

Christian Mirror

AND GENERAL MISSIONARY REGISTER.

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

VOL. II.

MONTREAL, THURSDAY, JULY 13, 1848.

No. 25.

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POETRY.

THE LOVE OF CHRIST.

BY MRS. JOUGREVE.

"Unto Him who loved us, and gave himself for us; and washed us from our sins in his own blood."—Revelation.

How hath he loved us!—Ask the star
That on its wondrous mission sped,
Hung trembling o'er that manger scene,
Where he, Messiah, bowed his head:
He who of earth doth seal the doom,
Found in her lowliest inn—no room.

Judea's mountains, lift your voice,
With legends of the Saviour fraught;
Speak, favored Olivet, so oft
At midnight's prayerful vigil sought—
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath he loved us? Ask the band
That fled his woes with breathless haste—
Ask the weak friend's denial tone,
Scarce by his bitterest tears effaced;
Ask of the traitor's kiss—and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dew
Shrunk from that moisture strangely red;
Which in that unwatched hour of pain,
His agonizing temples shed!
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb he bore.

How hath he loved us? Ask the cross,
The Roman spear, the shrouded sky;
Ask of the sheeted dead, who burst
Their restraints at his fearful cry.
O! ask no more; but bow thy pride,
Abjurd thy heart to Him who died.

LINES ON THE DEATH OF AN INFANT.

BY THE SAME.

A butterfly dashed on a baby's grave,
Where a life had shined to grow:
"Why art thou here with thy gaudy dye,
When the life of the bright and sparkling eye
Must sleep in the churchyard low?"
Thus it flitted through the sunny air,
And on from its shining trail:
"I was so glad; I knew my wings—
And now thou mourn'st, like a seraph sing:
Would thou call the blest one back!"

GENERAL LITERATURE.

THE CHRISTIAN MISSIONARY IN CHINA. EXTRACTS FROM THE JOURNAL OF REV. MR. ABEEL. [Concluded.]

Infanticide in China—Sickness—Death of Mrs. Boone.

THE following extract will throw some light upon the character of the religion which now degrades and imbrutes the millions belonging to that vast empire.

"23. To-day I have had a conversation with one of the merchants who came to Kolongsoo, on the subject of female infanticide. Assuming a countenance of as much indifference as I could command, I asked him how many of his own children he had destroyed. He instantly replied, two. I asked him whether he had spared any. He said he had saved one. I then inquired how many brothers he had. He answered eight. I asked how many children his eldest brother had destroyed. He said five or six. I inquired of the second, third, and all the rest. Some had killed four or five, some two or three; others had none to destroy. I then asked how many girls there were left among them. The answer was, three. And how many do you think have been strangled at birth? 'Probably from twelve to seventeen.' I wished to know the standing and employments of his brethren. One, he said, had obtained one of the literary degrees at the public examination. A second was a teacher; one was a sailor, and the rest were petty merchants like himself. It was not necessity then, but a cold inhuman calculation of the gains and losses of keeping the children, which must have led to their destruction. It is so seldom that we can find a man as candid as this merchant, that I am quite incapable of saying whether he and his brethren have or have not exceeded their neighbours in this respect. At present I think they have—

"I have asked Mr. Boone's teacher whether any of his children had been deprived of life. He said, No; adding that it was a very wicked act. He confessed, however, that his sister and sister-in-law had, with her own hands, destroyed her first three children successively. She was afraid to lay violent hands on the fourth, believing it to be one of the murdered ones re-appearing in a new body. The question had arisen in our minds whether mothers could ever be brought to participate in the destruction of their own offspring. Here was a heart-affecting reply.

"24. To-day, as well as the last Sabbath, we have been much encouraged in our Chinese labours. The congregations filled all the space within the house, and several sat without.

The missionaries, on their removal to Kolongsoo, anticipated a healthful residence. From some unknown cause, however, the whole coast of China was visited last year by a fever, which carried off great numbers, both natives and foreigners. It is said by the Chinese that such a season has not been known for many years.

"August 30: Disease rages around us. Two of the European officers have been buried to-day, and two of our own number are ill, one of whom lies in a very dangerous state.

"Within a few days, two Spanish priests have taken up their residence at Kolongsoo. They say that they are soon going into the interior. They have had a chapel fitted up very near us, where they perform mass for the Catholic part of the European soldiers. Not understanding the language, they can have but little personal influence over the Chinese. At times we see native converts with them, who probably understand this dialect."

Mrs. Boone, the lady whose death is mentioned below, went from this country in the service of the Episcopal Board of Missions. She was the daughter of the hon. Henry De Saussure, late Chancellor of the State of South Carolina; Mr. and Mrs. Boone left the United States in 1836, and commenced their labours at Batavia. In 1840 they removed to Macao, where they remained till last summer.

"31. This afternoon we committed to the tomb the remains of our much-esteemed and deeply regretted fellow missionary, Mrs. Boone. She departed this life yesterday, about five, P. M. She had been delirious through the day, and partially so for two or three days previous. Before her illness became at all alarming, she expressed her apprehensions that it would result in death, and set her house in order. She said she had no fear of the king of terrors, but felt an unshaken confidence in God her Saviour. She was deeply impressed with the honour which God had conferred upon her, in calling her to the missionary work. This she expressed in strong language. And this she acted out in all her duties. I have known no one more energetic, efficient, and uniformly cheerful, than this devoted and beloved sister.

"Sept. 9. To-day the steamer brings us the unexpected news of peace between Great Britain and China: The treaty quite equals our expectations. The opening of so many large cities to commerce and foreign intercourse; the appointment of consuls, to whom alone their countrymen are to be amenable; the regulation of trade by a fixed and published tariff, the liberty so often and effectually resisted, of having ladies accompany their husbands, are points gained which will promote the interests of the mission quite as much as that of the merchant."

Visit to the Hae Hong—Visit to the Yew Ako—Encouraging Indications.

"Oct. 31. During the past week, an event has occurred which may have a very important bearing. We were all invited to a visit to the Hae Hong, at present the highest mandarin at Amoy. Sedan chairs were sent for us, and all went except myself. I was unwell at the time. They were received and entertained with the greatest courtesy and kindness. Their host was so affable and engaging that the attendants thought he committed the extreme fault of rather slighting the important duties of

the table. He was informed of our object in coming to China, and listened attentively to the most prominent doctrines and duties of our religion. Mr. Boone promised to send him our books, which he said he would take pleasure in accepting and reading. What an advance upon the old system!

There are many indications that the exclusiveness and intolerance of the Chinese is giving place to more correct views of themselves as well as of others. The following incident may be regarded as illustrating the progress of liberal sentiment among them.

The missionaries, soon after their removal to Kolongsoo, became acquainted with the son of a former commander-in-chief of the marine provincial forces—a man of equal rank with the governors or viceroys of the provinces. Having been invited to spend a day with him, Mr. Aheel, in company with Mr. and Mrs. McBryde, repaired to his residence in Amoy, the most elegant and tasteful in the city.

Nov. 10. Our intended visit had been so far divulged that we could scarcely enter the gate, so great was the crowd who were desirous to catch a glimpse of a foreign lady. The curiosity of the other sex had likewise brought together a large concourse. Mrs. McBryde was received by the wife of our friend with a freedom and gracefulness of manner, which showed that Chinese ladies are not ignorant of those external accomplishments. May the cultivation of their minds soon claim the attention of their parents and guardians. The first part of the day was spent in company with Yew Ako, our host, and his friends who had assembled to see us. To my surprise, the former asked me to address the people on the religion of Jesus. He himself professed Mohammedanism. It is the religion of his family, though he evidently knows but little of its peculiar tenets. He agrees with us in denouncing image worship; probably he is not aware of the difference between us and the more enlightened adherents of the false prophet. Mr. McBryde and myself were invited to take Mrs. McBryde to view the extensive and highly improved grounds. This brought us near the apartments of the women. As we approached, they rushed out in a crowd to see us. Probably two hundred of all classes and ages were there. I learned from Mr. McBryde that Yew Ako had spoken to him about having me address the women. Not knowing this fact, and finding such a favourable opportunity, I asked the liberty of speaking to them, which he readily granted. It was difficult to get them silent and quiet, as much so to keep them from interrupting me. They broke out very often, generally repeating what I had said, or making remarks on what they saw. From the attention of some of them, especially of those more advanced in life, I should hope that some of the truths lodged in their minds. All restraints were so far removed, that they spent hours watching us wherever we went, and looking at us while dining. What a triumph over their old customs and prejudices; and what a cheering earnest, in the light of God's word, of the privileges which Christianity shall bring them.

"15. We are greatly encouraged. Our number on the Sabbath was about fifty. After service, Yew Ako, with about twenty friends, came for the same purpose. Mr. Boone, who was the Chinese preacher for the day, had a second service for them. Yesterday an old man, who mistook the day for the Sabbath, came to our usual morning worship. His manner and conversation had impressed me favourably before. He wanted a new supply of books. He said he read the books we gave him every night and morning,

at which times he prayed to the true God. I inquired whether he worshiped the idols. He replied, None of them. May not the Spirit be leading him to the truth?

"Much of yesterday-and to-day have been spent at Amoy, looking for houses adapted to our various objects—preaching healing, dwelling, &c. Our friend Yew Ako has accompanied us both days.

"For several days we have had an unusual number of visitors. They generally come in groups; we have made known to them the great salvation, and given them books. The last week has been more richly fraught with events of an encouraging and promising nature than any similar length of time I ever spent in China. We thank God and take courage.

"21. Yesterday we again had a second Chinese service, for our more distinguished and self-indulgent friends. We find it much less difficult to communicate ideas to them than to such as have not their education. Several days ago Yew Ako said that there was no doubt that in four years we should have many disciples. He now thinks three years will be sufficient. May he and many others feel the transforming power of the Spirit long before this period shall have elapsed."

Visit from the Hae Hong—Call from the Te Tuk.

"23. We have just had a visit from the Hae Hong. He came in mandarin style, with a large train of attendance. He examined almost every thing he saw, and was as friendly and free from affectation here as in his own house. Such a public call, witnessed by so many, and soon to be talked of in every quarter, must give us favour in the eyes of the people, and remove their fears in respect to having intercourse with us. He told us that the commander-in-chief of the marine forces, who has just returned to Amoy, was coming to call upon us.

"24. We have actually had the honor of a call from the Te Tuk, the naval commander-in-chief of the province. He is the highest mandarin that resides at Amoy, and wears a button of the first rank. We were much struck with the blandness of his countenance, and the absence of all airs in his manner. We stand astonished at the favour God is giving us with his people and their rulers, and humbly pray that wisdom and zeal may be granted us, to make the best improvement of the means afforded us for the promotion of his glory.

"30. The governor-general of this and the neighbouring province arrived a few days ago, and sent his card to us. The individual who brought it assured us that his excellency had intended to call upon us, but was prevented by what our informant supposed to be the misunderstanding of one of Sir Henry Pottinger's interpreters."—*Missionary Herald.*

HUSTI-COLUC-CHEE,

THE CONVERTED SEMINOLE INDIAN SAILOR, AND NEPHEW OF THE CELEBRATED "OSCEOLA."

WHEN about nine years of age, while hunting in the forest of Western Florida with a few playfellows, far away from his father's wigwam, he heard some one, as he thought, call his name distinctly, "Husti-coloc-chee, Who' arle' car-tarle'." While listening for the sound again, he was deserted by his companions, lost his way, and was left to wander in the forest alone all that night and the next day, his mind filled with the most distressing fears,—for he thought that he had heard the voice of the "High Spirit," (as it was at that time the general belief of his tribe, "that the 'High Spirit' was to come and dwell among them; and that when he, the 'High Spirit,' made his

appearance, they would spend their time in hunting, dancing, gaming, &c., for a season, and then they would all die, and there would be no more of them.") After wandering all the next day, and part of the next night, he sat himself down, weary and hungry, expecting never more to see his parents or playfellows. He had not remained long in this situation, when he perceived a light in the distance. After following it, it brought him to the wigwam of his father, when it disappeared, leaving him in ignorance as to what it could have been that guided him thence mysteriously to his home.

One day, whilst sitting alone in his wigwam, he heard the voice, in the same manner, repeat, "Husti-Coloc-Chee, Who' arle' car-tarle'." He became alarmed, and ran out to his father, telling him the High Spirit had twice called him, and that something was going to befall them. But his father gave no heed to his story; he was left to his own reflections. The sound of the voice ever followed him; he knew not what to do.

Soon after that, it chanced, that going out to hunt, he heard the voice, for the third time, repeating the same words. He cast his bow and arrows from him, and made his way to his home. About this time his father said he would gather up his furs and go down to St. Augustine to sell them—and said, John shall go with him.

His mother objected, as he was her youngest child. He replied, that John was the apple of his eye, and must go with him. At length it being agreed upon that John, who was only ten years old, should go, they set out on their journey. "After three weeks," to give his own words, "we got to St. Augustine; where we met an old friend of my father. They were glad to meet each other, and, after selling their furs, they went together into a porter house and began to drink what we call 'fire water.'

"After indulging themselves till they became intoxicated, they became foes, and left the house for the purpose of fighting. After fighting until they both became exhausted with fatigue and loss of blood, they fell down upon the ground.

"After he had somewhat recovered he got up, and, taking me by the hand, went into the house and went to bed. After he had got to sleep, I lay then by the side of him, crying all night, thinking what would become of me, as he had brought me from home among strangers, and he was not able to help himself. While I was thus watching by the side of my father, I heard the voice again saying, in the Indian tongue, 'Thy father shall be taken away, but I will be your father and your all.' Then I thought the High Spirit was coming, and I wept bitterly at the thought of losing my father. At length, about day-break, I fell asleep, and when I awoke the sun was shining in the window; I then endeavoured to wake him up, but could not—he was dead. Then I thought it was all because of drinking fire water.

"Thus I was left alone among strangers. I wandered about for some time, when a man came up to me and took me by the hand, and carried me with him on board of a ship.

"But at that time I knew not what a ship was, nor where I was going, unless to find the new father which the Great Spirit had promised me.

"I continued to sail about with this same captain, who was very kind to me, for the space of about three years, all this time looking for and expecting to find my father. I had by this time acquired a slight knowledge of the English language. About this time I became greatly troubled in mind; I thought the reason I had not found my father was because

I was so bad. I thought the High Spirit was angry with me; I lost all relish for everything, and daily grew more and more distressed in my mind; I felt myself to be the most wicked creature in the world. At length, one day I thought I must do something: I was tempted to throw myself into the sea, or to put an end to myself in some manner. While in this state, it came into my mind, that if I would go somewhere, all alone, and call upon the High Spirit, he would come and take away the sorrow and trouble from my heart.

I went down into the lower cabin, and after lying down on the floor, I felt that I must think of every wicked thing I had done, and confess them, one by one, to the High Spirit. I remained lying flat upon the floor, struggling and crying to the High Spirit for some time—when suddenly I felt as if I were transported out of the ship. I felt that all that load was taken off my heart. It seemed as if there was a light shone all around me; and a beautiful image came towards me—it came nearer and nearer, until I thought it came up and put its hand on a door that was in my heart, which flew open; and he went in and turned out all that was bad there; and took up his abode in my heart. O, to describe my transports at that time is impossible! I then felt that I had found my Father; and my all. I rose up, and went upon deck, and straightway began to tell the captain and sailors what I had in my heart, to tell them how happy I felt. They were struck with wonder, and many of them could not refrain from weeping.

“And in these few hours I spoke English better than I did in the whole of the previous three years.

“I asked the captain where he was at that time. He replied, ‘in the Gulph of Mexico.’ It was there, blessed be the name of our God, I found a Saviour.

“Soon after this we arrived at New York, which was the first place I knew anything about.

“I then began to understand English, and found out that ‘Husti-Cotuc-Chee,’ was John Bemo; and ‘Who’ arle’ car-tarle,’ go preach. And that preaching means to tell to every one what my blessed Jesus had done for my soul. I asked a Christian friend whom I became acquainted with, what he would call it if I told to all what the Lord had done for me? He said, ‘It would be preaching the gospel.’”

Such is the simple narrative of this poor son of the forest, given in his own way, who is now a member of a Christian Church, and who is receiving instruction that will enable him to return to his native soil and his tribe, the Seminoles, and declare to them the Saviour of sinners.

Who can tell of the happy influences that have already been accomplished, through the Seamen’s Friend Society, upon the moral and spiritual condition of seamen? and who can fathom the result of John Bemo’s conversion, when he shall offer to his benighted countrymen the Christian religion, and when the Seminoles in their native wigwams shall begin to call upon the Lord? God has indeed raised up friends for the sailor! The work is going on prosperously, and we are looking daily for the approaching period when a Bethel flag will float over every ship that sails the ocean, and when pious seamen will man and steer them with a steady aim and eye of faith; thus making vessels of honour and ships of mercy.

A poet once walking with M. de Talleyrand in the street, and at the same time reciting some of his verses, Talleyrand perceiving, at a short distance, a man yawning, pointed him out to his friend, “Not so loud—he hears you.”

Though we want power to repent, yet we do not want means to repent, nor power to use those means.

FASHIONABLE AMUSEMENTS.

We extract the following from the Pastoral Letter of the General Assembly of the Presbyterian Church in 1818, in regard to fashionable amusements, and commend it to the careful perusal of those of our readers who have a fondness for the pleasures of the world. It is the testimony of men, most of whom are in eternity, and who would not reverse their decision could they now come back to our earth.

“The vice of Gambling has also been forced upon our attention. We indeed hope that few, or perhaps none, of our actual professors have indulged themselves in the practice of what they consider as coming under the denomination of Gambling. But perhaps there are some addicted to this practice who have evinced a predilection for our Church and form of worship, and who are not unwilling to receive the word of admonition from us. Such we would earnestly exhort to consider, in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world is every day exhibiting on this subject. But it is farther our duty to testify, that all encouragements of lotteries, and purchasing of lottery tickets, all attendance on horse-racing, and betting on such, or on any other obnoxious; and all attempts of whatever kind to acquire gain, without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice.

On the fashionable, though, as we believe, dangerous amusement of *Theatrical Exhibitions* and *Dancing*, we deem it necessary to make a few observations. The theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description that a virtuous and modest person cannot attend the representation of them without the most painful and embarrassing sensations. If indeed custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue has been taken down, and that the moral character has undergone serious depreciation.

With respect to *Dancing*, we would observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of the plausibility. It is not from those things which the world acknowledges to be most wrong that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried on to its highest extent, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages. It is certainly, in all its stages, a fascinating and an intoxicating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and fascinations, we earnestly recommend that you will consult the sobriety which the sacred pages require. We also trust that you will attend, with the meekness and docility becoming the Christian character, to the admonitions on this subject of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers that we have pointed out, and from all other dangers which beset the path of life, and obstruct our common salvation; and that the Great Head of the Church may have you in his holy keeping, is our sincere and affectionate prayer. Amen!”

CONTENTS OF THE SCRIPTURES.

The following descriptive character of the several books of the Old and New Testament is from a tract entitled “A design about disposing the Bible into harmony; or, an Essay concerning the transporting order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History. By Samuel Torsbell.” This work was published in the Protectorate, and is now exceedingly scarce; our readers may therefore be gratified by a perusal of this portion of it.

Genesis.—The cabinet of the greatest antiquities:

Exodus.—The sacred rule of law and justice.
Leviticus.—The holy Epherides.
Numbers.—God’s arithmetic.
Deuteronomy.—The faithful mirror.
Joshua.—The holy war.
Judges.—The mirror of magistrates and tyrants.

Ruth.—The picture of a pious widow.
Samuel, Kings.—Sacred politics.
Chronicles.—The holy annals.

Ezra, Nehemiah.—An idea of church and state reformation.

Esther.—The great example of God’s providence.

Job.—The school of patience.

Psalms.—The soul’s soliloquies; the little Bible; the anatomy of conscience; the rose garden; the pearl island.

Proverbs.—Divine ethics, politics, economy.

Ecclesiastes.—Experience of the creature’s vanity.

Canticles.—The mystical bride song.

Isaiah.—The evangelical prophet.

Jeremiah.—The pathetic mourner.

Lamentations.—The voice of the turtle.

Ezekiel.—Urim and Thummim in Babylon.

Daniel.—The apocalypse of the Old Testament.

Hosae.—Sermons of faith and repentance.

Joel.—The thunderer.

Amos.—The plain-dealing reprover.

Obadiah.—Odom’s whip.

Jonah.—The prophetic apostle of the Gentiles.

Micah.—The wise men’s star.

Nahum.—The scourge of Assur.

Habbakkuk.—The comforter of captives.

Zephaniah.—Preparation for sad times.

Haggai.—Zeal for God’s house.

Zachariah.—Prophetic hieroglyphics.

Malachi.—The bound-stone of the two Testaments.

Matthew, Mark, Luke, John.—The four trumpeters proclaiming the title of the great King.

Acts.—The treasury of ecclesiastical story.

Romans.—The principles of Christian faith, the catholic catechism.

1 *Corinthians*.—Apostolic reformation.

2 *Corinthians*.—A pattern of just apologies.

Galatians.—The epistle to the Romans epitomized.

Ephesians.—The opening of the great mystery of salvation.

Philippians.—An apostolical parænesis.

Colossians.—A brief rule of faith and manners.

1 *Thessalonians*.—Practical theology.

2 *Thessalonians*.—Polemical theology.

1 *Timothy*.—The sacred pastoral.

2 *Timothy*.—The title of the Scripture pleaded.

Titus.—Agenda, or church orders.

Philemon.—The rule of relating.

Hebrews.—A commentary upon Leviticus.

James.—The golden alphabet of a Christian.

1 *Peter*.—A theological summary.

2 *Peter*.—The encouragement of a spiritual warrior.

1 *John*.—The glass of love or charity.

2 *John*.—The pattern of a pious matron.

3 *John*.—The mirror of hospitality.

Jude.—A picture of false prophets.

Revelation.—*Daniel Redivivus*.—The opening of the treasury of future events.

THE SLEEPER AWAKENED.—The following anecdote of an eccentric and aged minister, who recently died at Newburyport, may cause an innocent smile:

“Mr. Milton was remarkable for the general attention to the conduct of his hearers during service, which he bestowed even during the delivery of his discourse; and then the familiar way in which he would address the delinquent, was quite edifying. He was once preaching on a warm afternoon, when he saw a parishioner sitting near the pulpit, in the first gallery asleep. The first name of this gentleman was Mark. Perceiving his inattention to the discourse, the preacher suddenly stopped in the midst of a sentence, and, elevating his voice to the highest pitch, exclaimed: “Mark!” As if stricken by a thunderbolt, up jumps the awakened delinquent in the midst of the congregation, his mouth open, wondering who called him, and for what, while the preacher, dropping his voice, went calmly on, and finished his quotation from Scripture, as if it formed a part of his discourse.—“Mark, I say, the perfect man, and behold the upright, for the end of that man is peace.””

THE TRAVELLER.

WITTEMBERG,

THE PRINCIPAL SCENE OF LUTHER'S LABOURS.

We extract the following, relating to Wittemberg, the principal seat of the labours of Luther, from a letter of a correspondent of the *Presbyterian*, now in Europe.

We first arrived at Wittemberg, which is one of the stopping-places on the railroad from Berlin to Leipzig. We could not pass so near the city of Luther, without paying it a visit. Beside there is in this city a servant of the Lord, with whom I particularly desired to be acquainted, namely, old Huebner. I call him old because he is about sixty years of age, and known for a long time as a man of learning and piety; but he is still full of life and activity. He has been placed at the head of a seminary, found some time ago at Wittemberg. There, the young theological students, who learn scarcely anything in the university beyond the scientific outline of their future ministry, are exercised under the direction of this venerable professor, in the practical part of the functions to which they are destined. I had the happiness to reach the Seminary while Huebner was delivering an exegetical lecture; it was exceedingly interesting to me; it was both practical and solid, mingled with views that were new and profound.

Huebner was so kind as to conduct us himself to the City Church, (Stadt Kirche,) one of the two churches of Wittemberg, which the name of Luther has rendered illustrious. He preached in this house for several years, assisting his friend Huzenhagen, the pastor. The baptismal font is the same which existed in the days of Luther, and is a very handsome piece of work. The church is ornamented with several paintings of the famous artist, Lucas de Cranach. In one of these pictures our attention was directed to an attempt at perspective, extraordinary for that age, although very inferior, if compared with specimens in this department of the art, in our day. But among these paintings, that which attracted our attention the most, was an allegorical piece, in which Cranach has represented the first struggles and progress of the Reformation. The greatest part of the picture is occupied with two vines. One, belonging to the Reformers, is cultivated with the most scrupulous care. Luther, in the centre, armed with an enormous rake, cleans the intervening space between the vines, while Melancthon and other friends of the Reformation are busily engaged in similar labors. The other vine is the Pope's. It is miserably neglected, trampled under foot, burned by those who ought to nurse it. In a corner of the picture, the pope, followed by some of his cardinals and bishops, is expelled through a gate; but although they expel him, they put into his hands St. Peter's penny—they leave him the money, on condition that he will leave the Church.

We were led to the ancient Convent of the Augustines; in which Luther long resided at Wittemberg, and of which the Elector of Saxony latterly made him a grant. On our way we saw the house of Melancthon, which has this inscription:—"Here lived, taught, and died, Philip Melancthon." A little further on, we passed near the site of the university, rendered so famous by Luther; but we learned, not without painful surprise, that this old building, having fallen into ruins, it was determined to demolish it, and in its place erect a barrack. We detect in this fact the military spirit of Prussia, and could almost be tempted to employ a severer epithet. At last we reached the convent, and there we found the most curious and impressive memorials of the great Reformer.

After passing a portal, on which the good Catharine de Borá caused to be cut in the stone the lineaments of her husband, we ascended by a small stair, leading to an antechamber, where the numerous visitors of Luther waited till he was at leisure to receive them. A bench is preserved, on which they were accustomed to sit, and in a corner of the chamber, there are a press and a panty, which were used by Catharine. The next room—that in which Luther usually staid—has been preserved in the same condition in which it was when he occupied it; except some props for the support of the ceiling, and three large full-length portraits, hung against the partition, being those of Luther, Melancthon, and the Elector of Saxony. One experiences a feel-

ing which it is difficult to express, in seeing himself surrounded by objects replete with the memory of Luther; he is carried back, in imagination, three centuries, and the desire, of which he is sensible, to bear away with him some little fragment of the furniture once belonging to the Reformer, explains how the preservation of the relics of the saints took its origin. Here, you have before your eyes the table at which he daily sat to take his meals; there, near the window, his wooden elbow-chair; attached to the wall, and facing it, a smaller armed chair for Catharine further on, a large stove, planned by himself, and ornamented by figures which remind you of his favorite meditations; having below, the four Evangelists, and above, music. Over a door, you read the name, Peter; it is that of Peter the Great, who wrote it with his own hand; and in order to preserve it untouched, a frame has been made for it. He had requested that a glass, (un verre a pied,) used by Luther at table, should be sold to him, and being denied this favor, the autocrat seized the glass and broke it to pieces; after which, on going out, he left his name written on the wall, as a memorial of his visit and his passion. It was with difficulty that we tore ourselves from this chamber, where every thing breathed the presence of Luther. We afterwards looked into a small passage, where, in a kind of niche, lay a copy of the Psalms in folio, with the music: then, into Luther's bed-chamber, if the name may be applied to a nook which excludes the light of the sun; and finally, we came to an apartment where several articles are collected that remind one vividly of him: the pulpit in which he preached, is very large, and curiously ornamented; a portrait of Luther by Cranach, the best extant: a cast of Luther's face, taken in plaster, after his death; the fragments of the glass broken by the Emperor of Russia; a wooden goblet, and some works in embroidery, done by Catharine, in which she has produced the features of her husband.

On leaving the convent, we were conducted across a public square, in the middle of which a monument in bronze is erected to Luther. It is a sort of Gothic chapel, in which the Reformer is represented as holding in his hand a Bible. Our hasty visit terminating at the Castle Church, which stands near one of the gates of the city; it has lost a tower, which was destroyed by the French, but the body of the building remains entire. The door of this church is memorable in the history of the Reformation; they affirm that it is the same which existed three centuries ago, but I can hardly think it so ancient. However this may be, it was here that Luther posted up his famous theses against the indulgences of Tetzel, on the 31st October, 1517. In this church are the tombs of Luther and Melancthon. Facing the spot where the mortal remains of these two eminent servants of God are deposited, there are stone statues which exhibit their features. More distant, are the statues of Frederick the Wise, Elector of Saxony, and John the Constant his brother, the protectors of the Reformation in its infancy and growth. At the further end of the church there is a bas-relief, which has been preserved when the edifice was repaired, or rather entirely rebuilt, since the period of the Reformation. This bas-relief well deserved such distinction; for besides its being remarkable as a monument of the arts in that age, it is still more so, as a religious monument. It remarks the transition from the doctrines of Rome to those of the Reformation; for it may be said to be half Popish, half Protestant. It is Popish, for the Holy Trinity is represented in the village of Freywalden, in Austria, under the visible images of an old man, the Son crucified, and a dove; it is Protestant, for in the corner of the picture is an angel motioning to an ecclesiastic, that he must not pray to the virgin, but to the Trinity, represented as I have said.

A CHINESE ADVERTISEMENT.—The following is the advertisement of a Chinese sculptor, which appeared in a Chinese publication issued at Canton some years ago:—"I, Achen Teu Chinchén, a lineal descendant of Coap Boi Roche Chinchén, the celebrated sculptor and carver in wood, who, through his unremitting studies to promote rational religious worship, by the classical touches of his knife and chisel, have been honoured by the emperors, kings, and rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services

in the same theological line; having travelled at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, and those able masters, Nollkens and Bacon. Achen Teu Chinchén is now in possession of casts of the most approved models and Elgin marbles; he is ready to execute to order idols from twelve feet high, well proportioned, down to the size of a marmozet monkey, or the most hideous monster that can be conceived to inspire awe or reverence for religion. My charges are moderate: for an ourang outang, three feet high, 700 dollars; ditto, rampant, 800; a sphinx, 400; a bull, with hump and horn, 650; a buffalo, 800; a dog, 200; couchant, 150; an ass, in a braying attitude, 850. The most durable materials will be used. Of statuary granite, brass, and copper, I have provided sufficient to complete orders to any extent. Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of the fathers' devotions unsullied by the inclemencies of the seasons, the embrace of joyous pilgrims, or the tears of the solemn prostrated before them. Small idols for domestic worship, or made into portable compass for pilgrims; the price will be proportionate to the size and weight. Any order, post-paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided that one-half of the expense be first paid, and the remainder secured by any respectable house in Canton.

THE FAMILY CIRCLE.

THE ROSE THAT BLOOMED ON THE SABBATH.

THE following fact was penned by the late Mrs. Catharine Winslow, (second wife of the Rev. Myron Winslow,) when on a visit to this station shortly after her arrival in this country. I have frequently perused it with much pleasure, and wished I could read it to some of my little friends in America, but as that is out of my power, I feel inclined to impose the task on you, so far as to read it to Charles and Elisha. It is as follows:

"I know a little boy, (son of a Missionary in India,) who had been carefully trained to regard the Christian Sabbath as God's own day, in which he was not even to think worldly thoughts. He was born in the midst of the heathen, who acknowledged no obligation to keep the Sabbath, but were as much occupied with worldly business during its hallowed hours as at other times. And notwithstanding some few were gathered from among them to hear the words of life from time to time, they seemed to have little perception of the command, 'Remember the Sabbath day, to keep it holy.'

"Perhaps the mother of this little boy had been more than usually earnest to impress on her son the importance of this command, seeing that he was exposed to such sad examples. Her efforts were crowned with a good degree of success. There was a tenderness of conscience about the child in regard to keeping the day, according to the spirit as well as the letter. His mother had seldom, I may say almost never, occasion to reprove him for a breach of the Sabbath. He appeared to feel the necessity of being watchful over himself in little as well as great things, of which I am now about to relate an instance, as it was mentioned to me by one of his missionary friends.

"The house in which he lived was situated in the midst of a large garden (or compound) where were many fine trees and flowers, of which he was very fond. The stately acacia, towering cocoanut, with its rich coronal of leaves, and its clusters of ripe fruit; the spreading foliage of the pomegranate, and mango, and the lime—all were dear to his little heart; as the production of the soil on which he first drew breath. But there was one unpretending tree, which he loved above all others, as being associated in his mind with the birth-place of his beloved parents: this was a rose-tree. His mother had often pointed to it when walking with him, and compared it to the bright roses of America. What then to him, in comparison, were the rich colors of the Indian acacia, the bright red of the China rose, or the vermilion hue of the pomegranate buds, or even the more delicately tinted cups of the tulip-tree! 'The rose is a flower which grows in America,' he would say, and for that he loved it. Well, the flourishing rose-tree gave promise of a flower

the first of the season. The little boy had been watching the bud with great interest, as his kind mother had given him permission to pluck it, as soon as its beautiful leaves were unfolded. On Saturday he looked at it, just at evening, and discovered the delicate streaks of pink bursting through the green covering. On Sabbath morning, as he passed the favorite tree, he saw a full-blown rose, and drops of dew resting on the leaves like glittering pearls. *He left it in all its beauty, and passed into the house.* His mother not knowing he had seen it, and fearing that if left on its stock some one of the crowds of native boys who were assembling for instruction would seize it, and thus deprive her little boy of his long anticipated pleasure, the fragrant flower, and coming behind her son as he sat reading, she passed her arm around his neck, and placed the flower in his bosom. To her great surprise he looked up and burst into tears, saying, "Mother, dearest mother, you have plucked this beautiful rose, which might have bloomed on its stalk, and thus praised God all this holy day." Much more the child said, tending to show the very nice sense he had of observing holy time. The eyes of the mother filled with tears. She felt that he had understood her instructions: she felt, too, reproved, that in her eagerness to gratify the beloved boy, she had forgotten the text, "Not doing thine own ways, or finding thine own pleasure, nor speaking thine own words?" she acknowledged it as a lesson for others? I was much struck with the circumstance at the time I heard it, and thought it worth remembering, as I might, some time, have an opportunity of doing good to some little boy or girl by relating it.

"Some children may say, 'he was too scrupulous; I do not believe it is wrong to pluck flowers on the Sabbath-day.' To such I would say, strive to have your heart right with God. If you seek to glorify him, he will help you, and you will not be tempted by flowers, or any other precious gift, to seek your own pleasure on his holy day; and like little E—, you will on the Sabbath enjoy the flower more on the stalk, where it praises God, than in the hand. Your conscience cannot be too tender, if it may be too scrupulous, in regard to keeping the Lord's day. The proper observance of it will secure you a happy week, and will warrant your laying hold of the promise of Isaiah,—"Then shalt thou delight thyself in the the Lord," &c., &c."

(I have copied the preceding from the original one, written by Mrs. W— Little E—, of whom she writes, "is the son of the dear brother and sister with whom I reside. The fact is doubly interesting to me, because it occurred at my (adopted) home. I feel in sending it to you I am only carrying out the design our departed sister (Mrs. W.) had in view when she wrote it, viz: "To do good to some little boy or girl." "She being dead, yet speaketh."—*Mother's Magazine.*

RELIGIOUS LITERATURE.

SALVATION.

The scriptures describe it as meeting all cases—all the possible necessities of man. It reaches the lowest depth of depravity, guilt, and wretchedness. If a man hath been the greatest of all sinners—has been marked as one notoriously vile—a blasphemer, an infidel—an atheist—a socialist—yet coming as a poor penitent to the foot of the cross, the Gospel has but one word to him—"Peace, peace, through the blood of Jesus." Yes, more. It says to the sinner, hard, and stupid, and insensible as he may be—"Repent and believe the Gospel," (Mark i, 15,) the glad tidings that Christ Jesus came into the world to save sinners. So vast is it, that there is nothing a poor, diseased, famishing, perishing sinner can stand in need of, but there is the most abundant sufficiency for that need. Here is pardon for his sin, and righteousness for his guilt. Here are all the supplies of the Spirit to make him holy, to make him happy, to sanctify and to glorify him. Here is a sympathy to soothe him, a wisdom to guide him, and strength to support him. Is he the weaker, the most tempted, the most afflicted? The scripture sets forth every thing as treasured up in a precious, great, and gracious Saviour, the inexhaustible treasury of all grace. The sinner's

need can never exceed the supply. And it as free as air is full! "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Whosoever will, let him take the water of life freely; without money and without price," (Rom. iv. 5; Rev. xxii. 17, Isaiah lv. 1.) Here is a vastness, almost too great for thought, far too great for adequate expression, a salvation in all respects worthy of God; and the book is of God which discovers it unto us.

To think otherwise—to suppose that the world were its author, would be the greatest of all absurdities. The scripture opposes the world and its principles. It denounces them. It condemns them. It rejects the world, and is rejected by the world. There is nothing in man to produce it. It would be an effect without a cause, or at least, without an adequate cause, for the effect would be above its cause: or rather may we not say, the effect would be against its cause, and in direct opposition to it?—*Checks to Infidelity, by J. H. Evans.*

"IT IS I, BE NOT AFRAID!"

THERE is not a passage more emphatic, and at the same time more cheering and comforting to the afflicted soul than this. In the hour of trial, when the clouds of adversity darken our path, and there appears not one ray of light to guide our steps; when the tempest roars, and death, that grim tyrant, stares us in the face, then it is that this sublime and soothing passage comes with all its force, and calms the troubled soul of man.

What a blessing these words of comfort have been to mankind ever since they were uttered by our Saviour! The child, when in the dark, hears a footstep approach, its little heart beats faster; but the mother's voice falls upon the ear, "It is I, love, be not afraid," and all is peace in the infant's bosom. O! is it not beautiful to contemplate the child's reliance on its mother; but infinitely more so to see the young leaping with the same reliance on the bosom of their Saviour? And when sickness comes with its withering blight, and the mother sits beside the cradle of her idolized child, watching for the last breath, yet hoping, praying (O, such prayers as that agonized mother pours forth, none but those who have suffered can know,) that God will hear and spare her child. Suddenly it gasps, it breathes once more, and all is over—and that wretched mother sits almost distracted. In her despair she cries, "My child! my child! who has taken it from me—was it not mine own?" But a light breaks in upon her ear, and a voice whispers, "Thy child is not dead but sleepeth," "It is I, be not afraid."

Again we kneel beside the death-bed of the loved one, and ever and anon a shade of doubt and anxiety passes over the pale face, as the shadow of death falls upon it—and like the mariner tossed upon the ocean wave, without compass or a guiding star, so is the loved one, until we rouse the scattered senses by whispering the blessed assurance of our Saviour, "Though you pass through the valley of the shadow of death, yet will I not leave thee." "It is I, be not afraid."

And we have the satisfaction of knowing it is all-sufficient. The immortal part has winged its way to the spirit land. O! may I ever call to mind these words of our blessed Saviour, "It is I, be not afraid," and I think I may bear the ills of life, and the approach of death, without a murmur.

The relation of sound doctrine to pious feeling and moral character, may be compared to that between the types used in printing and the impression on the paper. If there be any defect or disorder in the types, it will appear on the corresponding page. It may not be such as to destroy, or entirely obscure the meaning of the whole passage; but still it is the cause of defects, which mars the beauty of the impression, and often renders the sense uncertain.—*Dr. Alexander.*

LESSONS FOR PRIDE.—Alexander the Great seeing Diogenes looking attentively at a large collection of human bones, piled one above another, asked the philosopher what he was looking for. "I am searching," replied Diogenes, "for the bones of your father, but I cannot distinguish them from those of his slaves."

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 13, 1843.

END OF THE SECOND VOLUME.

IN announcing the close of the second volume of the CHRISTIAN MIRROR, we feel it to be our duty to express our most sincere gratitude to those numerous friends, both in town and country, by whose personal support and exertions, under Providence, we have been enabled to continue its publication during two years. Unlike most of the periodicals of the present day, the MIRROR has been sustained, not by the members of any particular denomination of Christians, but by the pious, unprejudiced, and liberal-minded of almost every evangelical body. We have studiously avoided denominational prejudices, acknowledging ALL as brethren, to whatever section of the Church they might belong, who love the Lord Jesus Christ in sincerity, and who study to promote his glory by extending the knowledge of his Salvation throughout the earth.

It is a source of great satisfaction to us to know, that our sincere endeavours to disseminate religious truth, have not only been kindly acknowledged, but gratefully appreciated, by a large number of our readers; and that, in some instances, the most happy results have attended the perusal of our pages. To God be all the praise!

In soliciting a continuance of that support which has been extended to us since the commencement of our publication, we beg to assure our friends that every exertion will be used to render the MIRROR still deserving of their patronage.

The present volume of the MIRROR closes with another number; and we take this opportunity of respectfully soliciting, on the part of our Agents and the Postmasters, a special exertion with respect to those subscriptions yet unpaid, in their respective vicinities. Our friends, the subscribers who are in arrears, will greatly oblige us by promptly paying in the amount of their several accounts.

Our Agents and friends, in town and country, are respectfully requested to procure names for the third volume of the MIRROR, and forward them to us prior to the publication of the first number.

THE CONVERSION OF THE JEWS.—It will be seen, by reference to another column, that the subject of the conversion of the Jews, as a nation, to Christianity, is now fairly before the public. This discussion, conducted, as we are certain it will be, in a truly Christian spirit, cannot but prove highly interesting at the present time.

THE CHURCH OF ENGLAND vs. PUSEYISM.—The following is an extract of a speech delivered by the Rev. Mr. Mortimer, of the Church of England, at the last Annual Meeting of the Wesleyan Missionary Society in England, for which we are indebted to the *Christian Guardian*.

"Not long ago I heard thy own dear, kind, benevolent, generous-hearted, high-minded Bishop tell me, St. Paul's, that 'the clergy of the

Church of England are the only true ministers of Christ in England" and if it had not been that I felt it would violate public order, I would have stood up and said, "My lord, I don't believe a word of it." (Tremendous cheering.) I could have given this as my answer, "It pleased God, by the preaching of the Wesleyan Methodists, to bring my poor soul out of darkness into light"—(cheers)—and in remembering that, and all that I owed under God was to that, I could have said to him, "My lord, if it had not been for my good father, who would not let me be a Methodist preacher, I should now have been in City road, instead of St. Paul's." (Cheers.) I assure you, the feeling among us is this, that all who love Jesus are dear to us; and I only give you back your own words when I say, I do recognise you; and I say, if you want to convince a churchman, I will give you an archbishop's pill for him. (Laughter) Give him Archbishop Whately's book and let him read that.—There is a good deal of capital Oxford logic in it, and it will satisfy any reading, thinking man, who chooses to think fairly, that the monstrous doctrine of Apostolical Succession, as held and taught by the Tractarian party, is all humbug.—(Great cheering.) Well we recognize you:—"Kindred in Christ, for his dear sake," wherever we are we'll say to you,—“A hearty welcome here receive.” (Cheers.)

THE JERUSALEM BISHOPRIC.—The New-York Observer publishes the following extract from a letter written by an intelligent gentleman now in the Holy Land, to a friend in the city of New York:—

"You doubtless know something of the bishopric of Jerusalem, lately established by the Church of England, in connexion with the King of Prussia; and that the London Jews' Society are carrying forward, in connexion with it, the erection of a church, and sundry other buildings in Mount Zion. About three weeks ago the Pasha of Jerusalem caused these buildings to be stopped, in consequence of a firman from the Sultan. The English consul refused to interfere in the matter; the pasha was applied to directly, in vain; and Mr. Nicolajson and the bishop, in consequence, started for Beyroot; however, they were induced by the British authorities to change their plan, and they have since returned. The appearance is, that the British consuls have no instructions to interfere in the premises; and there is reason to suspect, that, while the government of Great Britain is bound to protect the bishop's person, its present policy is to afford no special countenance to the Jews' Society. Hence that Society may find great difficulty in carrying forward its operations, much greater than if it had not taken a course calculated to draw upon it so much attention from the Turkish government. How much better it is to trust in the Lord than to put confidence in princes."

THE REV. T. OSGOOD.

An Extract from the Journal of T. Osgood, Agent of the Friendly Union of Montreal.

CONCLUDED.

Shortly after my return to Canada, I was employed by the Committee at Quebec, to travel through both provinces, to encourage the people in the towns and villages, to avail themselves of the privilege of sending young men to the school at Quebec to be qualified to become teachers. Several of the young men thus sent became teachers and set up schools in the townships, and one student from St. Francis, was enabled to open and conduct a school among the children of his tribe.

Another teacher from London was sent to Montreal, paid for the first year, out of the same fund. This was the occasion of the British and Canadian School, the great building now standing in St. Lawrence Suburb, being erected; which has been a blessing to many thousands of poor children; also of the national school, and that great school connected with the Catholic Bishop's church. A teacher was also sent to Kingston, paid from the same fund, which was the exciting cause of much being done for the improvement of the youth, in that vicinity. Many hundreds of children have been taught there.

In the year 1817 I was appointed by Sir John Sherbrooke, then Governor General, to take the Superintendent's School, on the Royal foundation, in Stanstead, and by the order of His Excellency, a living in the Church of England was offered me, at that place. I cheerfully accepted the appointment, for conducting the school, but being previously engaged to minister to that people on the Congregational mode of worship, I declined the curacy in the Church.

The school in Stanstead was established on the Royal foundation and rendered very useful. With this and the different Sunday Schools, over which I presided, and preaching every Sabbath, my time was fully occupied. I continued at Stanstead about three years; then, procuring a good man to take my place in the School, and recommending another preacher to supply the pulpit, I devoted my time to travelling, in Canada and in the United States; preaching and visiting schools until 1825, when I again visited England.

On my second visit to England I procured a Society to be formed, called the Society for Promoting Education and Industry in Canada. The Duke of Sussex, was the patron, the Duke of Bedford was president, the late Bishop of Durham, the late Lord Gambier, Lord Bexley and William Wilberforce, Esq. were Vice Presidents; the Rev. Thomas Mortimer and T. Pellatt, Esq. Secretaries. The subscriptions and donations obtained, on this visit, were near a thousand pounds.

This Society engaged two teachers to accompany me to Canada. Soon after my arrival a Society was formed in Canada under the patronage of Lord Dalhousie, the Governor General, consisting of Christians of different denominations.

This Society placed one of the teachers sent from England, among the Indians at Caughnawaga, where a good school was established; but soon was interrupted, by the interference of the priest of that village; yet, it is a pleasant circumstance, that Mr. Forrest, the teacher, has been enabled to keep up the school for training children of the Indians at that and other places, till the present time, many of whom have been trained up for useful stations, and several are now teachers.

The other teacher, Mr. Harper, organized a school in New Glasgow, and was employed in several other places, until he was removed by death.

The Society above named employed me to act as their agent in travelling extensively, to encourage the people in the townships and country villages to establish schools, promising aid in building school houses and supporting schools.

This was the manner in which I employed my time for three years, when an unhappy difference arose between the society in England and that formed in Canada, which required me once more to visit England. And being unable to succeed in settling the unhappy difficulty, I resigned my agency with the Education Society, and employed my time in collecting funds for a Union Building, which on my return were committed to James Court, Esq. Treasurer.

The sum obtained for the Union building not being adequate to the accomplishment of that object, and the support of the school, that had been commenced for the education of children; and it being a time of great embarrassment in Canada, it was thought proper by the friends of seamen and emigrants, that I should again visit England, under the patronage of the Friendly Union, the institution formed for promoting useful knowledge among seamen and emigrants. I embarked for this purpose at Quebec on the 22d of November, 1838. I went passenger in the vessel that carried out the unfortunate men who had been attempting to overthrow the Government, sentenced to transportation, and who were bound to Liverpool. I frequently visited them, with a view of giving them religious instruction, while on the voyage.

On my arrival in England, I procured a committee to be formed in connexion with the Friendly Union of Montreal, of which I was agent, under whose patronage I travelled through England, Scotland, and Ireland, visiting schools and giving lectures on religion, temperance, and moral reform. By the kindness of the Religious Tract Society in London, I was enabled to distribute many thousands of tracts and small books also, to collect from the children of different schools many thousands of useful books for distribution in Canada.

But in consequence of the unhappy rebellion, and the expectation that Canada would be lost to the British Crown, I was not successful in obtaining donations in money; yet, through the kindness of Joseph John Gurney, and others belonging to the society of Friends, I obtained £150 besides my personal expenses. This being given for the promotion of education it was deposited in the bank of Montreal, whose Cashier is the Treasurer of the Friendly Union. That with other donations from friends in Canada and in the United States, has supported the school until the present time.

In the school connected with the Bethel since it was opened in 1837, nearly 600 children of emigrants, and others needing instruction, have been taught. The common attendance is from sixty to eighty, consisting of all denominations. Our school is opened and closed with a short prayer and a song of praise to God.

In addition to reading, writing and arithmetic, which are taught in our school, we employ a portion of each day in hearing the whole school recite the commands, the Lord's prayer, and other portions of the holy scriptures, with many of the very excellent hymns by Cowper, Newton, Watts, and other approved authors. This exercise tends to strengthen the memory and improve the mind of children. The Lord's pray-

er being approved by all Christians; it can give of grace to none.

Another very important exercise has been adopted under the direction of the agent of the Friendly Union, which is recommended for general practice throughout all parts of the country, which is to invite all children who can read, to meet at some suitable place once a week, (on the Wednesday or Saturday, when there is no school,) and take out a good book, to be returned the following week, each scholar being required to give some account of what the book contains, and hear an address, on the improvement of time and the great importance of temperance and good morals. If such an exercise should be introduced in all parts of our country, it would tend greatly to remove prejudice, and improve the minds of the rising generation.

That these extracts may be useful is the prayer of
T. OSGOOD.

TO CORRESPONDENTS.

We have to acknowledge the receipt of another communication on the subject of the Conversion of the Jews, signed "E. A."—which, however, is respectfully declined for the present.

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS."

LETTER I.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Your friendly invitation of a discussion relative to the promised and still future conversion of the Jews, as a nation, to the truth of Christ, and their joyful recovery to the fold of God, has brought out a respected correspondent with the signature of "J. H."—who appears to take the side opposed to that magnificent truth. Yet I cannot but think he has come into the arena, more with the view of provoking a contest between some other parties, than of becoming himself a champion. He admits there are prophecies in the Old Testament which foretel the restoration of the Jews to their own land: on which he remarks, "Some of these certainly do not refer to the return from Babylon." But whether or not the prophecy relate to "the return of the carnal Jews to Canaan," your correspondent wishes "the intelligent and pious reader to determine." This would indicate that he is not perfectly satisfied with the position he has undertaken to defend.

It will be admitted that the conversion of the Jewish nation to Christ, and their restoration to Canaan, are events, in their real character, totally distinct from each other. The one of them may occur without the other: though the one may indeed lead to the other. And you, Mr. Editor, will think with me, that those two topics should not be entangled together. I will candidly avow, that I believe most cordially in their promised restoration to Canaan, as well as in their ultimate conversion to God. But I have not fully made up my mind which of the two events will be first in order of time. Learned and devout men have been of different opinions upon that circumstance of the case; and perhaps we are not yet sufficiently near to those glorious transactions to speak with any reasonable degree of certainty respecting them.

I will venture to say, that I am inclined to believe the conversion of the Jewish nation will precede their restoration. And, apart from other considerations, I can conceive of many very important public ends to be answered by their subsequent establishment in the land of their fathers. The congregating of a nation of Jewish witnesses for Christ at the very spot where, by the "wicked hands" of their unbelieving progenitors, he was "crucified and slain," could not fail, by God's blessing, to produce a mighty influence upon the world at large. This, especially, if, from that favourable centre, they should send forth an additional evangelical agency bearing their testimony for the Messiah to the world's circumference!

However, since it is to the simple question of "THE CONVERSION OF THE JEWS" you have called our attention, I will avoid touching on any other point, but as it may have at least a remote bearing on that proposed subject of discussion. At present it may be sufficient to notice the objections urged by J. H. against it. Of the inconclusive character of these objections, if I am not mistaken, he was well aware. And from the candid tone of some of his sentences I can easily persuade myself that if the cause of God's truth

should triumph, even at the expense of losing his argument, few of your readers will "rejoice" more than himself.

Your correspondent first objects against the conversion of the Jews as a nation—that "the purposes for which the Jews, as a nation, are raised up by Jehovah" have long since been fulfilled and entirely "accomplished." If this could be proved, the inference would naturally enough be, that, as a nation, it is the will of God they should now fall into a state of disuse and eternal oblivion. But it is important to remember that while, by your respected correspondent, both this doctrine and its inference have very confidently been asserted, he has not been successful in demonstrating either the one or the other. And I doubt not your "intelligent and pious readers" will be convinced, that such demonstration never can be accomplished, if the word of God is to be

"— the judge that ends the strife,
When wit and reason fail."

J. H. apprehends that "the Jews as a nation have been raised up that through them mankind might be prepared for the Advent of the Messiah;" and that "when the Saviour was crucified, the purposes for which the Jews were appointed a distinct and separate people were accomplished." But if we refer "to the law and to the testimony" on the subject, we shall learn from the Old Testament writers that the Jews, as a nation, are connected with the wondrous scheme of Divine prophecy down to the latest period of time.

The inspired apostle, St. Paul, who lived subsequent to "the Advent of the Messiah," calculates that "the purposes" of the Most High, in relation to the Jews as a nation, even in his day, were far, very far from having then been fully "accomplished." "I say then have they stumbled that they should fall? God forbid, but rather through their fall salvation is come to the Gentiles, to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" See Rom. chap. xi. verses 11, 12, 15.

In these words two things must be admitted, first, St. Paul is contemplating some event yet future, which about to take a most felicitous influence on the eternal destinies of "the world" at large; and secondly, that he was inspired by "the Holy Ghost" to perceive that these truly animating occurrences were connected with some use hereafter to be divinely made of the Jewish nation. In the further prosecution of our argument we may discover what that use may be. It is enough that now we have seen, in this passage of Holy Writ, that God will yet most wonderfully use them for the advancement of his reign of righteousness on the earth; and that hence we may conclude they are still "a distinct and separate people" for that "purpose."

To what other signification can we apply the terms, so unequivocal in their meaning? It is true, as J. H. remarks, "many mistakes have doubtless been made by not keeping in view the different meanings of the words *Jews* and *Israel*." But the application of the apostle's reasoning, in this passage, to the Jews, "in a natural and national sense," is inevitable. To the Jews, as a nation, unquestionably he refers, when he speaks of "their fall"—"the diminishing of them"—"the casting away of them"—"the receiving of them"—"their fulness!" "The casting away of them" as a nation, (and in no other sense have they ever been cast away,) had at that time to a great degree taken place. But "the receiving of them" was then still future. The beneficial effects (through the Divine overruling) of the former mournful event had begun to appear. The still more salutary results of the latter more joyous occurrence were then, as they are now, matter of the most cheering anticipation.

So far from concluding that the only end contemplated by their national existence was "to prepare for the Advent of the Messiah," the apostle sees it associated with the ultimate and noblest consummation of that event which shall be beheld on earth. He discovered there had been, "by the grace of God," the most salutary mutual reaction upon each other, on the part of "Jew" and "Gentile," from the commencement of their

distinctive character; which reaction was intended still to continue, and to become increasingly salutary, until they had brought each other fully to God, and that distinction should cease for ever. "The apostle of the Gentiles," therefore, profoundly exulted in the arrangement which was thus opened out to his admiring and adoring view; and, in the conclusion of the chapter, launches forth into a resistless tide of devout eloquence, which, in point of depth and grandeur, is certainly not exceeded by any other of his most admired efforts of inspired sentiment.

The passage shall be quoted. Addressing his Gentile converts, the apostle, in relation to "Israel," (then "blinded," a "broken off," and "cast away,") proceeds thus to speak:—"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all! O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given unto him and it shall be recompensed unto him again? For of him and through him and to him are all things—to whom be glory for ever. Amen!"

It is hoped your respected correspondent will see that, on the authority of an inspired apostle, "the purposes for which the Jews were appointed a distinct and separate people" extend much farther down the stream of time than he at first apprehended. And on this account his first objection to their national conversion loses its force. The reversal of his argument of course reverses the inference it was intended to establish. Seeing their future subserviency to the welfare of the world is designed; in order to that anticipated and foretold subserviency, their future national conversion may be expected.

I am, Mr. Editor,
Yours,
A HUMBLE BELIEVER IN A MILLENNIUM
PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain,
July 8th, 1843.

MISCELLANEOUS.

MONASTIC FARE.—The English monks in selecting the sites of their houses, always endeavoured to secure a good supply of fish and game. The woods and waters in the neighbourhood of Netley were peculiarly advantageous in this point of view; and the buttery and kitchen must have been abundantly furnished with every article of provisions which could raise the appetites of the brethren within. The manuscripts of the thirteenth and fourteenth centuries, although written by the monks themselves, are full of stories illustrating their attachment to good living. Giraldus Cambrensis has preserved an amusing story concerning the monks of St. Swithun's, at Winchester. One day when King Henry the Second was hunting in the neighbourhood of Guilford, the prior of St. Swithun's, accompanied by a party of his monks, went to meet him, with countenances which indicated extreme chagrin and sorrow; and, although the spot was little better than a quagmire, they fell upon their knees in a position of the most abject supplication. When the king desired them to state their griefs, they told him their bishop had diminished the number of courses that had been from time immemorial served to their table. The king inquired what number of courses were usually allowed them: they said, thirteen, which the bishop had reduced to ten! The king, in astonishment, turned round to his attendants: "*Per oculos Dei!*" said he—for that was his usual oath—"see here those unhappy monks! I thought, by their sorrowful looks, that their whole monastery had been burnt, or that some equal disaster had befallen them; and behold they complain that their bishop has taken three courses from their table, and left them but ten! May the bishop fare the worst, if he do not immediately take away the ten, and leave them only three! although the King of England, an emperor with that number."—*Dr. Beattie's Costes and Abbots of England.*

He that repents of sin as sin, doth implicitly repent of all sin.

THE PRAYING CHILD.—A little girl, six years of age, was a scholar in the Rev. H. Stowell's Infant School, at Salford, near Manchester. Her father was an infidel, and despised the Holy Scriptures. The child would take him by the hand, and press him to go with her to hear the minister preach, but he always refused. He returned home one evening, and inquired where his child was? The mother said, "she is in bed." "I'll go and give her one kiss," said the father; but, as he approached the chamber, he heard the voice of prayer. It was little Jane; he heard her say, "Do, God Almighty, lead daddy to hear Mr. Stowell preach." This ardent prayer touched the father's feelings; but he was still unwilling to go with his child. Her perseverance at last succeeded. He went with his child, and heard a striking and alarming sermon from Mr. Stowell. On leaving the place of worship, the penitent, but now believing father, said, "Jane, thy God shall be my God, and thy Minister shall be my Minister." This man has become a true disciple. He is usefully employed as an Infant School Master, and has been the means of guiding many children to the Shepherd and Bishop of Souls.—*Episcopal Recorder.*

HEBREW GRATITUDE.—It may be remembered that in 1840, or thereabout, the Jews in Damascus were subject to cruel persecution, in consequence of an unfounded accusation, originating either in private malevolence or general prejudice and bigotry, that a man had been murdered by them, and his blood used in the performance of their religious ceremonies.

It may be remembered too, that Sir Moses Montefiore, a wealthy Hebrew banker of London, went to Constantinople and obtained from the Sultan a firman declaring the innocence of the Damascus Jews, and securing to them protection for life, property and person.

On his return to England the Hebrews of the United Kingdom, Jamaica, Barbadoes, and Gibraltar, raised by subscription a large sum of money for the purchase of a testimonial, which was presented to Sir Moses on the 27th of last February. A large lithograph, representing this testimonial, was subsequently published, and furnishes a pretty correct idea of the extreme beauty of the original. It is of silver, three feet six inches high, and weighing 1,375 ounces. It is not a vase, or an urn—or indeed has it any distinctive name, being designed merely as an ornament for a sideboard. Suffice it say, that there are medallions, bas-reliefs, foliage, inscriptions, groups, single figures, and, in short, a lavish display of art in various forms, the cost and value of which greatly exceed those of the mere material, and make this altogether a very fitting token of Hebrew wealth, munificence, and gratitude.—*Transcript.*

SIX REASONS FOR PLANTING AN ORCHARD.

1. Would you leave an inheritance to your children?—plant an orchard. No investment of money and labour will, in the long run, pay so well.
2. Would you make home pleasant—the abode of the social virtues?—plant an orchard. Nothing better promotes among neighbours a feeling of kindness and good will, than a treat of good fruit, often repeated.
3. Would you remove from your children the strongest temptation to steal?—plant an orchard; if children cannot obtain fruit at home, they are very apt to steal it; and when they have learned to steal fruit, they are in a fair way to learn to steal horses.
4. Would you cultivate a constant feeling of thankfulness towards the great Giver of all good?—plant an orchard. By having constantly before you one of the greatest blessings given to man, you must be hardened indeed if you are not influenced by the spirit of humility and thankfulness.
5. Would you have your children love their home—respect their parents while living, and venerate their memory when dead—in all their wanderings, look back upon the home of their youth as a sacred spot—an oasis in the great wilderness of the world?—plant an orchard.
6. In short, if you wish to avail yourself of the blessings of a beautiful Providence which are within your reach, you must plant an orchard. And when you do it, see that you plant good fruit.

* Rom. xi. 1; John vi. 27.

INTRODUCTION.—Parental training lies at the foundation of all successful effort and thorough improvement. The fires of the family altar impart a warmth to the heart not to be communicated by any foreign agency. To whatever market we may be brought in subsequent life, the original brand impressed under the paternal roof still remains.

"Though year after year has roll'd on the deep,
Where their sorrows and joys in oblivion sleep,
Since my eye fondly lingered to look an adieu,
As the home of my childhood was fading from view,
Not a flower nor a vine round my loved native cot,
Thro' time's ceaseless changes has e'er been forgot."

The tenacity with which the mind adheres to the haunts of infantile and inexperienced hope, should prompt us as Christians to "carve on the bark of every tree and write on every opening blossom," where the child "goes out a gypsying," lessons of moral wisdom. He should be taught to hear "good from every thing." Until the domestic watch-towers of Zion are manned and operative, other movements can hardly be expected to protect against the inroads of vice and irreligion.

A PLEASANT SIGHT.—A pious youth is one of the most delightful sights under heaven. He is employed in the works of God and angels; he is remembering his Creator in the days of his youth, and devoting the morning of his life to the Father of his mercies. By divine grace he is enabled to strive against sin, resist Satan, flee youthful lusts, contend with corruptions, and conquer temptations, when exposed to them; but he avoids the tempter's path, and overcomes a corrupt and corrupting world. The pious youth is a comfort to his family and friends, and a blessing to society. He is training up for a useful and honourable life, a happy death and a blessed eternity. His amiable example is worthy of imitation by all around him. In a word, he is the admiration of saints, the joy of angels, and the delight of God himself.

THE FARMER AND THE ARTIST.—"Of what use are all your studying and your books," said a honest farmer to an ingenious artist. "They don't make the corn grow, nor produce vegetables for market. My Sam does more good with his plough in one month, than you do with your books and papers in one year." "What plough does your son use?" said the artist quickly. "Why, he uses —'s plough, to be sure. He can do nothing with any other. By using this plough, we save half the labor, and raise three times as much as we did with the old wooden concern." The artist turned over one of his sheets, and showed the farmer the drawing of his much praised plough, saying with a smile, "I am the inventor of your favourite plough, and my name is —." The astonished farmer shook the artist heartily by the hand, and invited him to call at the farm-house, and make it his home as long as he liked.

INTERESTING PRINTING ESTABLISHMENT.—In the town of Zabigaur, Wurtemberg, there is a new printing establishment opened by M. Theodore Heigerad. All the compositors and pressmen are deaf and dumb, to the amount of 196, 11 of whom are women. They are educated at his own cost, for the employment in which they are now engaged. The King has conferred upon him a large gold medal for this great reclamation from the social and moral waste.

A WASTED LIFE.—Lost wealth, it is said, may be regained by a course of industry—the wreck of health repaired by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgiveness—even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanished honour, recalled his slighted years, and stamped them with wisdom, or effaced from Heaven's record the fearful blot of a wasted life?

THE KING OF PRUSSIA.—When the King of Prussia was returning from St. Petersburg, in July last, he stopped a night at the little town of Hohenstein. Captain Kern, owner of the domain of Dohlau, took advantage of the King's passing, through to request his autograph in order to place it in a new church built on the captain's property. His Majesty promised to grant it next

day, when he wrote the following lines:—"Being requested to give my autograph, to be preserved in the new church of Dohlau, I here express my earnest prayer that the Holy Scriptures may always be preached in this church, in this commune, and in this country, to the end of time. May God be with you. Written at Hohenstein, the 9th Sunday after Trinity, July 24, 1842, on my return from Russia, after celebrating the anniversary of the marriage of my beloved sister Charlotte with the emperor Nicholas, on my way from Konigsburgh to Erdsmendorf, in Silesia, after having yesterday made the acquaintance of the founder of the new church, the worthy Captain Kern, owner of Dohlau.—Frederick William."—*Galignani's Messenger.*

NOTICE.

THE REV. R. HUTCHINSON will deliver an ADDRESS on the SECOND ADVENT OF CHRIST, on SUNDAY next, the 16th July, at Four o'clock, P.M., at his Room, No. 158, Notre Dame Street.
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Is printed and published at Montreal, semi-monthly, by J. E. L. MILLER, at his Office, Notre Dame Street, near St. Francois Xavier Street, next door to Mr. Fleming's Merchant Tailor—to whom all communications (post paid) must be addressed.

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

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