and from the shadowing faith, in the renovating of everything around us, of that destiny which Divine Revelation calls upon our faith to believe shall yet be ours. The trees that have faded and remained dark and gray through the long dreary lapse of winter, clothe themselves again with green in the spring sunshine, and every hue speaks of life. The buds that were trampled down and faded, burst forth once more in freshness and in beauty; the streams break from the icy chains that held them, and the glorious sun himself comes wandering from his far journey, giving summer, and warmth, and fertility, and magnificence to everything around. All that we can see rekindles into life.

DO AS YOU WOULD BE DONE UNTO.

The horse of a pious man living in Massachusetts happening to stray into the road, a neighbour of the man who owned the horse, put him into the pound. Meeting the owner soon after, he told him what he had done; and if I catch him in the road again, said he, I'll do it again. Neighbour, replied the other, not long since, I looked out of my window in the night, and saw your cattle in my meadow, and I drove them out, and shut them in your yard—and I'll do it again. Struck with the reply, the man liberated the horse from the pound, and paid the charges himself. A soft answer turneth away wrath.

THE ORANGE GROVES OF MEXICO.

The orange trees were covered with their gold-fruit and fragrant blossom; the locust trees, bending over, formed a natural arch, which the sun could not pierce. We laid ourselves down on the soft grass, contrasting this day with the preceding. The air was soft and balmy, and actually heavy with the fragrance of the orange blossom and starry jasmine. All around the orchard ran streams of the most delicious clear waters, trickling with sweet music, and now and then a little cardinal, like a bright red ruby, would perch upon the trees. We pulled bouquets of orange blossoms, jasmine, lilies, dark red roses, and lemon leaves, and wished we could have transported them to you, to those lands where winter is now wrapping the world in his white winding sheet. The garden or coffee planter—such a gardener!—Don Juan by name, with an immense black beard, Mexican hat, and military sash of crimson silk, came to us; some orangeade; and, having sent to the house for sugar and tumbler, pulled the oranges from the trees, and drew the water from a clear tank overshadowed by blossoming branches, and cold as though it had been iced. There certainly is no tree more beautiful than the orange, with its golden fruit, shining green leaves, and lovely white blossom with so delicious a fragrance. We felt this morning as if Altacamilco was an earthly paradise. But when the moon rose serenely without a cloud, and a soft breeze, fragrant with orange blossoms, blew gently over the trees, I felt as if we could have tald on for ever, without fatigue, and in a state of the most perfect enjoyment. It was hard to say whether the first soft breath of morning, or the languishing and yet more fragrant air of evening, are more enchanting.—*Mulame Calderon de la Barea.*

A PAINED BROW.—An invalid sent for a physician, (the late Dr. Wheelman,) and after detaining him for some time with a description of his pains, aches, &c., he thus summed up:—"Now, Doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it." "It shall be done," said the Doctor, at the same time lifting his cane, and demolishing a decanter of gin that stood upon the sideboard.

THE BELIEVER.—Well, choose you; but all reckoned and examined, I had rather be the poorest believer than the greatest king on earth. How small a commotion, small in its beginning, may prove the overturning of the greatest kingdom! But the believer is heir to a kingdom that cannot be shaken—that will exist to all eternity.

We live in the New Testament dispensation, and have the privilege of praying in *Christ's name*; that is to say, as though we were ourselves Christ and keeping firm to the only conviction in the presence of the Father, viz. that all that makes Christ dear and recommends Him in the sight of the Father has been wholly transferred to ours-ives. We may, therefore, commune with the Father as Christ. Christ, however, is not afraid. He throws himself on his Father's bosom as a well-beloved Son. Christ speaks in full confidence. Christ asks cheerfully and unabashed for whatever he wishes to have, and doubts not that he will receive it.

Willows were described by the Rev Robert Hall as nature hanging out signals of distress.

Abraham, Isaac, and Jacob, in the kingdom of heaven, and you yourselves thrust out." Is it possible that these outcast Jews will look up and see and know their pious forefathers in heaven, and the pious in glory know nothing about one another in that happy place? Will the wicked in hell know more about the inhabitants of the heavenly world than these heavenly inhabitants will know of each other? It can't be so.

5. We have every reason to believe that the righteous will know ten thousand times more about their pious relations in heaven than they could possibly know on earth. In this world we know very little indeed about either persons or things; for it is a world of ignorance and vanity; but heaven is a world of wisdom and knowledge, which caused the apostle to say, "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." In the present world, the wisest of men know very little when compared with what is known by the spirits of just men made perfect. The knowledge of Sir Isaac Newton himself, who made such wonderful discoveries in the laws of nature, was only as the knowledge of a child, when compared with the knowledge of a disembodied spirit in heaven. And though a poet has exclaimed, in reference to his wonderful powers and knowledge,

"Lo! Newton, priest of nature, shines afar,
Scans the wide world and numbers every star,"

Yet, previous to his departure from earth, he frankly confessed, that "whatever others might think of him, as for himself he considered that he was only as a little child on the sea-shore picking up here and there a prettier shell, while the whole ocean lay unexplored before him." To attempt a comparison between his knowledge on earth, and that of a disembodied spirit blazing in wisdom and knowledge before the throne, would be nothing more than mere mockery, as a poet says on the subject,

"Superior beings, when of late they saw
A mortal man explain all nature's law,
Admired such wisdom in an earthly shape,
And show'd our Newton as we show an ape."

"When I was a child," says the learned and inspired apostle, "I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as I am known." The saints in heaven undoubtedly know a thousand times more about us in this world than the nearest and most intimate friends know of each other, in this imperfect state. In heaven there is no imperfection at all. There, all our partial and limited knowledge shall vanish and our knowledge of both persons and things be perfectly clear and distinct. In that heavenly world, pious husbands and wives, pious parents and children, pious neighbours and friends, pious ministers and their faithful converts, will be so perfect in knowledge in relation to each other, that they will be astonished that they knew so little of each other on earth. The saints in heaven will be as perfect in knowledge, undoubtedly, as the Creator can consistently make them. The saints will have a perfect knowledge of their pious relations in the heavenly world. "Then shall ye return," says the prophet, "and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

RELIGIOUS INTELLIGENCE.

MEETING OF THE CHURCH SOCIETY.—Pursuant to notice, the Annual Meeting of the "Church Society" of this Diocese was held at Toronto, on Wednesday, the 5th instant. Evening Prayer was held in the Cathedral Church at 1 o'clock, when the Prayers were read by the Rev. M. Boomer and the Lessons by the Rev. F. A. O'Meara. After Divine Service, the Lord Bishop, accompanied by sixty Clergymen, all habited in their robes, proceeded to the City Hall, where a large number of ladies and gentlemen were already assembled. The usual Prayers of the Society having been read, the Lord Bishop briefly, but forcibly, addressed the Meeting in explanation of the objects for which they were now summoned together,—congratulated the friends of the Society upon the present manifestation of interest in its behalf,—adverted to the benefits

already achieved through its instrumentality, and pointed out very clearly and impressively how much more might still be effected by vigour and greater expansion of effort. His Lordship referred to the inestimable services, not yet relaxed, which have been rendered to the Church in this Province by two venerable Institutions in the Mother Country, always to be remembered with gratitude by Colonial Churchmen,—the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge. He took occasion however, to explain that the widening field of their exertions in all quarters of the world, necessarily crippled the means at their disposal for the diffusion of the Gospel in this still spiritually destitute land, and consequently that it was the more incumbent upon the members of the Church in this Province to apply all their energies to carry out what it might no longer be in the power of those venerable Societies to accomplish; that the "Church Society," of which we were now met for the celebration of the second Anniversary, afforded an appropriate channel for the bounty of members of our communion; and that, if supported with an unanimous zeal and energy, it could not fail to prove the instrument of gladdening many a desolate spot, and planting firmly and widely the Church of Christ in these dominions. His Lordship also took occasion to show how much might be effected, if every family of those who professed themselves members of the Church, in this Diocese, should, on the average, contribute annually the sum of only five shillings each, for that this would at once secure an annual income of several thousand pounds;—a result which was certain, if the appeal on its behalf should but be carried to every door,—if every family attached to the Church in the Diocese should be made acquainted with the benefits which this Society is so unquestionably calculated to produce.—*The Church.*

TEMPERANCE.

DRUNKENNESS AND INTEMPERANCE.

Beware of drunkenness, lest all good men beware of you; where drunkenness reigns, there reason is an exile, virtue a stranger, God an enemy, blasphemy is wit, oaths are rhetoric, and secrets are proclamations.

Of all vices take heed of drunkenness; other vices are but fruits of disordered affections; this disorder, nay banishes reason; other vices may impair the soul, but this demolishes her two chief faculties, the understanding and will; other vices make their own way, this makes way for all vices.

It is an ill thing for a man not to know the gauge of his own stomach; nor to consider that men do many things in their drink that they are ashamed of when sober: Drunkenness being nothing but a voluntary madness, it emboldens men to undertake all sorts of mischief, it both irritates wickedness and discovers it: it does not only make men vicious, but shows them to be so; and the end of it is either shame or repentance.

Whilst the drunkard swallows wine, wine swallows him: God disregards him, angels despise him, men deride him, virtue declines him, the devil destroys him.

In the first warmth of our liquor, we begin to have an opinion of our wit; the next degree of heat gives us an opinion of our courage; the first error brings us often into a quarrel, and the second makes us come off as pitifully.

Drunkenness and covetousness do much resemble one another: for the more a man drinks, the more he thirsteth; and the more he hath, still the more he coveteth.

He that goes to the tavern first for the love of company, will at last go there for the love of liquor.

It was a usual saying of the great Lord Virulam, that not one man of a thousand died a natural death; and that most diseases had their rise and origin from intemperance: for drunkenness and gluttony steal men off silently and singly; whereas sword and pestilence do it by the lump. But then death makes a halt, and comes to a cessation of arms; but the other no stop or intermission, but perpetually jogs on, depopulates insensibly, and by degrees; and though this is every day experienced, yet men are so enslaved by custom and a long habit, that no admonition will avail

Drunkenness is a sin, of which the most sober heathens blasphemed. The Spartans brought their children to oath it, by shewing them a drunkard, whom they gazed at as a monster; even Epictetus himself, who esteemed happiness to consist in pleasure, yet was temperate, as Cicero observes.

MISCELLANEOUS.

NEW WOUNDS AT THE BOILING LAKE OF LEY FERR.—In the excitement of seeing this wonderful phenomenon, several persons were looked and many necessities of his kindling.

No accident has yet happened, but some reports have been little short of marvellous. Two gentlemen a number of years since, were in the foot of the crater, examining the burning coal rock, when a rushing noise was heard and an earthquake felt. The rocks began to rattle down the sides of the chasm, and the ground beneath them was so unsteady that they could not have a spot where they were. Providentially it was slight and soon over, and an eruption followed. In January, 1814, Dr. G. P. J. J. descended the crater for the purpose of procuring some of the liquid lava. No being able to reach it at the Great Lake, he ventured into a smaller one, at the bottom of which there was a small stream. It appeared very quiet, the banks were steep, and he found some difficulty in reaching it. Having obtained a frying-pan full he had returned to within a few feet of its brink, the steepest part, when a roar and a hissing noise alarmed him. A stream of lava, in a narrow column, was forced up into the air, far above his head, and descended in a shower all around. Much alarmed, he shouted for help. All of the natives near by ran away, except one, who threw himself upon his stomach, and grasping the doctor's hand, assisted him out.—But before this was accomplished, the lava rose so rapidly, that the heat from it turned his clothes and blistered the face and hands of the native. They were no sooner on their feet than lava flowed and the fine were obliged to run with all speed to avoid being overtaken by the torrent.

A narrower escape from a more horrible death it is difficult to conceive.—*Jarvis's Scenes and Scenery in the Sandwich Islands.*

FOREST SCENERY OF AUSTRALIA.

In point of beauty it must be confessed that the greenwood tree of the Australian forests, though often rising to a noble height, and as picturesque in its outlines and attitudes as any that bears a leaf, nevertheless stands far below any individual of our English woods. Not that its limbs are less giant-like or less boldly thrown into the air, but there is wanting the rich burden of foliage which a colder climate heaps with such profusion on the bending branches; and we miss the shade that spreads around each stem, and diffuses the grateful coolness we were wont to enjoy. In comparison with the plumage of the oak or elm, there is a scanty sprinkling of drooping, attenuated leaves; a crop so thin sown as to seem as if dwarfed in its early growth by some blight, and to have remained ever since in a state of premature decay. Moreover, to increase their disadvantages, the hues with which they greet the eye excluded every tint of a bright description; a dull green being the prevailing shade of shrub as well as tree. This it is that lingers every landscape with a degree of monotony and sadness that could not fail to convey a gloomy impression, did we not see the prospect invariably lighted up by a brilliant sunshine, and diversified by natural features of the highest beauty.—*Murray's Summer at Port Philip.*

CIVIL LIBERTY.

It is worthy of remark, that the Bible recognizes and maintains the only principle on which it is possible for a nation ever to enjoy the blessings of civil liberty. That principle is, that all that is valuable in the institutions of civil liberty rests on the character which the people sustain as citizens. The fear of God is the foundation of political freedom. Bad men cannot make good citizens. It is impossible that a nation of infidels or idolaters should be a nation of freemen. It is when a people forget God, that tyrants forge their chains. The principles of liberty and the principles of the Bible are most exactly coincident.—*Dr. Spring.*

NATURAL HISTORY.

THE KITE.

The kite (*Falco milvus*) is a native of Europe, Asia and Africa. It generally breeds in large flocks and in the mountains. It lays its eggs—two or three at most—in a nest composed of rags, rope, flannel, and such like. Its colour is white spotted with dingy yellow. Its movements in the air are peculiar: sometimes it remains motionless for a considerable time, and at others it glides through the air, its wings being apparently motionless—hence its name glide, or glead. They are found in the north of Europe, which, however, they leave for a warmer climate in winter. Like the vulture, they abound about Cairo, where they breed in the winter, and a second time in the summers of the north, contrary to our birds prey. In Great Britain they are found throughout. "Independent of his manners," says of Mr. Gilpin, "he (the kite) is one of the most harmonious appendages of the forests, where Mr. Pennant makes him indigenous.—He is too small for picturesque use, but highly ornamental to the natural scene. His motions are easy and beautiful in a great degree: he does not flap his pinions like the rook or magpie, and labour through the air; he sails along with steady wing, as if he were lord of the elements on which he rode. But what harmonizes chiefly with the forest, are his wild screams, which strike notes in peculiar unison with those scenes over which he sails:

—Kites that swim sublime
In still repeated circles, screaming loud,
Have charms for me;
Sound inharmonious in themselves and harsh,
Yet, heard in scenes where peace for ever reigns,
Please highly for their sake."

It is remarkable that we seldom see more than two of this species together, the male and female. They seem to divide the forest into provinces; each bird hath his own, and with more than princely caution, avoids his neighbours. It is his great employment to circle through the air, as the poet describes him above, in various evolutions over his own woody dominions; where, with keen eyes and keener falcons, he still preserves the spirit of the old forest law."

"The kite," adds Sir T. D. Lauder, "is a remarkable cunning bird. A kite, which happened to be caught by some accident, was brought to us alive in a basket: it soon began to manifest symptoms of dying, and, as we looked at it in the open basket in the house, its form gradually stiffened; it turned over upon its back, thrust out its legs, and closed its eyelids as if in the last agony of death. Compassion for the creature induced us to take it out of doors, and we set down the basket on the airy brink of a bank that sloped suddenly downwards. To our great astonishment our bird came suddenly alive again, and in one instant its wings were spread, and it soared away down over the grassy lawn, and by degrees, sweeping round and round in successive circles, it towered into the upper regions of the sky; the whole of its sickness was manifestly nothing more than a mere feint." In the passage already referred to from Job xxxviii. 7. it is supposed that the bird spoken of as the vulture, is our kite.

THE FLYING FISH.

To those who are voyaging to far distant lands, the frequent tedium of day after day, consequent on a long confinement on shipboard, combined with the painful anxiety which naturally arises when, as in the case of St. Paul's voyage to Rome, "neither sun nor stars have appeared in many days," is often materially relieved by those splendid tokens of his wisdom and power "whose is the sea, and he made it," and whose wonders are especially manifested in the great deep. What a variety of new objects present themselves, all calculated to impress the mind of the true Christian more fully with the glorious goodness of that Being whom he esteems it a privilege to serve!

In tropical climates, the flying fish often presents much intersting amusement to the voyager. It is a small animal, seldom found above the size of a herring. Bishop Heber, writing of the change in the aspect of the ocean as he proceeded southward, observes, "Of the blue water, of a warmer region I had heard much, and it certainly does not fall short of my expecta-

tions. In bright weather it is, as compared with our green sea, richly and strikingly beautiful; and the flakes of foam streak it like lapis lazuli, inlaid with silver. For the rest, I have seen dolphins, flying fishes, and a grampus. A whale and a shark have paid a visit to the ship, but I was not then on deck. The flying fish are as yet very small, and the flocks, in which they skim along the surface of the water, give them so much the appearance of water-wagtails, that a repeated and attentive view is required to convince a stranger of their actual fishhood."

One of the chief enemies of the flying fish is the dorado, often erroneously termed by sailors the dolphin. It is not unlike the streaked eel-head, found on the shores of Japan and the Red sea. It is chiefly to be seen in the tropical climates; and is at once the most active and the most beautiful of the finny race. It is about six feet long; the back enamelled with spots of a bluish green and silver. The tail and fins are of a gold colour; and all have a brilliancy of tint. The eyes are placed on each side of the head, large and beautiful, surrounded with circles of shining gold. They are always in motion, and play round ships in full sail, with ease and security: either pursuing or pursued, they are seen continually in a state of warfare; either defending themselves against the shark, or darting after the smaller fishes.

By means of the wings, or large pectoral fins, composed of six or eight ribs or rays, connected by a transparent membrane, which are also used in swimming, the timid flying-fish rises from the water, and flutters over its surface, for two or three hundred yards, till the muscles employed in moving the wings are enfeebled by that particular manner of exertion. By this time, however, it has acquired a fresh power of renewing its efforts in the water; and the animal is capable of proceeding with some velocity by swimming; still, however, the active enemy keeps it in view, and dives it again from the deep; and now, almost worn-out, it is seen to flutter with increasing efforts, until at length it is compelled to drop, a ready prey to the voracity of its enemy.

The scorpæna volitans, in the fresh water of Amboyna and Japan (less than the river perch), thus rises and suspends itself for a time, when pursued. So the trigle-volitans, of the Mediterranean and Asiatic seas, flies out of the water in every direction, when endangered. The exæcetus volitans is the most celebrated for this exertion. It is done in all by the pectoral fins, but the flight can be supported only while they are wet. Captain Tobin watched them about Oranheite. They use their tail to supply their pectoral fins with the needed moisture. He frequently saw the dolphins and bonitos in pursuit of them; but none could go beyond one hundred yards without dipping for a fresh supply of water.

How strange to the unthinking—or probably infidel mind—must such apparent inconsistencies in the dispensations of God's providence appear: one creature called into existence merely to become the sport and prey of another! Let me just remind such an individual that one animal, ordained by God to be the allotted food of another, has been so for some wise purpose. God never created any being to become a sufferer; and cruelty, in its true legitimate sense, is that which is exercised by man alone. The wolf is not cruel because it pounces upon the lamb: the common cat is not cruel because it plays with the mouse: its instinct is to do so. Let the assault of the brut' animal be prevented; but let it never be forgotten that the professing Christian is a far greater example of cruelty, the poor wretch whose god is his belly, and who, to pamper his own depraved appetite, would put a poor animal to a lingering and torturing death, because, by a particular process, its flesh would be more palatable and its taste more delicious. Let not the cock-pit be patronised, or the racing ground attended; for verily these are heart rending testimonies that the habitations of cruelty abound not in the dark places of the earth—the darkened understanding, the depraved heart, the unmerciful disposition, with their inevitably wretched consequences, are to be found in a land blessed with the light of gospel truth.

Perhaps this paper cannot be better concluded than in the words of Mr. Burnett, on this very point, which especially bear on the case of the flying fish,

"It should be observed, that provision for complete security from danger, inasmuch as it is incompatible with the scheme of providence, must not be looked for in the mechanical arrangements of organised beings. Many animals come into life principally for the purpose of furnishing subsistence to the creatures that surround them. If, therefore, their instruments of defence were applicable to every mode of assault, one of the greatest ends of creation would be defeated. To assist them in avoiding their enemies, as well as injuries resulting from organic bodies, we find them gifted with means of defence in an instinctive power, in addition to the organization of their bodies; yet, notwithstanding these organic and instructive contrivances, animals become a prey to their more formidable opponents. Thus flying fish can raise themselves out of the water high enough to avoid the shark; but in doing so they are frequently devoured by voracious birds, such as the albatross, which are continually on the look out for them. Beyond 22° latitude, Humboldt found the surface of the sea covered with these fish, which sprang into the air to the height of twelve, fifteen, and even eighteen feet, and sometimes fell on the deck. The great size of the swimming bladder in these animals (it being two-thirds the length of their body), as well as of the pectoral fins, enables them to traverse at one time in the air a space of twenty-four feet horizontally. They are incessantly pursued by dolphins while in the water, and when flying are attacked by frigate birds, and other predatory species."—*Church of England Magazine.*

GENERAL LITERATURE.

ARABIA AND THE ARABIANS.

BY THE REV. DR. WOLFF.

(Continued from page 281.)

Now some remarks on their religion—that altar of the eternal God, around which all nations have rallied from age to age—religion, which teaches the hero, the sage, and the philosopher to look up to his Creator with the confidence of the babe on its mother's knees. The book of nature and history are only hidden mysteries, which, in order to be solved, require a key, and that key is afforded by religion.

"It was the conviction of all nations," as is well observed by Jacobi, the president of the Philosophical Academy at Munich, "that religion inspired by heaven alone can produce real virtue. The conviction, that religion is the only means of giving support to the helpless, has been forced on all nations; and the sages of every age have taught us, with one consent, that knowledge, whose only object is things of this world, is not worthy of that name. They have taught us that in order to arrive at the knowledge of heavenly things, a heavenly mind is required; that God manifests himself to the heart as well as to the intellect, and he hides himself from those (as Schiller says) who seek him with their reason. The Arab in the desert, as well as the Turkoman, has felt that the laws of God are wings for the soul, by which it is able to soar up to his presence; and it was beautifully observed by Jacobi (vol. iv. 242, 243), "The Almighty willed, and it was so." This is the limit of our philosophy, where Newton himself stopped with adoration; and the philosopher who goes further, and attempts to build worlds of his own, loses himself in eternal darkness, and at last loses sight of his Creator.

It is not known how long the belief in one true God was preserved in Arabia; still, we may perceive by that ancient Arabian production, the book of Job, that the belief of the only true God was known at least in Idumæa, one part of Arabia, and worship and sacrifices were offered to him; whilst, long before, the Egyptians and Chaldeans were sunk into pantheism or polytheism. However, the human mind took the same turn among the Arabs as among other nations. When once the sacred standard and clue of truth are lost—when the true order of things and destinies are inverted—then the mind of man often associates the sublime, the mysterious, and the wonderful, with the mean, the perverse, and wicked.

The course of the sun and moon, and especially the resplendent stars on the nocturnal horizon, must have early become an object of particular

attention to the Arab, wandering in a vast plain under a clear and serene sky.

In their nocturnal wanderings, these heavenly lights became their guides: by persevering observations they learnt to know their positions. But, in considering these creatures, they forgot him who created them, and partially lost the idea of a Creator; and, by little and little, they fell into the worship of the Assyrian Venus, under the name of Alibath—began to practise astrology and magic; but, amongst all these aberrations, they never forgot their ancestor, Abraham. Every tribe had their own Gods, temples, altars, sanctuaries; every father of a family his domestic gods, to whose protection he recommended himself before he left his house, and whom he saluted on his return. Innumerable were their female gods, to whom they brought sacrifices of men. But the greatest of all sanctuaries was the Caaba; built, as is said, by god's command, first by Adam, and rebuilt by Abraham. The entrance to Caaba is towards the east, and the famous black stone, is placed at a small distance within the door. This black stone, which is concealed, has been from time immemorial an object of adoration, as it still is to the Mohammedans.

All the objects of adoration were collected in the Caaba, about 360 idols were there arranged, so that every individual Arab of each tribe found his own respective object of worship. Innumerable hosts of pilgrims swarmed, the last month of the year; and, even at a distance, as they approached, they fell down, stripped themselves, and ran towards the holy house, and went round it seven times, and kissed the black stone; visited seven times, the surrounding holy mountains and valleys and threw stones seven times towards the holy valley of Mecca; drank seven times from the well Zumzum, and ended their pilgrimage by burying some of their nails and hair in the holy ground, and offered either a camel or sheep as sacrifice.

All these ceremonies are all practised by the Mohammedans. The holy well Zumzum, is, according to the ancient Arabs and the present Mohammedans, the well which was shown to Hagar when, as they say, she fainted with Ishmael, her son, in the desert.

However, the knowledge of the true God, was never lost entirely among the Arabs, especially among the wise men of the Coreish, and that knowledge of one God was chiefly preserved by the Jews; so that some of the Arab tribes even adopted that religion, especially the tribe of Tob; and in the time of Justinian, a Jew filled the throne of the Hemyrites, who afterwards was dethroned by a christian prince of Abyssinia; so that in despair he threw himself into the sea.

The gospel was introduced into Arabia by the apostle Bartholomew; and, in the second century St. Phantenus went there, and found among the Arabs copies of St. Matthew's gospel. Bishops were erected in Yemen; and, towards the end of the fourth century, an Arabian prince had embraced Christianity. But Arians, Nestorians, Jacobites, and all sorts of Monophysites, soon inundated the land; who calumniated each other, and were a great hindrance to the promulgation of true Christianity in Arabia.—*Englishman's Magazine.*

RELIGIOUS LITERATURE.

PROFANE SWEARING.

BY THE REV. DR. HUMPHREY.

"Because of swearing, the land mourneth."—*Jer.*

THIS, I am sorry to say, is emphatically true at the west. I heard but very little profane language on this side of the Alleghanies. One of our passengers, indeed, swaggered and swore outrageously. He was a great boaster, a great politician, a great sloven, and a great coward. He wore his hat on one side, was out at one elbow, and had a beard which had once been black—but the crop had stood over and gone to seed. Nobody, I am sure, thought so well of him as his grand eloquent self; did when he left us, it was a deliverance fervently to be acknowledged, by every decent passenger. When we had got over the mountains, profane expressions began to be more frequently dropped in free conversation, and sometimes by decent looking men. In descending the Ohio, I soon found that several of the passengers were grievously addicted to the vulgar, and

wicked habit of letting off their oaths on all occasions, let who would be present, and without in fact seeming to suspect that any body would be pained by hearing them. Many and many a conversation, during the journey, was I obliged to break off abruptly, in consequence of some profane exclamation, which made me shudder. The further we went, the more common and shameless did the habit of taking God's name in vain become. Indeed, I had no conception before, that such a state of things existed anywhere in the land. As an American, as a citizen of this enlightened Christian country, I blush to say, that I had never heard anything like it on the other side of the Atlantic. It is rare that your ears are pained in this way, in the public conveyances of England, rarer still in Scotland, and even in Ireland, so far as I had opportunity to judge, there is nothing which approaches our own "had pre-eminence." It is not the whiskey saturated salamander of the great Western steamboats nor the boozey ostlers and stage drivers only, that constantly pollute the air with their pestiferous breath—but you will meet with multitudes of intelligent and respectable looking men, who can hardly open their lips without an oath. It is a dreadful annoyance, I will not say to the *Christian* traveller, but to any traveller, who has a decent respect for the third commandment.

But while I make these complaints, in the name of religion, morality, and even common civility, let me not be understood to present, that the majority of those whom you meet with at the hotels and in the public conveyances, are addicted to the use of profane language. This is not the case. Many are as much pained by what they hear, as you are yourself; and others who are not at all shocked, but rather amused with good-natured profanity, have too much conscience or self-respect, or regard to the feelings of others, to indulge in it themselves. "But it is a lamentation, and shall be for a lamentation, that the name of God is so dreadfully 'blasphemed' by any class of men in any section of our country. Can God hear it, and his anger not be kindled? Can he hear it, and not 'bend his bow, and make his arrow ready upon the string?' Will not his 'soul be avenged on such a nation as this?' What Christian father must not shudder, at the thought of bringing up his children in such a state of society? and what can change it? We must look to the Bible, to the faithful preaching of the Gospel, to the sabbath school, and above all, to the Spirit of God, to bring about the desired reformation.

COLLEGES—REMARKABLE ANSWER TO PRAYER.

THE following incident strikingly illustrates the power of prayer. Fourteen years ago, on the green hills of Vermont, under the ministry of Rev. E. J. Scott, of the N. H. Conference, and in answer to the prayers of pious parents, a young lad, then only twelve years old, was converted to God. His father was a class-leader, and used constantly to take him to the weakly class-meeting.—His mother was deeply pious, and was often accustomed to sprinkle her tears upon the midnight shade while praying for her son. Four years rolled away, and the young man felt inwardly moved by the Holy Ghost to preach the gospel. His call was from God. It rung in his ears and sunk down into his soul. The church gave him license to exhort. And though very young, the divine blessing attended his word. In view of the demands of the age, the increased intelligence of the people, and the qualifications necessary to expound the Holy Scriptures and feed the flock of Christ, he resolved to have a collegiate education! It was a magnanimous resolution. But it was to all his friends and acquaintances a wild and imprudent step. His parents were unable to defray his expenses. All his wealth consisted of an iron constitution and an inflexible determination to drink at the fountain of knowledge and be refreshed for the race. By the blessing of God, he succeeded in preparing himself for college. This occupied three years. He defrayed nearly all his expenses during this time by manual labour. Many very affecting and providential openings occurred to him while at the seminary. Here he frequently improved his exhorter's license, and made many a neighbourly school-house resound with his youthful voice. In the summer of 1837, he might have been seen, at the age of 19, taking leave of his parents and

friends, with a very few dollars providentially placed in his hands, trusting in God, descending from the salubrious mountains of his native state, and threading the valley of the Connecticut some two hundred miles to the Wesleyan University. He was examined and admitted to the Freshman Class. By the fatherly counsel of Dr. Fisk, a man of precious memory—and the special openings of providence, he passed the first two years of his collegiate course. He was now licensed to preach. And frequently, Sunday evenings, his voice might be heard in the adjacent villages, preaching Jesus and the resurrection. At the beginning of his junior year he wanted one hundred dollars. The sum was indispensable. He knew not where or how he could get it. He was completely hedged in. He first concluded to go and teach a year and earn it. But no. Thought he, I am preparing to do the Lord's work. I am a child of providence. My heavenly Father is rich.—He can feed the ravens when they cry. He can turn the mountains into gold and the stones of the street into bread. He has said, "This is the confidence we have in him, that if we ask anything according to his will, he heareth us." "Ask what ye will, in my name, and it shall be done unto you." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Said he, this is God's word. I believe it. I have eaten it down into my soul and lived upon it for years. I will try it again. I will "make known my wants and requests unto God with thanksgiving." It may be He will hear me.—And it may be, too, that my dear mother is now praying for me."

He prayed. He asked God for a hundred dollars. He prayed with great fervency and faith. God whispered peace to his soul. A strange, heavenly quiet came down into his heart. He was happy. He was sure of soon seeing the naked hand of God. He opened his books, relieved and tranquil in spirit. In about an hour a total stranger entered his room, and asked him if he would go and preach the next Sabbath in the town of W., about ten miles distant from the University. The young man said he would. He went and preached. A collection of seven dollars was given him, accompanied with a request that he would come again the following Sabbath. He went again and unexpectedly received another collection of about the same amount. Thus he went five successive Sabbaths and received in collections between thirty and forty dollars. Each time he went he expected it would be his last. The fifth time, however, to his perfect astonishment, a committee waited upon him and informed him that they had got on subscription four hundred dollars and had collected one hundred of it; that they would pay him down the one hundred dollars collected, and collect the other three hundred for him if he would just preach them two sermons a Sabbath for a year. They further stated that he need not interrupt his studies to be among them during the week, that he might come Sabbath morning and return the same evening. Thus he could pursue all his college duties and serve them too. The young man received the hundred dollars, the precise sum he had prayed for, as from the hand of God. He punctually went every Sabbath during his junior year, sometimes walking and sometimes riding on horseback, and preached to the good people Jesus Christ and him crucified. The other three hundred dollars were faithfully paid. At the close of the year the congregation proposed to give him four hundred dollars more and some presents beside, for another year's service. The service was rendered and the money received.—Souls too were converted to God—thus fulfilling the Scriptures—"He that reapeth receiveth wages and gathereth fruit unto eternal life." Thus, in praying for one hundred dollars, he received over eight hundred in cash! All these facts came under my observation. I was a student in the University at the time, and was intimately acquainted with this young man. He graduated with honour and is now a minister and member of one of the N. E. Conferences of the M. E. Church. Several important lessons may be learned from this touching story.

Zion's Herald.

SCOTLAND'S ANCIENT WORTHIES.

The Lord has blessed the Church of Scotland with a succession of holy and faithful ministers. Time would fail to tell them all. But there were its protomartyrs, Patrick Hamilton, more noble as

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

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 11, 1844.

JESUS CHRIST A REAL FRIEND.

WEALTH, or abundance of worldly substance, is enjoyed only by a few. Sometimes it is the fruit of well-directed efforts; it is often obtained by a series of bold and hazardous enterprises; in many cases it forms a material part of the reward which national gratitude or individual patronage bestows upon extraordinary merit. In every country, and under every form of civilized life, rich men form an influential class, and are endowed with the power of attracting admirers and procuring friends. "Wealth," says Solomon, "maketh many friends; but the poor is separated from his neighbour."

Poverty seems to have something in its very aspect which prohibits fellowship, and in its very name a repulsiveness, the bare mention of which putteth afar off our acquaintance and kinsfolk. While the rich "are encompassed about by a great cloud" of friends, the poor are studiously avoided, as if desitution were a plague, and hunger and nakedness capital offences. When the heart is in blossom, and the sun of prosperity shining upon the head—during the summer of life, while every thing is bright and beautiful—friends and acquaintances are numerous; but when the social sky becomes dark—when adversity sheds a mildew over our expectations—then our friends gradually melt away. Now, the countenances that formerly beamed upon us with smiles, are cold and averted; the tongues, that uttered the accents of friendship, are silent, or employed to disparage us; and the hand, that would have ministered to our comfort, is thrust into the bosom of selfishness, or stretched forth to intimidate and oppress us. A true friend, however, "loveth always," and "a brother is born for adversity." Whether the sun shine or withhold its light,—whether our harps be hanging on the willows, tuneless and broken, or emitting notes of joy and gladness,—whether we are clothed in soft raiment and faring sumptuously, or covered with sackcloth and lacking the bread that perisheth,—at all times and under all circumstances, a friend is the same; and he loveth not merely in word and in tongue, but in deed and in truth. In the expressive language of Job, he is "eyes to the blind, and feet to the lame, and a father to the poor." He is blest in his deeds; the sound of his voice is sweeter than that of a pleasant instrument, and his words praise him in the gates.

"A REAL FRIEND" all may find in Jesus Christ. The man whom poverty has apparently claimed for its own,—the individual, upon whom calumny, vituperation, and malice have emptied their quivers,—the wretched creature that is filled with the evil of his own doings,—all, all,—if they will come unto Jesus will find him to be "A REAL FRIEND"—"A FRIEND THAT STICKETH CLOSER THAN A BROTHER."

SCRIPTURE SYMBOLS.

ARK.—We cannot advert to "the ark of the covenant" without feelings of veneration and awe. In this illustrious type are associated memorials, with all their power to inspire subdued and holy feelings,—relics, with all their power to awaken tender and devout recollections,—emblems, with all their power to delineate and represent. The ark was the sacred depository in which was laid up the golden pot filled with manna, the shew-bread, Aaron's peccennial rod, and the decalogue lithographed on two tables of stone by the finger of God. Compared with "the ark," the richest museums, the rarest collections of nature and of art, have little in them to excite either admiration or wonder. Here we have a divine cabinet, made according to a heavenly pattern; here we have a celestial repository, including bread that fell from heaven—an almond sprig

that grew in Paradise—two tables of stone, having God's statute laws inscribed upon them by his own hand. The cover of this remarkable symbol was called, "the mercy seat." This was made of pure gold; it was sprinkled with blood; the cherubim of glory overshadowed it with their wings; and the divine presence and power rested upon it. "Arise, O Lord, into thy rest; thou and the ark of thy strength."

We see "the ark" borne across the Jordan, and our hearts follow its retreating form: anticipations of triumph fill our souls as we see it going forth in the van of the army; and sensations that cannot be described are produced in us, when we behold it carried into the midst of the battle. Sorrow falls upon us like a cloud when we hear that "the ark of the Lord is taken." Dagon falling down before it, affords us a presage of its eventual liberation and triumph. Our souls, and all that is within us, shout for joy, when we behold it carried in a solemn procession from Shiloh to Jerusalem; and joining with the priests and the people, we cry aloud—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and let the king of glory in."

By the last numbers of the *Christian Guardian*, we perceive that paper has changed its editor—the Rev. Mr. Playter having taken the place of the Rev. Mr. Scott in its management. We fervently wish the Rev. Editor who has just entered on his labours, an amount of success equal to that of his worthy predecessor, and trust he will pursue the same course, so far, at least, as politics are concerned.

We are, and always have been, of opinion, that men and periodicals avowedly in the service of Christ, go far out of their legitimate course when they intermeddle with "the things of Cæsar." "My kingdom," said the Son of God, "is not of this world. If my kingdom were of this world, then would my servants fight." What saith he of those servants who fight for both kingdoms? "Ye cannot serve God and mammon."

We have much pleasure in laying before our readers the following interesting account of the labours of the Rev. Mr. Caughey in Europe. We are persuaded that it will gratify many who had the pleasure of his acquaintance when he was in this country:—

THE REVEREND JAMES CAUGHEY.

(From the *Hull (Eng) Advertiser*)

This reverend gentleman, who, for the last six months, has been preaching almost daily in the Wesleyan Methodist Chapels in this town, but at length concluded his labours here, and we understand leaves Hull to-day on a visit to Huddersfield.

As during his stay here the greatest sensation has been created among the religious portion of the inhabitants—especially among the Methodists, and notwithstanding the strong prejudices exhibited in some quarters against him—he has manifestly obtained the confidence and esteem of great numbers of our town's people, we feel assured that a slight notice of his visit will not be unacceptable to many of our readers.

The Rev. James Caughey is a native of Ireland, but in early life emigrated to America, where, at the age of seventeen, he became religiously impressed, and, after due preparation, he was ordain-

ed first as a dean and then an elder of the Methodist Episcopal Church as the United States. In the autumn of 1840 he visited Canada, and on the 19th of July, 1841, he embarked at Halifax on board the steamer Britannia, which carried him safely to this country in the unusually short space of ten days. After a few days stay at Liverpool, he went to Manchester, where the Methodist Conference was sitting, and where he made the acquaintance—among others—of the Rev. Wm. Lord, at that time located in Hull, who strongly invited him to this town. Mr. Caughey, however had then determined on visiting Ireland, and accordingly proceeded to Dublin, where he landed early in August. In this city he made many friends, and remained there until the 7th of January, 1842, when he went to Limerick. After about two months' stay, he left Limerick, for Cork, where he remained to the end of July.

Mr. Caughey then visited Bandora, a short time after which he came over to England. Liverpool was the first town that he visited in this country as a preacher; and he pursued the work of revival there for five months. From Liverpool he went to Leeds, in accordance with the pressing invitation of the Rev. Wm. Lord, then stationed there. While in Leeds, the Rev. R. Thompson, Superintendent of the East Circuit in this town, invited Mr. Caughey to visit Hull. Accordingly, after a brief tour through Holland, Prussia, Germany, France, Switzerland, and Belgium, that gentleman, on the 20th of October last, arrived here for the first time. On the 22d he preached a sermon in the Wesleyan Chapel; he next preached for a month in Georgeyard Chapel; then preached for a month in Kingston Chapel; a week in Wesley Chapel; afterwards six weeks in Waltham street Chapel; and lastly, up to the 7th of April, in Great Thornton-street Chapel;—on the 14th and 21st ult. he preached again in Kingston Chapel; on the 28th ult. he preached at Leeds; next Sabbath he proposes preaching in Huddersfield, and after a short stay at Sheffield, and a second visit on the continent, we understand it is Mr. Caughey's intention to return to America. Mr. Caughey, we understand, has preached not less than one hundred and fifty times during his stay in this town.

During the last week the Rev. Mr. Caughey preached farewell sermons at the various Chapels in the town in which he had occupied the pulpit during his stay here.—On each occasion the greatest eagerness was manifested to get admission; several parties were known, on one or two evenings, to have gone to the chapel three hours before the commencement of the service, and long before six o'clock the chapels were so crowded as to render it impossible to obtain even standing room.

On Friday morning a breakfast—hastily got up—of the friends of the reverend gentleman, took place in the grand saloon of the Mechanics' Institute. Upwards of 200 persons were present.—It was announced that Mr. Caughey would deliver a lecture on the subject of education among the Wesleyans, and, accordingly, as soon as the cloth was withdrawn and a hymn sung and a prayer offered up, the Rev. Mr. Martin (Superintendent of the West Circuit) delivered a few observations upon the great importance of having an improved and general system of religious education established, and set on a sure footing, among the Wesleyan Methodists of this country.

The Rev. Superintendent was followed by the Revs. Hurt and West, after which

The Rev. J. Caughey offered some remarks upon this subject. He commenced by alluding to his first arrival—an entire stranger—in this town; the hard conflict and discouragements which he experienced at the commencement of his labours in this town; his subsequent great success and encouragement, so that Hull—with the exception of Dublin—stood first among the towns he had visited, and he should ever remember it with the most grateful feelings. He then alluded to the great pleasure which it gave him to take part in any measures having for their object the better and more general education of the Methodists; but he regretted that in Hull, so far as he had seen, the educational movement had not met with that general, that hearty support, which it merited. He thought the reason for this apparent lukewarmness was that the movement was not understood. There was, he thought, some general misunderstanding that it was a movement designed for the rich and wealthy of

the Methodists—that the poor had nothing to do with it. If this general impression was to prevail through the connexion, he felt sure that the Methodist education plan would never succeed. It must be removed. It must be shewn that it was a scheme for all classes; they must bring up the poor with their pence, sixpences, and shillings, as well as the rich with their £5, £10, £20, or £100. Without it was made a popular movement—unless the Methodists, through the length and breadth of the land, were got to understand it thoroughly and have an affection for it, it could never succeed. As soon as every poor man found that the scheme was for him as well as the rich, that instant would their meetings be crowded instead of thinly attended; then—and not before—would it succeed.

The reverend gentleman then alluded to the great efforts—the noble contributions—which had been made in America to secure a good general system of education among the Methodists of that country, the establishment of numerous colleges in the various sections, and of a university as the centre.

Mr. Caughey then alluded to the vast capabilities of the human mind.—He said—"Let the brute live for a thousand years, & it will know no more than in the first years of its existence. But the mind of man is, when properly cared for, constantly growing; it expands and goes on expanding so long as it hath life, and health, and vigor. None ever went to the full extent of the capability of mind; even in no one instance has man been able to say, 'thus far canst thou go, and no farther.' Man has the capability of knowing. God has not given that capability of knowledge to lie dormant. God has given man a mind capable of improvement, and has given subjects for its exercise and development—he is to acquire knowledge. He is to think; he is to know; and thus having the capability of knowing, he is to have subjects of knowledge presented to him, and thus may go forward to the highest scale of intellectual improvement. There is one important thought connected with the subject of education, and that is, that however much the human mind is capable of improving in after life, I believe it is generally admitted nothing can make up for the loss of education, at that early time of life when the mind can so easily receive it. It is at that proper time of life when intellectual acquirement will not injure the physical health—but when both go on harmoniously together, that our attention ought to be turned to it.

If I had time this morning, I think it would need but a very short argument on the physical and intellectual constitution of man to prove that there is a kind of physical disability in after life, both connected with the brain and other powers, which would throw a bar in the way of his intellectual advancement. Physical energy is combined with the intellectual, and at the proper time of life man can bear the strong excitement occasioned by the acquisition of knowledge;—he can take impressions more readily than in an advanced age: What is it that exalts the civilized man above the savage—above the brute? It is education connected with the immortality of the mind. Men may say what they will about the natural gifts of mind, but there is more in education than in the natural talents of most men."

The reverend speaker then adduced an instance from the ancient history of the Lacedæmonians offering as hostages to a conquering power fifty of their chief men—well-grounded in the laws, government, and principles of their nation, rather than send fifty of their children, whose characters and principles had not been formed, and whom they therefore feared would be imbued with the ideas and principles of a foreign nation rather than their own. If, then, he said, the heathens attached such importance to the proper education of their youth, how much more did it become the Christian parents of this land to see that the rising generation were properly and religiously educated. He did then hope that the measure now taken by the Methodists would succeed—would take hold of the sympathies and become a general movement throughout their society.

The reverend gentleman thus concluded: "During the time I have been here, I have had many friends, and much pleasure in their society. I see many faces well known to me here, and there are many who have my warm prayers, and who are not here. To those present I offer my heartfelt thanks for taking this opportunity of meeting me,

as it is probably the last meeting of the kind I shall ever attend in this town. I bless God for his kindness towards me in this town, and for any measure of success he has made me the instrument of, during my sojourn here. Believe me, it is my sincere, my earnest wish, to meet with you in a happy eternity. Farewell, and may God bless you all."

After a few words from Dr. S adwith, a hymn was sung, prayer again offered up, and the company separated.

On Friday evening Mr. Caughey delivered his last sermon in this town in Great Thornton-street Chapel. It is almost unnecessary to state that long before the commencement of the service, the chapel was crowded to excess. At the close of the sermon, the greatest excitement prevailed, and so earnest were great masses of the congregation to bid farewell and shake hands with the preacher, that it was with the utmost difficulty he could be got out of the chapel.

Mr. Caughey has, for the last two or three days, been paying a visit to Mr. William Field, grocer, in this town, having returned from Leeds on Monday last.

CIVIL INTELLIGENCE.

ARRIVAL OF THE STEAMER BRITANNIA.

FIFTEEN DAYS LATER FROM ENGLAND.

(From the Morning Courier.)

Perhaps the most interesting item is the announcement that the appeal of Daniel O'Connell and the other Traversers against the judgment of the Irish Court of Queen's Bench, was about to be heard in the House of Lords, and that in consequence of its being necessary to have the presence of the Judges in the House, to give their opinions on matters of law, they had been prevented from going on their usual circuits.

Deputations, bearing addresses of condolence to the imprisoned agitators had been refused admission to the Penitentiary.

The "rent" was largely increased during the first week after the sentence, amounting to £2,596, and it was expected that the second week's would be much larger, having already reached to the sum of £3,229.

There had been a pretty fierce debate in the House of Commons, on the Sugar Duties. The majority was 21st against the Ministry, being upwards of 20, in a very crowded House, but by dint of a threat of resignation, Sir Robert Peel contrived to carry his measure, by a majority of 22.

The great Czar left England, after the sojourn of a week; and it was generally believed that His Majesty the King of the French would pay a visit to the Queen, during the summer.

One of the greatest poets of the age, Thomas Campbell, died at Boulogne in France, on the 15th. He will be long remembered as one of the high intellects that did honour to the 19th century, and will be, in all human probability, one of the three or four poets of this age whose works are destined to immortality.

It is said that the Emperor of Morocco has declared war against France. This potentate has all along been rendering assistance to Abdel Kader and this had led to the embroilment.

The Commercial news is of very little importance. In consequence of the more favorable prospects of the harvest, occasioned by a fall of rain, the prices of grain, &c., had declined a little.

TAKING THE VEIL.—Two young ladies, belonging to Newcastle, lately received "the veil" at the hands of Bishop Ridell, in the Roman Catholic Chapel at Sunderland, and have become inmates of the convent of our Lady of Mercy and St. Bede, in Greenstreet, Bishopwearmouth. The ceremony was attended by a large congregation, attracted by the novelty of the occurrence and the religious pomp and solemnity observed on the occasion. Two shillings each admission were charged to the gallery, and one shilling to the pave.

A few days since a sword fish was taken by a citizen of Savannah, near Tybee, measuring fifteen feet from the tail fin to the end of the sword, four feet in diameter, and about eight feet in circumference.

SCHISM AMONG THE MORMONS.

The last Warsaw Signal states that a rupture had taken place among the Mormons—a respectable number of the most intelligent members of that body having seceded, under the guidance of William Law and set up for themselves. It does not appear that the religious views of the seceders have undergone any material change. They profess to believe that Joseph Smith was once a true prophet, but contend that he is now fallen from grace, and no longer worthy to remain at the head of the Church.

OUTRAGE AT NAUVOO.—The steamer Osprey arrived at St. Louis on the 12th, and reports that on Monday night, the 10th, the office of the 'Expositor'—the anti Jo Smith paper, was destroyed by a band of the Prophet's dupes. 'The Expositor' was established by a number of Mormons who opposed Jo Smith's course, and the disclosures made through it completely enraged Jo and his supporters. The council, therefore, declared that paper a nuisance, and then sent the city marshal with an armed posse to destroy the office. The work of destruction was completed about ten o'clock at night.

ANTARCTIC EXPEDITION.—Sir Robert Peel has granted £2,000 to assist in the publication of the collection of natural history made in Sir James Ross's voyage, &c.; one moiety to be expended on the botanical, and the other on the zoological plates of new plants and animals.

QUEEN ANNE'S FORTING.—A few days ago a young man who, was employed in harrowing a piece of ground at Summerfield, foot of the road from Restalig to Leith Links, picked up a farthing of the reign of Queen Anne, which was in a high state of preservation. On both sides the relief is almost as bold as when the coin proceeded from the mint. On the obverse side is a very fine effigy of Queen Anne, surrounded by the words, 'Anna Dei Gratia'; and on the reverse, the shield, with "Mag. Br. Fr. et. Hib. Reg. 1711."—*Berwick Warder*

MONTREAL MARKET PRICES.

WEDNESDAY, July 10, 1844.

	s.	d.	s.	d.
Oats, per minot	1	3	1	4
Wheat, "	5	6	6	0
Barley "	2	0	2	3
Pease "	2	6	3	4
Lint Seed "	5	0	5	6
Buckwheat "	1	8	2	0
Turkeys, per couple	5	0	6	0
Fowls "	1	3	2	0
Geese "	4	0	5	6
Ducks "	1	8	2	0
Chickens "	1	0	1	6
Partridges "	2	6	3	4
Eggs, fresh, per dozen	0	5	1	6
Butter—Dairy, per lb.	0	6	0	7 1/2
" Salt "	0	5	0	6
Pork, per hund.	25	0	29	0
Beef "	25	9	30	0
Flour, per cwt.	12	0	14	0
Beef, per lb. (1d. to 2d. per qr.)	0	2	0	5
Pork "	0	2	0	5
Veal, per qr.	2	6	12	6
Mutton "	1	6	10	0
Lamb, per qr.	2	0	4	0
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	0	1	3
Corn, "	2	0	2	9
Rye, "	2	6	3	0
Beans, "	4	6	6	8
Honey, "	per lb.	0	4	0
Hay, "	per 100 lbs.	25	0	20

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

DR. ROBINSON
HAS REMOVED
TO SAINT RADEGONDE STREET,
opposite the New Weigh House, near Beave
Hall.
November 9. 4v

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

REMOVAL AND CO-PARTNERSHIP.

ROBERT MILLER, BOOKBINDER, grateful for that liberal patronage which he has received from his friends and the public since his commencement in business, begs to inform them that he has REMOVED his BINDING ESTABLISHMENT from the Nuns' Buildings, Notre Dame Street, to the PLACE D'ARMES HILL, next door to Mr. ROLLO CAMPBELL, Printer; and that he has entered into PARTNERSHIP with his Brother, ADAM MILLER.

R. & A. MILLER,
BOOK-BINDERS,
ACCOUNT BOOK MANUFACTURERS,
BOOKSELLERS & STATIONERS,

PLACE D'ARMES HILL,
RESPECTFULLY announce to their friends and the public, that they have established themselves as above—where they confidently anticipate a liberal share of public patronage.

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

A general assortment of SCHOOL BOOKS, STATIONERY, &c., kept constantly on hand.
May 9, 1844.

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

THE GUARDIAN.

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

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

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

PROSPECTUS.

NOW IN PRESS, and will shortly be published,

INDIAN RESEARCHES;

OR,

FACTS CONCERNING THE NORTH AMERICAN INDIANS:

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

BY BENJAMIN SLIGHT,
WESLEYAN MINISTER.

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

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

Subscribers' names will be received by Mr. J. E. L. MILLER, Office of the Christian Mirror, 158, Notre Dame Street; Messrs. R. & A. MILLER, Place d'Armes Hill; and Mr. R. D. WADSWORTH, Temperance Depot, St. Francois Xavier Street.

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

Montreal, April 4, 1844. 23.D

MR. HAMBY F. CAIRNS,
ADVOCATE,
NO. 3, SAINT LOUIS STREET,
OPPOSITE THE COURT HOUSE,
QUEBEC.
September 7. c

J. E. L. MILLER'S
PRINTING ESTABLISHMENT,
NOTRE DAME STREET,
Near St. Francois Xavier Street, over Mr. D. Milligon's Dry Goods Store.

JUST PUBLISHED,
And for sale at the Bible Depository, M^cGill street,
FIVE DISCOURSES

ON THE MORAL OBLIGATION AND THE PARTICULAR DUTIES OF
THE SABBATH.

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

W. & J. TREVERTON,
ORNAMENTAL HOUSE & SIGN PAINTERS
GLAZIERS,
PAPER HANGERS, &c. &c. &c.,
No. 169, Notre Dame street.

GEORGE MATTHEWS,
ENGRAVER, LITHOGRAPHER, AND
COPPERPLATE PRINTER,
SAINT FRANCOIS XAVIER STREET,
OPPOSITE THE POST OFFICE.

COMMERCIAL BLANKS, (in a variety of forms,) Bill Heads; Business, Visiting, Invitation, and Society Cards; Druggists', Grocers', Confectioners', and other Labels—of every design and colour.

Fac Similes, Circulars, Plans, Views, &c. &c. &c. on the most liberal terms.
N.B.—Funeral Circulars on the shortest notice.

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

JOHN HOLLAND & Co.,
SUCCESSORS TO C. CARLTON & CO.
St. Paul Street.

HAVE constantly on hand, an assortment of ENGLISH, FRENCH, GERMAN, and INDIA FANCY GOODS, COMBS, RIBBONS, &c. &c. suitable for Town and Country Trade. WHOLESALE AND RETAIL.—TERMS LIBERAL.
August, 12, 1841.

AGENTS FOR THE CHRISTIAN MIRROR.

- Mr. ROBERT PATTON, Post Office, Quebec.
- " WM. GINNIS, Three Rivers.
- " ABRAHAM M^cINTYRE, Ceau-du-Lac
- " B. J. KENNEDY, Philipsburgh.
- " E. CHURCH, Terrebonne.
- " T. VAN VLEIT, P.M. Lacolle.
- " W. VAN VLEIT, Odell Town.
- " E. BAKER, P.M. Dunham.
- " A BISSETT, Lacine.
- " T. B. MACKIE, P.M. Saint Sylvester.
- " C. A. RICHARDSON, Lennoxville.
- " A. W. KENDRICK, Compton.
- " A. DELMAGE, Napierville.
- " A. B. JOHNSON, East Bolton.
- " A. AMSDEN, Sherbrooke.
- " H. HAZELTINE, Hatley.
- " R. MORE, P.M. Durlham.
- " WM. SCRIVER, Hemmingford.
- " G. SUTTON, Carillon.
- " E. H. ADAMS, Woonsocket, R. I.
- " DEWAR, St. Andrews, (Ont.).
- " JOHN BRODIE, Bytown.
- " CAMERON, Lochaber.
- " WM. ANGLIN, Kingston.
- " JAS. CARSON, Buckinghamham.
- " R. HARPER, Smith's Falls.
- Capt. SCHAGEL, Chatham.
- Hon. JOHN M^cDONALD, Gananoque.
- Jas. MAITLAND, Esq., Kilmarnock.
- H. JONES, Esq., Brockville.
- D. DICKINSON, Esq., Prescott.
- R. LESLIE, Esq., Kemptville.
- DR. STEIGER, P.M., St. Elizabeth.
- MR. N. RUSTON, Huntingdon.
- " H. LYMAN, P.M., Granby.
- " J. GRISDALE, Vaudreuil.
- " BAINBROUGH, St. Johns.
- " WM. NEWTH, Chambly.
- " R. C. PORTER, P.M. New Ireland.

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