

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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## POETRY.

### "THE TIME IS SHORT."

SHORT is the time of man below,  
His time of weal and woe;  
Few are the steps, and brief the space  
Allotted for his earthly race.

The time is short to follow gain,  
The time experience to attain,  
To buy and sell, to plough and reap,  
To watch and toil, to rest and sleep.

The time is short; then judge aright,  
And learn the lesson of its flight;  
For in that time, and that alone,  
Eternity is lost or won!

Nor think, though time be short, O man,  
That life is measured by its span;  
The patriarch still a child may die,  
And full of years the infant lie.

Short is the time of sinners here  
To riot in their mad career,  
Short-lived the fool's ungodly mirth  
As thorns that crackle on the hearth.

Christian! the time is short to prove  
Thy work of labour and of love;  
The talent which thy Master gave  
Brings no revenue in the grave.

The time is short to bear thy cross,  
And scorn endure, and suffer loss;  
That time of trial soon will close,  
And soon the vaunting of thy foes.

Short is the time; the road of life  
Too short for variance and for strife;  
Shall pilgrim travellers of a day  
Fall out and wrangle by the way?

Now to the earth, with dread import,  
The voice proclaims that "time is short!"  
For when again it shakes the sky,  
"Time is no more!" that voice will cry.

## HYMN.

BY G. M. BELL.

"WHOM have I in the heavens high,"  
Or in the star-bespangled sky;  
Who on the earth, who on the sea?  
None, mighty Lord of Hosts, but thee!

Where'er I wander, there thou art,  
In all my thoughts thou shar'st a part;  
I could not breathe, I could not be,  
One moment, Lord, apart from thee.

In silent watches of the night,  
When all is dark, my mind is light,  
And in ten thousand ways I see  
The goodness of the Lord to me.

At early morn my humble prayer  
Is wafted on the ambient air;  
At closing eve I love to be  
An humble suppliant, Lord, to thee:

I am a stranger in the land,  
Lord guide me by thy gracious hand,  
And may at last my dwelling be  
In endless glory, Lord, with thee.

## CHOICE EXTRACTS.

### CHRISTIANITY.

CHRISTIANITY has been journeying, for the last eighteen hundred years, through unceasing trials; while as yet an infant in a land of almost Egyptian darkness, a Jewish Pharaoh attempted to strangle her in the cradle. She grew up in contempt and poverty, and began her course, like Israel of old, through a Red Sea of relentless persecution. Bitter waters awaited her subsequent progress. Amalek, with all the principalities and powers of earth, during more than three centuries, opposed her march. Fiery serpents in the wilderness of sin have ever been stinging at her feet. The world has opened no fountain, nor vouchsafed any bread, to sustain her. What alliance the nations have ever made with her cause have only given them the greater power to encumber and divide her strength. Her drink has been drawn from the rock; her bread has been gathered in the desert. Nothing that malice, or learning, or power, or perseverance, could do to arrest her goings has been wanting. Even treachery in her own household has often endeavoured to betray her into the hands of the enemy. No age has encountered her advance with such a dangerous variety of force, or with a more boastful confidence of success, than the present, and yet in none, since that of the primitive Christians, has her triumph been so glorious, or her conquest so extensive. At a time of life when, considering her fiery trials, one ignorant of her nature, would expect to see her wrinkled with age and crippled with manifold infirmities, it may be said of her with perfect truth, that though for more than eighteen hundred years she has been journeying through conflicts and trials innumerable, "her eye is not dim, nor her natural force abated." She remains unchanged by time, the same precisely as when first proclaimed in the streets of Jerusalem. The shield of faith, the breast-plate of righteousness, the helmet of salvation, the sword of the Spirit, are neither broken nor decayed, but as ready as in the beginning, to go forth "conquering and to conquer." This long and hard experiment proves that she is made for eternity.—BISHOP McLVAYNE.

### ARGUMENT AGAINST INFIDELITY.

THE works of God are glorious, and bear the impress of his excellency. Shall we presume to call the heavenly Majesty to account? Must He render a satisfactory reason of his ways to every worm? Is it not enough to assure us that they are the best, in that he is their author, who is infinitely good? We, who are in the valley of mortality, and the shadow of death, are yet incapable of seeing that which, on the mount of immortality, we shall see to our satisfactions. We see but pieces of the works of God, both as to their extent and duration. As all the letters make one word, and all the words make one sentence, and all the sentences and sections and chapters make one book; and the use of the letters, syllables, words, and sentences cannot be rightly understood or valued if taken separated from the whole; no more can we rightly understand and value the works of God, when we see not their relations to the whole.

As the whole creation is one entire frame, and no part perfectly known to any, but the comprehensive wisdom that knoweth all; and as the holy Scripture is an entire frame of holy doctrine, and the work of sanctification is one new man; so also the works of disposing Providence are perfectly harmonious, and make up one admirable system, which our non-age hindereth us from un-

derstanding. We must learn the books of God by degrees, word by word, and line by line, and leaf by leaf. But we shall never be scholars till we have learned all; and then we shall see that nature and grace, Scripture and creatures, physics and morals, and all the works of God for man, do constitute one most perfect frame, which we shall admire for ever.

### CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST.

THE obligation to please a benefactor is felt, amidst the varied circumstances of human life, in proportion as kindness is felt; and if the benefactor be wise and good, his kindness will induce a desire to please him, by the display of a right spirit and corresponding rectitude. Moral situation, as we know from experience, as well as from the Word of God, cannot, of itself, awaken the feeling of obligation to redeeming love; but we also know, that when this feeling is awakened, through the means of grace, it has great influence in the regulation of the believer's desires, and purposes and actions. The love of Christ constrains,—and his disciples obey, when he says, "If any man will come after me let him deny himself." "Whatever ye do, do all to the glory of God." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Because he "first loved them,"—because he moved them to accept of the blessings of redemption,—because he is "pacified towards them notwithstanding all they have done," his disciples are drawn into his service by "cords of love, and the bands of a man." In contemplation of the wisdom which has set forth a principle on which they are accepted for the sake of another on whom they have been made willing to depend,—they are "lost in wonder and praise." The author and finisher of such a system is indeed worthy of all glory from every soul redeemed.

### CHRISTIAN CONTENTMENT.

I SEE there is no man so happy as to have all things, and no man so miserable as not to have some. Why should I look for a better condition than all others? If I have somewhat, and that of the best things, I will in thankfulness enjoy them, and want the rest with contentment.

### THE INRENSIBILITY OF SPIRITUAL SICKNESS.

AS I see in the body, so I know in the soul, they are oft most desperately sick, who are least sensible of their disease; whereas, he that fears each light wound for mortal, seeks a timely cure, and is healed. I will not reckon it my happiness, that I have many sores, but since I have them, I am glad they grieve me. I know the cure is not the more dangerous, because my wounds are more grievous; I should be more sick if I complained less.

TRIALS.—The earth must be ploughed, and sown, and harrowed, and weeded, and endure many frosty nights and scorching days, in order to its being made and preserved fruitful. Gentle showers, soft dews, and moderate sunshine will not suffice always. So is it with the soul of a faithful Christian. In a long sunshine of outward prosperity the dust of our inward corruptions is apt to fly about, and lift itself up. Sanctified affliction, like reasonable rain, lays the dust and softens the soul, and keeps us from carrying our heads too high.

### DIVINE MERCIES.

To bless God for mercies is the way to increase them. No good lives so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.

## GENERAL LITERATURE.

## THE GARDEN OF EDEN.

BY THE LATE REV. JAMES KIDD, D. D.

THE habitation originally provided for man by his gracious Creator is in general called *Paradise*. As to this terrestrial paradise there have been many theories formed in reference to its situation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air above the earth, under the earth, in the place possessed by the Caspian Sea, and under the arctic pole. The learned Huetius places it upon the river that it produced by the confluence of the Tigris and Euphrates, now called the river of the Arabs, between this conjunction and the division made by the same river before it falls into the Persian sea. In this he is followed by Wells, who wrote the Geography of Scripture. Other geographers have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Parais, which they suppose to be the four rivers described by Moses. But concerning the exact place, we must necessarily be very uncertain, if indeed it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation.

"Learned men," says Mr. Maue, "have laboured to find out the situation of Paradise, which seems to be but a vague and uncertain inquiry; for the Mosaic description of it will not suit any place on the present globe. He mentions two rivers in its vicinity, the Pison and Gihon, of which no vestige are to be found; the other two still remain, viz., the Hiddekel, supposed to be the Tigris, and the Euphrates, whose streams unite together at a considerable distance above the Persian Gulph; in some part of which it is highly probable the happy garden once lay. But even this must be hypothetical; for the flood must, in all likelihood, have deranged the rivers originally on the earth. This gulph is eastward both of the land of Midian and the wilderness of Sinai, in one of which places Moses wrote his history. But since the formation of this earth, it has undergone great changes from earthquakes, inundations, and many other causes. The garden, however, seems to have been a peninsula; for the way or entrance into it is afterwards mentioned. We are told that a river went out of it; which, according to some, should be rendered ran on the outside of it, and thus gave it the form of a horse shoe; for had the Euphrates run through the middle of the garden, one half of it would have been useless to Adam without a bridge or boat wherewith to have crossed it."

The learned authors of the *Universal History*, in the account of rarities natural and artificial in Syria, mention a spot which is still shown as the place where once stood the garden of Eden, or terrestrial Paradise. And indeed it is in all respects so beautiful and rich, and yields so delightful a prospect from the adjacent hills, that there is hardly another place in the world that has a fairer title to the name it bears. Its proximity to Damascus, the capital of Syria, near the fountain head of the Jordan; its situation between the Tigris or Hiddekel, the Euphrates, the Phasis or Phason, the Araxes or Gihon, which last has three names derived from its rapidity above all other known rivers; its bordering upon the land of Chus, famed for its fine gold—all these, and many other marks specified by Moses, together with its charming and surprising fruitfulness, and constant verdure, have induced a great number of commentators to settle that celebrated and so much sought

after spot here, and to deem it the most valuable of all the natural rarities of this country.

The Hebrew word which designates this delightful spot signifies a garden inclosed with a fence, an inclosed garden. Gen. ii. 8, "And Jehovah planted a garden eastward in Eden?" surely not for the purpose of a mere Mahomedan paradise, but as a school of religious instruction to our first parents.

From the garden of Eden we have the true origin of sacred gardens among the idolaters. Thus God, in Isaiah lxx. 3, calleth the apostate Jews, "a people that provoketh me to anger continually to my face, that sacrificeth in gardens;" and chapter i. 29, the prophet had threatened them, "they shall be ashamed of the oaks which ye have chosen;" and in Isaiah lxxvi. 17, are mentioned not only those idolatrous gardens, but we find an allusion to the tree of life, or rather of knowledge, both of which were placed in the midst of the garden of Eden: "They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

The gardens of the Hesperides, of Adonis, of Flora, were famous among the Greeks and Romans. Mr. Spence, speaking of the East, says, "This garden of Flora I take to have been the Paradise in the Roman mythology;" and in a note upon the place, "these traditions and traces of Paradise among the ancients, must be expected to have grown fainter and fainter, in every transfusion from one people to another."

The Romans probably derived their notion of it from the Greeks, among whom this idea seems to have been shadowed out under the stories of the gardens of Alcivous. In Africa they had the gardens of the Hesperides, and in the East those of Adonis, or the Horti Adonis, as Piny call them. The term Horti Adonidis was used by the ancients to signify gardens of pleasure, which answers very strangely to the very name of Paradise, or the garden of Eden, as Horti Adonis does to the garden of the Lord.

## THE MISSIONARY'S GRAVE.

[From Travels and Researches in Caffaria. By Stephen Kay.]

IMMEDIATELY adjoining Albany to the north-west lies the tract of country lately allotted to the scattered aborigines, within the colony.—As this was actually occupied by the Kaffers up to a very recent period, it naturally falls within the range I, in the beginning, marked out to myself; and the circumstances of this newly-established settlement render all apology for particular notice of it unnecessary.

Several of the natives belonging to one of our stations, having availed themselves of the overtures of Government, and removed thither, I had occasion repeatedly to visit them, and to acquaint myself fully with their situation and prospects; and, as some of the parties were composed of individuals who had enjoyed the benefit of Christian instruction at different mission stations, whilst the lives of others had been spent entirely with boors in the interior parts of the country, where labour, and not learning, had constituted their lot; the real capabilities of the native, together with the degree in which religious knowledge prepares him for usefulness, were here set forth in the fullest point of view. Surely no one, after visiting a settlement like this, would ever again talk of "first civilizing, and then evangelizing the barbarian."

Having to pass through Beaufort, one of our principal frontier forts, to which the Kaffers, from the neighbouring hamlets, frequent-

ly resort, I stopped to preach there. Within a mile or two of this place, lie the remains of the late Rev. Mr. Williams, of the London Missionary Society; who, after labouring hard in the vineyard of his Lord, for somewhat more than two years, died on the 23d of August, 1818. Having with me one of the Christian natives which had lived with him, witnessed his death, and assisted at his burial, I was enabled to collect various particulars respecting him, which, to my own mind at least were deeply interesting.

No other Missionary was engaged in Kafferland when this excellent man commenced his work; and the secluded corner which embraced his sphere of action is now no longer inhabited. His grave is distinguished from several others by a large pile of stones; one of which, larger than the rest, is placed in an upright position at the head, and forms his only tablet. This rude mark of distinction, though bearing no inscription, and therefore unintelligible to the passing traveller, was pointed out to me by the old Kaffer, with manifest affection, and considerable emotion. He then added, whilst directing my attention to other graves round about, "Here lies an *umfazi*, (woman), who sat under his words; and there are some of the *amakwinkwe* (boys) whom he taught in the school." Not many paces distant was one which appeared to be comparatively new. "That," said he, "contains the body of an *tsombi* (young woman) who was killed by lightning from heaven, about two years ago."

From the burial ground he led me to the tree under which Mr. Williams usually preached to them; to the field he had ploughed, preventing furrows still visible; and the garden he had cultivated; then to the dam he had formed for the irrigation of his grounds, and to the precipice whence he had rolled many a huge mass of rock, with the view of turning the course of the river. This was quite an Herculean scheme; in prosecuting which he lost one of his fingers: a large stone one day falling upon him, almost severed it from the hand. We next proceeded to the building designed for a place of worship, and also, to the dwelling house; both which were but partially completed. "In that corner," said Cota, "our *Umfand's* expired; and here did I assist in making his coffin!"

An imaginary view of the circumstance composing the scene on that occasion, could not but deeply affect the mind of a fellow-Missionary, while thus standing on the spot where it transpired. As already intimated, this good man had no fellow labourer, excepting his pious wife, to aid him by counsel or to comfort him amidst suffering. Anxious to finish the roof of his habitation that his family might have a covert from the heat, he fearlessly exposed himself to the overpowering rays of a mid-day sun, until nature at length sunk beneath the burden. Surrounded by natives only, who fear even to touch the dead, his partner was therefore obliged to close the eyes of the corpse herself; to prepare it for interment; to give directions respecting the form, the making, and the dimensions of his coffin! This done, with an infant at her breast, and another by her side, she followed his earthly remains to the tomb. Her feelings then, doubtless, were unutterable: an attempt to describe them would therefore be folly. She returned to her half-thatched cottage, whither he accompanied her no more; to the place where prayer was wont to be made, but he is not there; and then to the couch whereon he lay, but, alas! he is gone, and gone for ever! Here, and thus situated, this good woman remained under the gracious protection of Him who is as a husband to the widow, and a fa-

ther to the fatherless, until a kind friend from the colony came to her relief. And it is worthy of remark, that, during this trying interval, the Chief was induced to give special orders respecting her; so that, although encompassed by ruthless savages daily, no one was permitted to do her any harm! A piece of poetry which is known and frequently sung by the Kaffers, in every place which the Gospel has as yet reached, was composed by Sikana, a secondary chieftain, who was brought to a knowledge of the truth under Mr. Williams's ministry; and who, being faithful unto the end, died with the praises of God upon his lips.

## A NEW YEAR'S ADDRESS TO SUNDAY SCHOOL TEACHERS.

BY THE REV. J. ANGELL JAMES.

MY DEAR FRIENDS,—I need not declare that I take a deep interest in Sunday Schools; if another proof of this be necessary, I hope the present address will supply it.

The natural division of time into years, by the revolution of our planet round the sun, should be, and by multitudes is, made subservient to moral purposes.

There are three things, then, which I now urge upon your attention: *Consideration—Examination—Determination.*

*Sunday School Teachers, consider!* That is a great word, a word of mighty import; it is not only indicative of rationality, but of a high and momentous exercise of rationality. The author of the Bible, the Holy Spirit, has caught it up, and is ever and anon saying to immortal man, "Consider, consider, your ways;" so I say to you, "consider." Be reflective in your general habits as rational creatures, as *youthful* rational creatures; as *sacred* rational creatures; as rational creatures, devoting your faculties to *train the minds* of others. Be considerate,—that is, cultivate a habit of serious thoughtfulness. You have minds of your own, use them well. Be not characterised by a butterfly levity, which keeps the mind in incessant vagrancy and flutter, and never allows it to settle in sober thought on any one subject. Be considerate, as Sunday-school teachers, and be considerate TO-DAY. Look afresh at your object. Pause and ponder TO-DAY. Weigh well the import of that appellation—a SUNDAY SCHOOL TEACHER;—study it afresh; what momentous interests it involves—what high qualifications it implies—what sacred obligations it imposes—what consequences it draws after it—what wisdom and grace from above it requires. Just *consider* what you have to do,—to educate minds, to convert hearts, to form characters, to save souls. Yes, it is the lowest of your aims that you "put forth your strength upon a nation's mind in the morning of its life, when all is young, and fresh, and tender." The highest of your efforts, and you should of course never leave out the highest, is to pour the light of revelation, the benefits of Christianity, and the blessings of salvation, over a generation of immortal souls. Consider, yours is a vocation, not only to teach letters, and syllables, and words, but truth—the truth—the truth concerning God, Christ, salvation, and immortality. Yours it is to carry the torch, kindled at the source of heavenly radiance, into the dark and dreary abode of squalid poverty, and to gladden with the light of heaven the regions of want and woe. Should you not *consider*? Think what you are about. Let such words as God, Christ, mind, soul, salvation, heaven, hell, eternity, all pass through your mind, with due reflection upon each, and also recollect, all these are involved in your object.

Next, EXAMINE. Have you thought of what I have just stated? Is this the light in which you have viewed your object? Have you come to this day *without* consideration? Do you understand your vocation? Have you never seriously said, on setting out to the Sunday-school, "What am I going to do? What is my object, aim, purpose?" Are you qualified for such a purpose as I have set before you? By personal, decided piety; by mental acquirements; by engagedness of heart in the work; by devotedness, diligence, patience, love, good temper, humility, meekness; by a peaceable disposition; by a willingness, for the good of the school, to be first,

middle, or last; by a deference to others; by a readiness to give up your ease, will, and way? How have you acted hitherto? What has been your conduct in past years? What do you imagine your superintendent says of you, of your constancy, punctuality, order, submission? How do your fellow-teachers feel towards you? Do they love you, respect you, work pleasantly with you, because you work pleasantly with them; count your society, value your labours, consider you of importance to the school? How does your minister feel towards you? Does he esteem you as a fellow-labourer and a help, or as a hindrance, by your fancies, querulous, turbulent disposition? What is the feeling of your class towards you? Have you attached them to you; do they love you, confide in you, obey you, and take pleasure in falling in with your plans, orders, and wishes? What success have you had? What is the style of your class? Have any been reclaimed, converted, added to the church, through your instrumentality? *Examine, examine.* It is a day suitable for it. Do not go on without being inquisitive into all these matters; an uninquiring teacher is a careless, heartless, bad teacher. Before you read the next part entails, look back, call yourselves to account; carefully, anxiously, prayerfully, and, as in the presence of God, examine your conduct as a teacher.

Now comes DETERMINATION.

1. DETERMINE to make a new and more entire surrender, a fresh dedication of your heart, and mind, and soul, and strength, to the work. Begin again and afresh. With the better understanding you may have acquired, and with the experience you have gained, give up yourselves with new purposes of entire devotedness. Open your heart to receive the subject; let it come in and possess you. In order to this, surrender your heart more entirely to God; present yourselves to Christ, and let his love constrain you. Pray for a more abundant effusion of the Holy Spirit upon your own heart; seek a revival of your own personal religion. If you have lost your first love, recover it; "Do your first works." If the *Christian* be revived, so will the *Sunday-school teacher*. It is the oil of piety that must feed the flame of zeal, which, without more grace, will be flickering and dim.

2. DETERMINE to embrace more intelligently, cordially, and constantly, THE GREAT WORK OF SUNDAY-SCHOOL TEACHING. Begin the year more intent upon seeking the salvation of the children. Fix your eye upon the soul and eternity. Feel that your vocation is for minds and souls, and that though you could make your children scholars and philosophers, yet if you could not make them Christians you would fail of your object; at the same time, recollect that you have to train the mind, to awaken the thinking faculty, and to keep it awake; to quicken and guide the intellect. Some teachers, yes, and superintendents, too, egregiously err, by supposing that they have little else to do, than to deliver long addresses to the children, and to be ever preaching to them. I am afraid some spend their time in preaching to their class, as a sort of preparation and practice, for preaching to adults; the eye of their ambition is upon the pulpit, while seated on the form. Long preachments to children are not the way to attract them to religion, but to repel them from it. Teach them to think, to use their minds themselves, and not merely communicate knowledge to them,—this is education. Instruction is not education. Select a plain and easy passage of Scripture, or take up those selected for you, and after being thoroughly sure you understand it yourself, turn the children's minds upon it, and aid them to investigate it for themselves; thus give them something to do, as well as to hear; make them feel that the Bible is a book for them, not only for the teacher—a book for them to read, as well as to have expounded to them, and which they can understand in many parts by their own study. You have done a great thing for a child's salvation, and his intellect too, when you have made him love his Bible, and feel that he can read it with advantage for, and by, himself.

3. DETERMINE to qualify yourselves more perfectly for your office and its functions: by more intense piety; by the cultivation of your own minds, and by acquiring a greater aptitude to teach. Let it be a study with you, how you can engage and fix attention; how you can awaken, stimulate, and guide inquiry: how you can pro-

duce a thirst for knowledge, and a desire after improvement. For this purpose, read, meditate, remember, and apply. There is an invaluable book which I recommend to those who would cultivate their own intellectual powers, with a view to attain a greater facility to cultivate the minds of others, and that is, "Taylor's Elements of Thought." Read, also, "Nicholl's Help to the Reading of the Bible." Study the works of the Religious Tract Society on the "Rites and Customs of the Jews," "Max. Henderson's Scripture Lessons," "Bynes' Notes on the Gospels and the Acts," "Tob's Sunday School Teacher," and the "Sunday-school Teachers' Magazine," and many other works, which, by their size and cheapness, are within your reach, on science and history. You must be prepared, qualified, to teach. Teaching is a great work. "How vast and abiding the satisfaction which results from calling forth the intellectual and moral resources of your species. Giving the immortal mind of man the consciousness of its powers and faculties, invigorating the judgment, regulating the will, and purifying the heart." But for such a work you must have higher qualifications than to teach the alphabet, and hear hymns, and set lessons in catechisms; you must read, think, acquire knowledge, and know how to train the mind. Too many of our teachers are deplorably deficient on all essential qualifications for their office.

4. DETERMINE to become a more excellent Sunday-school teacher in every respect. Aim at completeness, at universal perfection in punctuality, constancy, method, order, submission to the superintendent, harmony with your fellow-teachers, respect and deference for your minister, affection for your children, and every thing else connected with the well being of the school; look upon the school as a piece of moral machinery, the working of which, as a whole, depends upon the working of each particular part. A single wheel, or pivot, or a screw, or pin, that does not work well, impedes all. Will you be that bad pivot, screw, or pin? In collective bodies, each should be what the whole should be; each should consider himself as the representative of the whole. Do not aim merely at isolated perfection, but at associated perfection; some horses will draw very well alone, but not in a team; you work in teams, labour to do well with others. Supply all defects, then; be not satisfied to go on without improvement; run upon wheels, act upon hinges; let your motto be, "Better and better;" mediocrity will not do in such times as these. We want not only bustle, but effect; not only zeal, but intelligence; not only bodies, but minds; not only virtue, but talents; we want ardent piety, combined with devotedness, thoughtfulness, ingenuity. We want, in short, a higher order of agency, a capability in our great body of teachers to understand, to appreciate, and to tremble at the fact, that nearly the whole next generation of citizens, parents, and adult immortal beings, in the lower classes of society, are at this moment in their hands, to have their characters formed for time and eternity.

Sunday-school teachers, do you need motives to excite you to all this? Meditate upon the importance of the times in which you are called to live and act. You have entered upon the state when the rapidity with which the scenes are changed, would seem to indicate that the winding up of the plot is approaching. Study the features of the age; open your eyes, and ears, and minds, to what is going on around you; man's existence was never more important; know the times, and be up with your age. Advert to a few particulars. Behold the progress of emigration, and the myriads that are flocking out to form colonies, which are in some not very distant age to become kingdoms. Many of the emigrants, most of them, are among the labouring class. What a motive to exertion, to send out a well-taught Christian race, which shall lay the foundations of empires, not in atheism but in Christianity.

Think of the great missionary enterprise. The whole church rising up for the conversion of the whole world. Train up your children to feel an interest, and bear a part, in the glorious undertaking; enlarge their knowledge, enlist their hearts, inflame their imagination by missionary intelligence, and qualify yourselves to carry on the great work of evangelizing the world. Plant a germ of missionary spirit in their souls, to grow with their growth, and strengthen with their

strength; elevate their views of their own importance, without endangering their humility; make them feel they are something in the moral world.

*Co. template with dismay the spirit of infidelity,* walking about as a roaring lion, seeking whom it may devour. That rampant and ferocious beast, in roaming for its prey, has left the heights of society, at least in great part, for the vale of poverty. He is attacking the labouring classes, and worrying and devouring myriads. The diffusion of infidel principles among the dense masses of our manufacturing population is frightful; prepare your children to resist his attacks, by giving them knowledge of Scripture and its evidences; by pre-engaging their minds in favour of Christianity; by forming their habits of a devotional character; by implanting right principles.

*Observe the efforts of Popery.* Fifty years ago it seemed to have received a mortal wound, and as we thought, lay bleeding to death. The wound is healed, it has risen upon its feet, and with giant strength is labouring to seize upon our country and the world; its exertions are prodigious both at home and abroad. Its cathedrals, chapels, bishops, priests, convents, are multiplying; and so are its convents; it has lately had a public procession in one large manufacturing town of a large array of converts from the labouring populations. What an incentive to exertion. Study the nature of Popery in the Scriptural description of it, in the pages of history, in the murders of the Inquisition, in the fires of Smithfield, and take alarm. You are among the persons who are to defend the poor against the power of antichrist, by teaching them to read, furnishing them with Bibles, and storing their minds with Scripture. Fill the land with Bibles, and with Bible readers, and with Bible knowledge, for this is the best defence from Popery; antichrist is afraid of the Bible. Teach the children the doctrine of regeneration by the Spirit, and justification by faith; train them thoroughly in these momentous truths; render them as familiar with these doctrines as they are with their letters. This will also, and equally, protect them from the delusion of Puseyism, that semi-popery, which is now spreading like a mortal pestilence over the land.

Sunday-school teachers, dwell upon these things. Are they not motives sufficient to induce a fresh surrender of yourselves to your work this year? Up and be doing; gird yourself again for your work. God and his Anointed demand it of you; the present, and all future generations of mankind demand it of you. Yield to demands so numerous, so solemn, so just, and so sacred.

I remain, your friend and fellow-worker,

J. A. JAMES.

Birmingham.

## THE TRAVELLER.

### THE FOUNTAIN OF ELISHA AND THE MOUNT OF TEMPTATION.

THE road from Jericho to Jerusalem presents some historical reminiscences of the most interesting nature. When entering the mountains which protect the western side of the plain, the attention of the traveller is invited to the Fountain of Elisha, the waters of which were sweetened by the power of the prophet. The men of Jericho represented to him that though the situation of the town was pleasant, "the water was naught and the ground barren. And he said, Bring me a new cruse, and put salt therein; and they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." Its waters are at present received in a basin about nine or ten paces long, and five or six broad; and from thence, issuing out in a copious stream, divide themselves into several small rills, dispersing their refreshment to all the land as far as Jericho, and rendering it exceedingly fruitful. Advancing into the savage country, through which the usual road to the capital is formed, the tourist soon finds himself at the foot of the mountain called Quarantina, from being the supposed scene of the temptation and fast of forty days endured by our Saviour, who,

—"Looking round on every side, beheld  
A pathless desert dusk with horrid shades:  
The way he came not having mark'd, return  
Was difficult, by human steps untrod;  
And he still on was led, but with such thoughts  
Accompanied of things past and to come  
Lodged in his breast, as well might recommend  
Such solitude before choicest society."

The neighbourhood of this lofty eminence is, according to Mr. Maundrell, a dry, miserable, barren place: consisting of high rocky mountains, so torn and disordered, "as if the earth had suffered some great convulsion, in which its very bowels were turned outward." From these hills of desolation, however, there is obtained a magnificent prospect of the plain of Jericho, the Dead Sea, and of the distant summits of Arabia; for which reason the highest of the group has been assigned by tradition as the very spot whence all the kingdoms of the world were seen in a moment of time. It is, as St. Mathew styles it, an exceeding high mountain, and in its ascent not only difficult but dangerous. It has a small chapel at the top, and another about half-way down, founded upon a projecting part of the rock. Near the latter are observed several caves and holes, excavated by the solitaries, who thought it the most suitable place for undergoing the austerities of Lent,—a practice which has not, even at the present day, fallen altogether into disuse. Hasselquist describes the path as "dangerous beyond imagination. I went as far up on this terrible mountain of temptation as prudence would admit, but ventured not to go to the top, whither I sent my servant, to bring what natural curiosities he could find, whilst I gathered what plants and insects I could find below."—*Russell's Palestine.*

### PARIAH DOGS.—SCRIPTURE ILLUSTRATION.

"They found no more of her than the skull, and the feet, and the palms of her hands." 2 Kings ix. 35.  
IN March last, as I was crossing the Soubunreeka river (India) my attention was attracted to a number of human skeletons, which lay scattered upon the white sands adjacent to the course of the stream. Upon inquiry, I learned that these were the remains of pilgrims who were on their road to the great pagoda of Juggernaut, and had been drowned two evenings before by a ferry-boat sinking with them. On approaching several of these sad vestiges of mortality, I perceived that the flesh had been devoured from the bones by Pariah dogs, vultures and other animals. The only portion of the several corpses I noticed that remained entire and untouched, were the bottoms of the feet and the insides of the hands; and this extraordinary circumstance immediately brought to my mind that remarkable passage recorded in the 2d book of Kings, chapter 9, relating to the death and ultimate fate of Jezebel, who was, as to her body, eaten of dogs, and nothing remained of her but the palms of her hands and the soles of her feet. The above narrative may afford a corroborative proof of the antipathy that the dog has to prey upon the human hands and feet. Why such should be the case, remains a mystery.—*Malta Times.*

## RELIGIOUS INTELLIGENCE.

### THE JEWS IN 1843.

THE Rev. Dr. WILSON, of Bombay, in an address which he lately delivered before the Second General Assembly of the Free Church of Scotland, gave the following interesting account of his recent researches among the Jews in the different countries he had visited:—

Before leaving Bombay, I paid a visit to the Beni-Israel residing in that town and the adjoining villages; and on that occasion I received from them the warmest expression of gratitude for my personal service to them, and the liberality of the Jews' Committee, which supports the schools which have been instituted for their benefit. At these schools about three hundred children are receiving education, and that, too, according to Christian principles. They read the Scriptures both of the Old and New Testaments, and commit to memory our Catechisms. At Aden I found that the Jewish population there re-ident amounts to 1050 souls, while in the adjoining province of Yemen there are not fewer than 300,000 Jews. The Jews have for many ages been settled in

this part of Arabia. They hold themselves, indeed, to be descended of a portion of the great captivity, and declare that their forefathers declined the invitation of Ezra to return to Jerusalem, alleging that it was not proper to do so till the Messiah should be revealed. They keep themselves to a great degree distinct from the other Jews of the world, and have a literature of their own, their chief college being at Sana. They consider the Jews resident in the other countries of Asia and Europe as mere stragglers from the great Jewish fold, which is themselves. They can easily be visited from Aden; and it is most desirable that we should fulfil our intention of establishing a mission at that station, which, as is known to all in this house, is subject to Britain, and where due protection may be expected. The political agent there, Captain Haines, assists me much in my inquiries; and I have no doubt that he would receive with kindness any missionary who we might send. There is a large body of troops at Aden; and many of the soldiers are Presbyterians, who would be inclined to profit by any ministrations which might be addressed to them. At Cairo I found a Jewish population of 1410 souls. The Talmudists, who amount to about 1000, have a school of their own, supported by a Frenchman; but it is not taught on the best system. The Caraites, 350 in number, told me that they would willingly send their children to a school superintended by a Christian.—The European Jews at Cairo amount to sixty. I procured several very important manuscripts at Cairo, and a history of the Christian Church written by a native of Damascus, many years ago, in which there are some very curious notices of the Jews. Mr. Smith, my intrepid fellow-traveller, and I, were much interested in the discovery which we made at Petra, in Idumea, that the inhabitants of Wadi Musa, the adjoining valley, reckon themselves the descendants of Isaac, and not of Ishmael, from whom the Arabs in general claim descent.—Whether they are now descended of proper Jews, or of the ancient Idumeans, who, as mentioned by Josephus, all embraced the Jewish religion, I shall not undertake to say; but claiming descent from Jacob, they may not be uninterested in a Jewish mission, and may receive from our missionaries to the Holy Land the announcement of the gospel. By the Jews of the Holy Land I was received with the greatest kindness, an introductory letter which I took with me from Bombay having allayed their suspicious, and called for their hospitality. I received much valuable information from them about different localities and objects of interest, and held with them various interesting discussions. A Jew who had accompanied me from India, and who was a witness to our interviews with the Rabbis of Tiberias, the most learned Rabbis in the world, declared to me, as the result of his observations on the occasion, that he considered the Jewish cause hopeless, as the Rabbis of Tiberias would not meet the Christian argument. Our reasons for selecting Damascus as the headquarters of our mission, I have laid before our committee; and they have been given to the public, and must satisfy all parties that the station which we have chose is a most important one. Mr. Graham and I preferred it to Jerusalem, solely because at the latter place there is already an efficient mission in operation. I am happy to give my humble testimony in favour of the English bishop at Jerusalem, who is there a most zealous conductor of evangelical operations, as well as a superintendent of the mission. He received me with perfect brotherly feeling and great kindness. At Jerusalem I witnessed the baptism of four Jews, two of whom were Rabbis: They all belong to the Ashkenazim or German Jews. The Sepharadim or Asiatic Jews, at Jerusalem, wield great power under the Sultan, and their chief Rabbi can order summary punishment on a Jew, a circumstance by no means favourable to religious inquiry. He has an honorary guard of six soldiers standing at his door. I had a good deal of interesting intercourse with the Samaritans at Nablus, the Shechem of the Old, and Sycher of the chief Priests. He showed us not only the old Samaritan manuscripts which he is accustomed to show to travellers, but one of a much greater antiquity, which he exhibited with great reluctance; and after repairing to the bath, I was particularly struck with the plausibility of his reasonings connected with the system which he espoused, when he stated that the Samaritan creed is comprised in five articles:—God

is one.—Moses is the prophet of God,—the Pentateuch is the law of God,—Mount Gerizim is the kiah, or centre of worship,—and there will be a day of resurrection. I asked him to prove the last article of belief from the five books of Moses. "The matter is easy," he said; "is it not thus written,—'I kill and I make alive?' Do you suppose that the people are to remain in their graves after they are made alive again?" The prophecy, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be;"—he applied to Solomon, whose sovereignty, he declared, extended through all countries, from the river unto the ends of the earth, and to whom even the birds of the air were subject; thus giving expression to his belief in a legend common to the books of the Samaritans, the Talmud, and the Koran. The Messiah, he maintained, is to be of Joseph, of whom it is to be "the Shepherd, the Stone of Israel." I did not succeed in my attempt to procure from him a copy of the Pentateuch; but I procured from another quarter at Nablus some interesting Samaritan manuscripts. Dr. Wilson concluded by giving some most interesting details connected with the mission at Constantinople and Pesh. He dwelt on the great promise of the Rev. Mr. Swartz, and the great learning and influence of Dr. Duncan, and the success which had attended the labours of his excellent associates. He expressed his intention to furnish full information on all these subjects to the Committee, and to lay before the public the result of his general inquiries and research.

#### CHURCH MOVEMENT—ENGLAND.

The movements in ecclesiastical matters still possess an engrossing interest. The Bishopric of Lichfield have been filled up by the appointment of Archdeacon Loonsdale. This gentleman is understood to be Anti-Puseyite, but not so committed against the heresy as Dr. Wynter. We regret that Her Majesty has missed so advantageous an opportunity of shewing her attachment to these principles which placed her family on the Throne of the British Empire. The *Times* has published several stirring articles, recommending that a State provision be made for the Roman Catholic Clergy of Ireland. One of its proposals is, that the Act for such provision be backed by a decree from the Vatican. The Priests are said to be adverse to that arrangement; but O'Connell dropped a hint at a late meeting that £600,000 had been mentioned, but that £400,000 more would be necessary. This is a startling proposition, another strong indication that great changes are at hand. The restless spirit of Puseyism has for the present received a check. A lay address to the authorities of Oxford, in opposition to Puseyism, was in process of signature. It had already received the names of some thousands of influential persons, including two Dukes, one Marquis, four Earls, six Barons, many Baronets, and members of the House of Commons. It was to be presented to the Vice-Chancellor in a few days.—*Tor. Ban'r.*

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 28, 1843.

#### SEASONABLE CONTEMPLATIONS.

THE present season of the year is calculated to remind us of the rapid flight of time, and the consequent near approach of that eternal world towards which we are hastening as swiftly as the wheels of time can urge us on. We hope the following thoughts, hastily thrown together, may be found useful, in inducing suitable and profitable reflection.

Numerous, impressive and beautiful, and clothed in the sublimest language of Oriental strength and grandeur, as are the metaphors employed by the inspired writers, in order to imprint upon the mind of man that his home is not on earth—to warn him that the grave, the dark and gloomy sepulchre, must inevitably become the resting-place of his clay ta-

bernacle for a season—that Death, "the last enemy," will soon claim him as his rightful prey,—yet all are found, in too many instances, insufficient to arrest the careless mind of man, and to prevent him from seeking death in the error of his ways. Both in the Old and New Testaments we are constantly reminded of the certainty of death. "Dust thou art and unto dust shalt thou return!" is the solemn sentence which must inevitably be executed upon all mankind,—for "the wages of sin is death."

If we contrast for a moment the incomprehensible glory and perfections of Deity with the comparative insignificance and utter depravity of the human race, well may we exclaim, "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?" If we contemplate man in the light of Divine revelation, what do we discover? What is his frail habitation—his hand-breadth of earthly joys—his emptiness—his nothingness? His life is like "a vapour which appeareth for a little time and then vanisheth away." "He cometh forth as a flower and is cut down."

What is man? A speck on the face of our globe! And what is our globe itself, when we lift up our eyes and consider the firmament—the handy-work of Him who "weighs the mountains in scales, and the hills in a balance," and "taketh up the isles as a very little thing"—where millions of worlds roll on through infinite space, inhabited by beings who with us have one common Creator? Should not this too teach us humility, and banish pride from our hearts—ever warning us to know ourselves? Yet man alone is deaf to the voice both of nature and nature's God. While all creation, animate and inanimate, hear and obey the decrees of Omnipotence, Man—proud man—daringly and impiously denies the right of his Maker to rule over him.

But when we look beyond the bounds of time, and view eternity as a trackless desert, from whence no traveller returns, to inform those that remain, of its awful mysteries—its untold realities!—how wretched then does the condition of man appear, destitute of that Divine influence and support which only can cheer and sustain the mind in such circumstances.

But the Christian may ascend higher, and wing his flight, with St. Paul, into the third heavens, and dwell with delight and rapture upon those glorious scenes which revelation has opened to the eye of his faith, having his "conversation in heaven, where Christ sitteth at the right hand of God." While he gazes new wonders rise before his astonished vision, until the mind becomes wearied, and he is led to exclaim, with the inspired Apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Our subscribers are respectfully reminded, that the amount of their subscriptions will be thankfully received.

The following beautiful passage is from a work called "The Family of Bethany," by A. Bonnet. We present it to our readers with the hope that it may prove useful:—

"When you are called to the sweet task of bringing consolation to some suffering soul, some soul weeping over the tomb of a beloved object; some soul groaning under a sense of its corruption, its sins, its unworthiness before God; some soul plunged in the depths of doubt and of distrust; oh! then, do as Martha did to Mary; comfort that soul with these words: "The Master is come, and calleth for thee." He is come, suffering soul, afflicted soul, sinful soul; that good Master, that loving Saviour, that Divine Friend, whom thou thinkest to be far from thee, is at hand; he is come; he has not forsaken thee; he watcheth over thee; he is come, ready to receive thy first sigh of repentance, thy first cry of distress; he is come, ready to pardon to bless thee; "he is come, and calleth thee!" He calleth thee, by this very affliction, this very sickness, as well as in every page of his Word; he calleth thee, to make thee fully enjoy the consolations of his grace: he calleth thee, to speak to thy soul of pardon, reconciliation, peace, and love; he calleth thee, to gather thee into his sheepfold; he calleth thee, that, coming out of this affliction, this despondency, these doubts, this unbelief, thou mayest be enabled to range thyself among the number of the redeemed—his beloved children. "He calleth thee!" Take heed that thou be not deaf, or insensible to this call. Beware of an offensive distrust, an injurious doubting; beware of imitating those insatiable persons who were invited to the marriage-supper, and who all began with one consent to make excuse; beware of saying that thou art unworthy of him, that thou art too miserable, too sinful. Ah! it is just because thou art a sinner that it behoved Him to become a Saviour; it is because thou art poor, blind, naked, and miserable, that thou must come to Him, "who though he was rich, for our sakes became poor, that we through his poverty might be rich." "He calls not the righteous, but sinners to repentance." His invitations are free; he does not sell his favour, he gives them. And canst thou suppose that he calls thee, intending to reject thee; canst thou suppose that he thus trifles with thy misery and thine affliction? Far be from us this blasphemy of unbelief. O Jesus, my Saviour! I hear thy call; I will go; I will hasten like Mary; I will go to thee that I may have life. Ah! to whom else shall I go? Thou hast the words of eternal life!"

As a considerable number of our readers are Sunday School Teachers, and as we feel anxious to afford them every assistance in our power, in order that they may be directed and encouraged in the good work in which they are engaged, we have inserted in our present number a very excellent NEW YEAR'S ADDRESS, written by the Rev. J. A. JAMES, of Birmingham, England. We trust that by a careful and prayerful perusal of this Address, Sunday School Teachers may be better prepared to enter afresh upon their labour of love in the year which is just at hand. We are happy to say, that, in our opinion, Mr. JAMES takes the only proper view of the object which should be the constant aim of all who are engaged in this most interesting work, viz: the conversion of the children committed to their care. He solemnly calls upon Sunday School Teachers to consider, examine, and determine; and under these three heads, he shows the great importance of reflection upon the responsible position they sustain—the incalculable importance of that employment in which they are engaged—and insists upon the necessity of a more attentive examination of the work itself. The earnestness of his appeals under the head "determine," is a sure proof that he has the right view of this great work.

## CORRESPONDENCE.

## THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

"And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26.

DEAR SIR,—Your correspondent, "An Humble Believer in a Millennium yet to be produced by the Gospel of Christ," says, in his 7th letter, that on the above text he and myself are "fairly at issue." He believes that the Israel spoken of is that wicked and infidel race of men scattered over the civilized world who call themselves Jews; while I humbly conceive that the term Israel in the text means the "spiritual Israel," believes in the Lord Jesus Christ, and them only. My reasons for so believing may not to your respected correspondent be conclusive,—to my own mind they amount to a demonstration.

Before I proceed to state those reasons, it is perhaps proper I should notice some of your correspondent's objections against my former remarks on this scripture.

In my first letter, I said that the language of the text, applied to the natural descendants of Abraham, would not be true; as it is certain many of them have been lost. And your correspondent, to evade the conclusion which his own criticism of God's truth necessarily leads to, attempts to show that the words "All Israel" are to be understood to mean the whole of one generation of the Jews, "or even a major part of them." To support this, I had almost said, perversion of plain language, your correspondent makes use of the following illustration: "If we speak of the American nation having elevated the late General Harrison to the office of President of their Republic, we do not mean to include in our idea the people of that nation who were contemporaries with Washington, but the 'nation' as it existed two or three years ago." "With the greatest propriety, also, speaking of France, we may say, all the French are governed by Louis Philippe." "No," says the lively logic of your respected correspondent, "this understood of the French as a nation would not be true, as it is certain many of them were in their graves before his Majesty was born."

This reasoning I confess is very specious, and does credit to the ingenuity of your correspondent; but perhaps he is not aware, that in the attempt to overthrow my "lively logic," he violates one of the simplest rules of that useful art. Such reasoning is calculated to mislead a careless reader; but will, upon examination, turn out to be what it really is, one of those mists of sophistry that for a moment obscures the sun of truth, to be as quickly dissipated by the brightness of that luminary.

It is a rule in logic, "that the predicate determines the quantity of a proposition, or the extent in which its subject is taken;" and your correspondent's error is in confounding a universal with a particular proposition. To make this more plain, suppose we should say,

"All Israel shall be lost,"

the predicate "shall be lost" determines the extent in which the term "all Israel" is to be understood, as meaning all the people of Israel in the widest sense, from Abraham the first Jew to the last of his natural posterity; as the term "lost" will apply *logically* to every individual. But suppose we should say,

"All Israel were governed by King David," here the predicate "governed by King David" determines the extent in which we are to understand the term "all Israel" to be particular, as applying only to those of the Israelites who lived during the reign of that excellent monarch.

The reader is now prepared to appreciate the fallacious reasoning of your correspondent. In his estimation, the following propositions bear the same logical character:

"All Israel shall be saved."

"General Harrison was elected President by the American people."

"The French nation is governed by Louis Philippe."

"All nations feared David." 1 Chronicles xiv. 17.

Who does not at once perceive the difference between these propositions; the first only being universal and the others particular? But if we should say,

"All Americans shall be saved," or  
"All Frenchmen shall be lost,"

we then have propositions precisely similar to that in the text; and any person acquainted with the English language would understand the terms "shall be saved," and "shall be lost," as affirmed of every individual of these respective nations. It is to be hoped your respected correspondent will accommodate himself to such reasoning.

I must now beg permission to repeat, that the language of the text would not be true if applied to the natural Israel.

I am now, in order to gratify your esteemed correspondent, and in justice to my subject, to endeavour "to shew, by fair reasoning on the connected verses, that the text speaks only of the spiritual Israel." I flatter myself I have accomplished already half my task, by showing that the language cannot apply to the natural Jews.—Thus it is proved negatively.

Before proceeding further, I would respectfully call the attention of the reader to the following remarks:

1st. It is the utmost stretch of courtesy to designate the Jews "a nation." They have no king as a nation—no laws—no government; they are not "reckoned among the nations." Your correspondent will, therefore, be more sparing of that term when applying it to them. All that can be said of them in this respect is, that they are a scattered people.

2d. In the chapter in which the text is found, they were said to be "broken off." Broken off what? Off Christ, the true vine. John xvi. 1, 2 and 6: "I am the true vine and my Father is the husbandman; every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit." "If a man abide not in me he is cast forth as a branch and is withered." Let the above be attentively noted. The Jews, as the peculiar favourites of Heaven, were at one time the natural branches of Christ, who always sustained the same relation to his people that a vine does to its branches—the great "corner stone" of his own spiritual building. Those of the Jews who, by their faith in him, continued in union with him he "purged;" and thus was the diminishing of the whole, much more the fullness of those who by faith maintained their united relation.

3d. The believing Gentiles are represented by the "wild olive," who were grafted into Christ, the good "olive tree." These two classes of character, believing Jews and believing Gentiles, in their union with Christ, form one tree, and that tree is the true Israel of God, the legitimate children of Abraham. The word Israel means "a Prince of God;" and hence the language of Peter in his first Epistle, chap. ii. 9. Writing to believers he says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people—which in time past were not a people, but are now the people of God." This spiritual Israel occupy the place of the fleshly seed of Abraham, but in circumstances far more transcendently glorious.

4th. The unbelieving Jews of the present day are cut off in the same sense that the unbelieving Gentiles are cut off; that is, they exclude themselves by unbelief. No other cutting off will apply to them; for how can that be said to be cut off which was never on.

The veil of unbelief is now on their hearts.—Nevertheless, when it (the heart) shall turn unto the Lord the veil shall be taken away; "and so all Israel shall be saved." By being saved, I do not understand salvation from sin, although that is included, but rather a final salvation. I find this use of the word very common in the Scriptures: (1 Cor. iii. 15) "But he himself shall be saved, yet so as by fire." 1 Cor. v. 5. "That the spirit may be saved in the day of the Lord Jesus." 2 Tim. iv. 18. "And will preserve (or save) me unto his heavenly kingdom." 1 Peter iv. 18. "And if the righteous scarcely be saved," &c. Rev. xxi. 24. "And the nations of them that are saved shall walk in the light of it." "And so all Israel shall be saved, for the Deliverer shall come to Zion and to them that turn from ungodliness in Jacob."

I have here given the text as it is found in Isa. lix. 20. St. Paul quoted the passage from the Septuagint, which most persons know is the first Greek translation of the Hebrew Scriptures. The

passage, as it stands in the Septuagint, is entirely different from the reading in the Hebrew original. In the original it reads: "The Redeemer shall come to Zion." In the Septuagint it is: "There shall come out of Zion the Deliverer." The Hebrew also reads: "And unto them that turn from transgression in Jacob, saith the Lord;" which the Greek translation renders: "And shall turn away ungodliness from Jacob." The question now arises which of these two readings shall we adopt—the original or the translation? The original certainly, especially as it harmonises with other portions of God's truth.—Taking, then, this as the true reading, it interprets what the Apostle means, *i. e.*, "that the Deliverer shall come to Zion;" in which is included "them that turn from ungodliness in Jacob."

Mistakes like the above in translating are not rare. One occurs in our English translation of the New Testament Scriptures, Acts iii. 22–26, where Peter is addressing his countrymen on the same subject, says: "And it shall come to pass that every soul, which will not hear that Prophet, shall be destroyed from among the people;" and in the 26th verse, "Unto you first God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities." In the original it reads, "Hath sent him to bless you, every one of you turning from your iniquities."† Turn we now to Rom. xi. 27: "For this is my covenant unto them when I shall take away their sins." The reader will do well to look at the conditions and blessings of this covenant in Jer. xxxi. 31, &c., and compare it with Heb. viii. 8–12, and he will find another reason for believing that the spiritual Israel are those spoken of in the text.

And I hope what has been written will be satisfactory to your correspondent, unless that the words of the poet apply to him—

"Convince a man against his will,  
He's of the same opinion still."

Your respected correspondent thinks that in the letter that appeared in the *Mirror* of the 23d Nov., I wandered from the subject under discussion. Here, however, "A Believer" and myself are again at issue. In his third letter he says:—"An age will come in which all nations shall serve the Lord Jesus Christ. The Jewish nation will be in existence in that age; therefore in that age the Jewish nation shall serve the Lord Jesus Christ."

To disprove the first proposition, the letter in question was written; and your correspondent can best tell why he refused to sustain the proposition alluded to. He cannot surely have forgotten the 2d, 3d, and 4th paragraphs of his fourth letter, and the very long name he has adopted.—The reader will now see that letter 8 was rather premature. It would be quite easy for me to retaliate, as "sly cuts," "side blows," and "smooth tubs" come much easier than sound reasoning.—A castigation such as I might inflict would not be kind after the Christian kindness (?) manifested by "A Believer," in withholding the "coup-de-gras in compassion to my existence as a controversialist." By the way, I suppose this No. 8 is the "coup" itself. If so, may it not be feared that the "blow" intended for me will rebound on his own head and really become the "finishing stroke" of your correspondent's polemical reputation.

I am, dear Sir, yours, &c.,  
Montreal, December 20, 1843.

J. H.

\* The writer has gathered the above from authors who understood the original languages.

† Dodrige's translation.

## MISCELLANEOUS.

## A BEAUTIFUL SIMILIE.

We heard a minister in the pulpit, a short time ago, relate the following historical fact, and apply it to Christian duty. There is an electric force—an unction arising from its contemplation, that ought to arouse, elevate, and quicken the feelings of every Christian in contemplating the beauties of the parable. The minister remarked that historians said, that the eagle, when the clouds blackened and lowered, and the wind and storm arose, to a fearful extent, would weigh with instinctive precision its ability to withstand its force without injury. If the storm bid fair to rage with too

great force, the eagle would spread its broad wings and soar above it; and from its proud attitude would look down with serenity and composure on the devastation below. The application to Christians was to persuade them to imitate the noble eagle. When bickerings and strifings arose in the church or society; and when hostilities were waxing hotter and hotter; when the storms of civil or religious discord were rising higher—and the wrath of God was thundering in his providence into the ears of his provocators, then they should on the pinions of their faith rise above the world. This needs no comment. Oh that Christians would learn to emulate the eagle, and proudly, through the influence of the Divine Spirit, trample the world beneath their feet.

## OLD AGE.

'Age is dark and unlovely,' says the old bard of Scotland, and so indeed it sometimes is. But it need not be. Let youth be spent aright, let the health of the body and the improvement of the mind be cared for—let the faculties of the soul be expanded and all its noble powers developed, and we shall in the decline of life, 'grow brighter and brighter unto the perfect day.' For ourselves, we love the aged. We love to draw out their stores of rich experience in regard to religion, or to business, and we love to hear them speak in the rapture of faith of that 'great ocean on which they are to sail so soon.' One of the worst signs of the times is the growing want of respect which is manifested all over the country to those that have passed into the 'sere and yellow leaf.' The church has much to answer for in this respect, and she will never 'rise and shine in her full beauty' so long as she prefers the ardor and vehemence of the young inexperienced ministers, to that calm and sober wisdom which a long and constant walk with God, alone can give. Let her call age 'dark and unlovely,' and she herself will soon become so!

## THE INFLUENCE OF WOMEN.

If men hold the practical power of society, women have mainly in their hands the more important moral power. There cannot be a moral community where they are licentious; there cannot be a refined society where they are neglected and ignorant. Upon them depend the earliest education and first impressions of their children. They regulate, or materially influence the principles, opinions, and manners, of their husbands and their sons. Thus the sound and healthful state of society depends on them. It is a remarkable historical fact, that the wife of Oliver Cromwell endeavoured to recall the exiled king, and that all his children, save one, was loyal. We must believe they derived their feelings and opinions from their mother. Alfred, one of the most extraordinary men of any age, who rescued his country from her enemies by his courage, and by his wisdom and energy raised her from extreme barbarism to a degree of civilization, in his youth was given to idleness and pleasure. His mother roused in him the ambition and virtue that has made him the admiration of mankind for a thousand years. Napoleon said that to the manner in which his mother formed him at an early age, he principally owed his subsequent elevation.—It was his opinion that the future good or bad conduct of a child depends upon the mother. Mothers, while you are proud of this distinction, remember the responsibility it imposes on you. Be worthy of it.

**A FLIGHT OF LOCUSTS.**—The following account of the dreadful ravages committed by locusts in the East Indies, is copied from papers received in England by the last overland mail from India:—

"There has been a vast flight or flights of locusts, which have, apparently, laid waste a bolt of country, extending from the right bank of the Ganges across the Doab, and penetrating over the Juman in to Gwalior. They committed dreadful ravages in the district of Furruckbad, Etawah, on both banks of the Jumna, and at Dholyore in the Gwalior State; and it was feared later accounts would show much more damage to have been committed. The following are the particulars:—On the 16th of September, about 5, P. M., they came over Futtehghur, the principal city of the Furruckbad district, and in an hour's time they had stripped every vestige of cultivation, breaking down large branches of trees with their weight. From Etawah, a traveller going down the Jumna, writes on the 17th, that the ravages committed have

extended for miles. In passing over the boat, the noise is described as being like distant thunder. But a letter just received from Dhoolpore, states that the flight passed over it on the 14th, that it came from the eastward, and after remaining twenty-eight hours, took its departure in the same direction, so that there must have been more than one flight to have been at Etawah & at Futtehghur simultaneously, distant nearly 100 miles. The destruction to the crops in that portion of the north-west provinces, through which in a month or two troops would be passing, is stated to be enormous. The revenue of course must be given up, and taken in connection with the state of affairs in the north-west, it must altogether be looked on as a most grievous calamity."

**Sir C. Napier and his Army.**—The following extract from Sir Charles's speech at the dinner given to him by the officers of the *Sere* at Hyderabad, on the 28th ultimo, is highly characteristic of the gallant General, and will, we are sure, be read with deep interest. In rising to return thanks on his health being drunk, Sir Charles said:—"I have heard, gentlemen, of a General spoiling an army, but it appears to me that the force I command wishes to spoil its General, and I will now explain in what manner I mean it. First, you win two battles for me; 2dly, you made me Governor of Scinde; 3dly, you give me a regiment; and lastly, you made me a Knight Grand Cross of the Bath. I feel and appreciate your kindness, favour, and friendship. Gentlemen, the good order and understanding that exists in a British army is mainly attributable to the messes of the service. When officers meet at a mess, the General and junior ensign are on a level; every one is at full liberty to express his thoughts and feelings as they emanate. On parade the laws of reason and discipline combine to make him obey his commander. We are all gentlemen by birth and education, and consequently on a par. This is also a reason, gentlemen, that I feel your testimonials of friendship so keenly. It is not with any idea of favours or honours that you thus befriended me. You are all far too superior to such base ideas. Thus, gentlemen, the best feelings of my heart, be where I may, will be linked to you with the march in the desert, the battles in Scinde, and the dinner in the plains of Hyderabad."—*Bombay Times*, September 16.

## CIVIL INTELLIGENCE.

## SIXTEEN DAYS LATER FROM ENGLAND.

The steamer *Hibernia* arrived at Boston on Wednesday morning last, bringing intelligence from London to the 4th and Liverpool to the 5th inst., thus making the passage in sixteen days. The accounts regarding trade are not very favourable, although just before the departure of the *Hibernia*, business had somewhat revived.

**PROJECTED VISITS OF HER MAJESTY.**—It is confidently asserted, amongst the court circles, that Her Majesty has expressed her intention of paying a visit to the King of Prussia, at Berlin, at the end of the approaching London season, as a return of his royal courtesy at the baptism of the Prince of Wales. It is likewise stated, that Her Majesty contemplates, if circumstances are favourable, going from Berlin to Paris. The latter event will become still more probable, if report speaks true; and Louis Philippe come to England in two months to exert his powers of persuasion. It is reported that a steam yacht is at present being constructed in the French dock-yards for the occasion; the vessel in which the Duke de Nemours came over being merely destined for the ordinary purposes of the royal navy, and boasting of no adornment fit for an august passenger.

Two or three building yards in Sunderland, which have been unoccupied since 1840, have been taken for the purpose of ship-building, which will shortly be in full operation there. These signs of reviving trade, however small, are gratifying.

On Tuesday evening a public meeting of the friends of the Church Missionary Society was held at the Horns Tavern, Kensington, H. Kemble, Esq., M.P., in the chair. The report, which was read by the Secretary, gave an encouraging account of the operations and financial condition of the society,—£115,000 having been collected during the past year.

We are happy to understand that a correspondence has lately taken place between the Duke of Sutherland and Dr. McFarlan, of Greenock, which has issued in his Grace promising to give favourable considerations to applications for sites for churches and manses to the Free Church mi-

nisters in Scotland. It is expected that, with the Duke's leave, the correspondence will be published in a few days.

## IRELAND.

The State Trials have been adjourned until the 15th of January, and O'Connell, weary of agitation, has retired for a while to his "mountain home" at Darynnane. Reports are in circulation that the trials will be abandoned; and amongst the parties who have hazarded that opinion; not once but frequently, is Mr. Shiel—no bad authority, as far as opinion goes, on the subject. Sir Robert Peel, it is said, seeing the protracted time over which the trials will extend—several months probably—and the uncertainty, from the nature of the circumstances, respecting a conviction, has determined to apply to parliament for summary powers to put down the agitation.

**THE REPEAL AGITATION.**—The usual weekly meeting of the Repeal Association was held on Monday, in the Conciliation Hall, Mr. Patrick Curtis, of Waterford, in the chair. There was a tolerably large attendance, perhaps about 2500, more than half of whom were women. Mr. O'Connell, who took his seat under his own portrait, which now decorates the walls of the Conciliation Hall, looked in better health than of late. The principal business of the day was a debate on the relative merits of Federalism and Repeal, the former being advocated by the Rev. Mr. O'Malley, and the latter by Mr. O'Connell. Various sums of money were handed in by Mr. O'Connell, including £1 from the Rev. J. E. Giles, Baptist Minister. The Rent appears to be falling rapidly. It was announced at £636 for the past week.

**THE MILITARY ORDERED OUT OF THE CHAPEL.**—On Sunday last an occurrence took place in this town (Castlecomer) which has created a great sensation among all classes, and is likely to be followed up by a judicial inquiry. It appears that a small party of the 90th Regiment, stationed there, attended chapel as usual, but after some portion of the service had been performed, the officiating priest (the Rev. Mr. Hayden) introduced the name of Mr. O'Connell in a prayer for his escape from his enemies! The observations of the priest were of so marked a nature during the service, and the allusion to the executive so clear as not to be misunderstood. Ensign Wyvil, in command of the party, instantly and properly ordered the men out of the chapel, and marched them direct to their barracks. The movement of the priest was followed up after mass by the delivery of a speech in the chapel yard. After reading Mr. O'Connell's address from a newspaper, he commented in strong language on the conduct of the officers, which, being of so abusive a nature, cannot fail to reach the proper quarter, as Captain Roberts, R. M., it is said, was a witness of the conduct of this meek disciple of the apostles!—*Kilkenny Moderator*.—Several occurrences similar to this have taken place in various parts of Ireland.

Feargus O'Connor, in his *Northern Star*, in a letter addressed to Mr. O'Connell, tells the great Agitator that either Repeal will be carried, or his head laid on the block by the first of April next.

War steamers are about to be placed on all the large lakes in Ireland.

**REPEAL RENT.**—At the meeting of the Association on the 20th ult., Mr. O'Connell handed in £103 15s. from Providence, Rhode Island; £24 4s. 4d. from Canada; £21 from Maine; and £23 11s. from Mexico.

**INDIA.—Punjab.**—Assassinations continue to take place in this country. Besides Shere Singh and the whole of his family, it is now known that the ruler of the Mooltan, Dewan Sawun Mull, and Herab and Zoolab Singh have also been murdered.

Dhuleep Singh, a child of six years old has been placed upon the throne.

It is not known whether Lord Ellenborough will interfere, though reports of the immediate assemblage, on the Sikh frontier, of an army consisting of from 30,000 to 36,000 men, tend to induce a pretty general belief that he will eventually, if not at once, do so. The "army of Exercise," it would appear, is still to be assembled on the Jumna. What this force is to be, nobody positively knows, though it is surmised that it is intended for Gwalior.

## MONTREAL MARKET PRICES.

WEDNESDAY, December 27, 1843.

	s.	d.	s.	d.
Oats, per minot	0	11	a	1 0
Wheat, "	5	0	5	3
Barley "	2	0	-	2 3
Pease "	2	0	-	2 3
Lint Seed "	4	0	-	4 6
Buckwheat "	1	8	-	1 10
Turkeys, per couple	2	6	-	6 0
Fowls "	1	8	-	2 0
Geese "	3	0	-	5 0
Ducks "	1	3	-	2 6
Chickens "	0	7	-	1 8
Patridges "	2	6	-	3 4
Eggs, fresh, per dozen	0	6	-	0 9
Butter—Dairy, per lb.	0	8	-	0 9
" Salt "	0	5	-	0 6
Pork, per hund.	20	0	-	25 0
Beef "	12	6	-	31 3
Flour, per cwt.	12	6	-	13 4
Beef, per lb.	0	2	-	0 5
Pork "	0	3	-	0 5
Veal, per qr.	1	6	-	10 0
Mutton "	1	6	-	4 0
Lamb, per qr.	1	3	-	2 0
Lard, per lb.	0	5	-	0 6
Potatoes, per bushel	1	3	-	1 6
Corn, "	2	0	-	2 6
Rye, "	2	9	-	2 10
Beans, "	4	6	-	6 0
Honey, "	per lb.	0	5	0 6
Hay, "	per 110 lbs.	25	0	30 0

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