

Christian Mirror

NEW SERIES.

WEEKLY.]

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

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VOL. III.

MONTREAL, THURSDAY, NOVEMBER 2, 1843.

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POETRY.

THE BRIGHTER GLORIES OF THE CROSS.

We copy from the Church of England Magazine the following beautiful poetry, founded principally on the 18th and 64th verses of the 119th Psalm. "The earth, O Lord, is full of thy mercy; teach me thy statutes." "Open thou mine eyes; that I may behold wondrous things out of thy law."

The golden orb whose glance is day,
Night with her pearly hosts' array,
The music of the ocean's swell,
The mountains hoar, the mossy dell,
The stream that rolls its murmur by,
The meadow like an emerald sky,
The air that breathes, the trees that wave,
The flowers whose tints thy finger gave,
All heaven, all earth, O God, declare
How numberless thy glories are.
Open mine eyes, that I may see
The wonders they reveal of thee.

The comforts that around me teem,
And make my home as happy seem;
The food that many a clime affords,
The raiment which thy care accords,
The friendship that lights up my way,
The love that smiles even night to day,
The fruit that gladdens wine that cheers,
The voice whose tones would hush my fears,
The hand unseen that shapes my path,
And fields the helpless free from death—
All, all that smooths life's thorny road,
Declare thy providence, O God!
Open mine eyes, that I may see
The goodness it reveals of thee.

But more than these, and more than all,
The love that binds me most in thrall,
That claims my very heart to thee,
Glews in a Saviour's agony.
I turn me from this happy home—
From lights that gild yon sapphire dome;
From all the varied hues that dye
Bright flowers, bright birds, bright sea and sky;
From all that gladdens life—away
I turn to ghastly Golgotha.
There, in that place of skulls, appears
The sight that wakes, yet lulls my fears.
There Justice stands with brow severe;
But heaven-sent Mercy, too, is there.
See! as they bend above the form
That braves the fury of the storm,
Pity's blest balm their cheeks has wet;
Their hands are joined; their lips have met.
True, nigh her horrors round has shed;
True, sackcloth shrouds day's shrinking head;
And rocks rush shuddering from their bed;
But, hark! that cry, "'Tis finished!"
Rejoice, O earth! for light again,
And heaven are purchased back for men.
Rejoice, O heaven! for man once more
May seek and tread thy tranquil shore.
Oh! dimmed is noon's meridian ray;
Earth's beauties fade like mist away;
Or do they not more glorious shine,
Blest Saviour, gilt by love like thine?
Might I but know thee as thou art—
But be as thou, all pure in heart!
Wouldst thou but manifest to me
Myself, thyself, thy sympathy!
Still, when thy love would seem most bright,
Fix on the cross my raptured sight;
Open my eyes, that I may see
The wonders Calvary tells of thee.

CHOICE EXTRACTS.

THE WAITING SAVIOUR.

"Behold I stand at the door and knock!"
He seems to expect that the door will at once
be swung open, and he be received with rever-
ential homage and grateful joy! And is it too
much for him, who has bestowed on us life,
and all its blessings, and whose watchful care

preserves us every moment; and who when
by our rebellion against him we had incurred
his righteous displeasure, descended himself
from his everlasting throne, and veiling his
Godhead under a garb of flesh, dwelt among
us a man—even a man of sorrows—that in the
nature which had sinned, he might offer an
all-sufficient sacrifice for sin, and thus open
a way, by which we might be reinstated in
his favor, and instead of being cast out as we
deserve, might be exalted to heaven; is it too
much for him, who has manifested such love
for us, to expect that when he is heard knock-
ing at the door of our hearts, and calling to us,
we will, the very moment we hear his voice,
run, with delighted eagerness to open the door,
and receive with grateful adoration our cele-
stial Guest?

THE CLOSED DOOR.

Earth affords another sight yet more calcu-
lated to fill heaven with astonishment. It is
man refusing to listen to God; it is the crea-
ture turning a deaf ear to the Creator; it is the
sinner leaving the Saviour knocking at the
door, and not merely neglecting to open it, but
keeping it fast closed, and with cold contempt,
or scornful pride, refusing to receive him.
And how this insult is aggravated, by the readi-
ness with which the door of the heart is
opened to every other guest! First, the ob-
jects of our earthly love, all that have a just
claim on our affections, knock at the door of
the heart; and it is at once opened, and they
enter and dwell there. Then the world
knocks, and the door is at once opened, and
the world comes, with its train of lying vani-
ties, and cheating promises, and disappointing
hopes, and unsatisfying joys, and they enter
and dwell there. And then sin knocks, and
the door is opened, and sin comes, with
its train of polluting thoughts, and vile affec-
tions, and unhallowed temper, and abominable
lusts, and they all enter into the heart, and
dwell there. And then Satan knocks, and the
door is opened to him, and he comes, with
his train of impure and accursed spirits, and
they all enter into the heart, and dwell there.
And then Jesus comes, attended by a train of
holy and heavenly tempers and affections,
hopes and joys; he comes, in his glory, and
his Father's glory, and his holy angels with
him, bearing in one hand a divinely wrought
robe of righteousness, and in the other a blood-
bought crown of glory; and he stands at the
door and knocks, but the door is not opened to
him, and he stands there, day after day, wait-
ing and knocking, but still the door is not
opened; that door which was opened at once
to every other guest from earth or hell, is kept
closed, barred as with bars of iron, against
him; and he is left standing and knocking,
and knocking in vain! How justly has the
human heart, in its natural state, been com-
pared to the inn of Bethlehem, where every
guest could find room; and every guest was
welcome, except the Saviour of mankind!

THE CALL OF TRUTH.

Have you never heard him knocking at the
door of your heart? Can you remember no
occasion on which the ambassador of Christ

solemnly pressed on you the Saviour's claim,
expatiated on his love and preciousness, ex-
hibited him as wounded for your transgressions,
crowned with thorns, and crucified for the
salvation of your soul? Heard you then no
knocking at your heart? Was there no voice
within that echoed the voice of the preacher,
upbraiding you for having so slighted the love
and spurned the salvation of the Son of God?
Or in that hour, amidst the stillness and dark-
ness of the night, before deep sleep falleth up-
on men, have you never felt as if there was
one looking on you, on whom you feared to
look? an eye before whose glance you quail-
ed? a voice, at whose sound you trembled,
while it cried, "Ungrateful sinner, why slight-
est thou me?"

THE CALL OF AFFLICTION.

Have your earthly hopes been blighted, your
earthly prospects clouded? Have riches fled,
or friends forsaken you? Has health declined,
strength failed, and spirits drooped? Have
days of weakness and weariness, and nights
of suffering and sleeplessness been appointed
unto you. And have you heard no voice,
amidst the ruins of your earthly happiness, or
beside your bed of pain, calling on you in so-
lemn, tender accents: "Behold I stand at the
door and knock: I have sent these trials as
messengers to prepare the way before me;
open thy heart, and I will come in, and thou
shalt find for thy soul rest in my love on earth,
and eternal rest with me in heaven!"

THE CALL OF BERFAYEMENT.

Have you ever sat beside the dying bed of
one, round whom your heart-strings were
closely twined, and watched the herald-symp-
toms of approaching dissolution crowding in
quick succession over the face and form you
so loved through life to look upon, till the last
sigh ceased, and all was still? Have you ever
been alone in the room with the dead, and
amidst the oppressive silence which reigns in
the chamber of death, felt your inmost soul
bowed within you, before the appalling majesty
of the king of terrors? Or have you ever
stood beside the grave of some beloved one,
and heard that fearful sound which strikes at
least a momentary death-chill into the hardest
heart, the sound that rises from the coffin lid,
announcing the return of dust to dust, earth
to earth? And have you in moments like
these heard no knocking at the door of your
heart?

THE CONTINUED CALL.

Listen! is there no voice this moment
pleading with your soul? no voice that asks
whether you have not spent sufficient time in
barring the door of your heart against its right-
ful sovereign, in shutting him out from that
place in your affections, which he has pur-
chased at no less a price than his own blood!
If you now hear his voice, I conjure you by
all that is endearing in his love, and terrible
in his wrath, by the heaven of his smile, and
the hell of his frown, do not, by refusing, or
delaying to open the door, and receive him,
virtually say: "Go thy way for this time:
when I have a convenient season I will call
for thee."—Hugh White.

GENERAL LITERATURE.

THE GREAT AND FINAL BATTLE.

ARCHBISHOP USHER is said to have had a foreboding of the impending final struggle between Popery and Protestantism. As the anticipations formed by this eminent prelate of the issue of this conflict are of an encouraging nature, and have evidently a bearing upon the subject which has been under discussion, I will submit them to your thoughtful consideration:—

"The greatest stroke upon the Reformed Churches is yet to come; and the time of the utter ruin of the See of Rome shall be when she thinks herself most secure." One presuming to inquire of him what his general apprehensions were concerning a very great persecution, he answered, "That a very great persecution would fall upon all the Protestant Churches in Europe;" adding, "I tell you, all you have seen hath been but the beginning of sorrow, to what has yet to come upon the Protestant Churches of Christ, which will ere long fall under a sharper persecution than ever. Therefore," said he, "look you to be not found in the outer court, but a worshipper in the inner temple, before the altar; for Christ will measure all those that profess his name and call themselves his people; and the outward worshippers he will leave out to be trodden down of the Gentiles. The outer court is the formal Christian, whose religion consists in performing the outward duties of Christianity, without having an inward life and power of faith uniting him to Christ; and these God will leave to be trodden down and swept away by the Gentiles. But the worshippers within the temple and before the altar, God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be one great difference between the last and all the other preceding persecutions. For, in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon. But in the last persecution, these shall be preserved by God, as a seed to partake of that glory which shall immediately follow, and come upon the Church, as soon as ever this storm shall be over. For, as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors; but the true believers shall be preserved till the calamity be over."

The passage above quoted is taken from the appendix to a scarce Treatise, entitled, "Apocryphical Key," by Robert Fleming, published first in 1701, and republished in 1809. In this same book is an extraordinary extract from Dr. Goodman's Exposition of the Revelation, published in the year 1630:

"Whether the wine-press will be brought into this country, He only knows who is the Lord both of the harvest and the vintage.—Only this may be the more confidently affirmed, that those carnal Protestants, in England and other places, who, like the outward court, have been joined to the people of God, shall yet before the expiration of the beast's kingdom and number, be more or less given up to the Papists, and be made to vail to them; if not all of them by bloody wars and conquests, yet by some base and unworthy yielding to them, as a just punishment of their carnal profession of the Gospel."—*Archdeacon of Ely's Charge.*

MERLE D'AUBIGNE.

The following is from a letter of the Rev. Mr. Neale, of the Baptist Church, now travelling in Europe, to the Editor of the *Christian Watchman*:—

"D'Aubigne I cannot better describe than to say, he is like Dr. Wayland, just about his age, looks like him, talks and acts like him.—I called on him about nine o'clock in the morning, but received at the door a note stating that Mr. Merle D'Aubigne saw no company till 3 P.M. At half-past three I called again, and was received with the greatest cordiality. He made an apology for the apparently cold manner in which I was received in the morning, and stated that it was in accordance with a rule upon which he was obliged uniformly to act. It is a good rule, by the way; and a similar one, I am sure, ought to be adopted by the pastors of churches, especially in large cities. It might offend some and make others wonder, but is absolutely necessary, in order to have any time for study. D'Aubigne is President of the Theological Seminary, and Professor of Ecclesiastical History. It is now vacation, and all his leisure hours are devoted to his great work on the History of the Reformation. He speaks with much enthusiasm of his labours, without, however, the least appearance of boasting.—"If the Lord spares me till I'm fifty," he says, "I'll have out two or three volumes more." He has a brother in New Orleans and another in New York, who often and earnestly invite him to make them a visit. It is not unlikely then, that we may yet see this distinguished man in our own country. I spent Monday evening with him at the house of Col. Trochin, the president of the Evangelical Society. The professors of the institution and several of the pastors were present, as also Mr. John J. Gurney, of London, and Dr. Hodge of Glasgow. The latter gave a most interesting account of the present state of religion in Scotland, connected with the late remarkable, and I must say, glorious succession from the Established Church. I wish my sheet would allow me to give you his statements, but I shall have to reserve them for the materials of a long conversation, when I get home. Mr. Gurney is a good, sensible abolitionist, such a one as I know you would like; while uncompromising, he is a man of cool judgment, and speaks the truth in love. He read a portion of Scripture and offered prayer at the close of the interview. Mr. Gausson, author of the admirable work on the Plenary Inspiration of the Bible, was expected to be present, but, greatly to my regret, was absent. I was resolved, at all events, to see him; so I went next day on board of the boat in which he was to sail. I introduced myself, and found him, probably from the circumstance of my earnestness, unusually free and communicative. He spoke in high terms of Mr. Kirk's translation of his work. He is farther advanced in years than I expected, but looks robust and vigorous, and will, I hope, farther instruct and interest us with his writings. He has written an Exposition of Daniel's Prophecies, of which Dr. D'Aubigne speaks so favourably. I wish Mr. Kirk would give us a translation of it. It would be well received in America at any time, but especially in 1843.

SCRIPTURE ILLUSTRATION.

LEADING TO SPRINGS AND FOUNTAINS OF WATER. They shall not hunger nor thirst; neither shall the heat nor the sun smite them: for he that hath mercy on them SHALL LEAD THEM; even by the springs of water shall he guide them.—Isaiah xlii, 10.

The Lamb that is in the midst of the throne shall feed them; and shall lead them unto living fountains of water.—Rev. vii, 17.

The sun shall not smite them, or they should not be subject to what we call a *stroke* of the sun, which is generally mortal. The tender mercy of God to African nations living within and near the tropics, to prevent

their being smitten by the powerful heat of a vertical sun, is conspicuous, though they know Him not.

Their heads are covered with wool, the threads of which are so closely interwoven, that it becomes as solid a substance as that of which our hats are composed, and sometimes grows to more than an inch in thickness, which forms a wonderful protection to the brain. O Lord, how great is thy goodness and thy wonderful works to the children of men!

In both texts they are supposed to be ignorant where springs and fountains of living, or running waters are to be found, but to these God graciously leads them as their kind friend. This simile would come with peculiar force to those who travel in lands where they are often obliged to search for water by digging, as in the valley of Baca, and often without success, especially if long after the rainy season is past. I often experienced the value of a guide to water, but especially on one occasion, in which I could not but notice an especial Providence.

On crossing the boundary of the Cape colony, and entering the wild Bushman country, we met a Bush family. One of them, a young man, expressed a strong desire to see other countries, and asked permission to travel with us, with the consent of his father; to which request we agreed. As none of my Hottentots had ever been out of their own country before, none of the party knew where rivers, or brooks, or springs of water were to be found; of course the young Bushman was a valuable acquisition. We had not seen a blade of grass as we proceeded during the day, and night was fast approaching, while ignorant where either grass or water could be found. On telling the Bushman what we wanted, he immediately led us out of the track in which we were travelling, along a narrow pass between hills, to a small sequestered valley, where there was a fountain of good water and also grass for the cattle, with abundance of fire wood. When I beheld these treasures, which came so unexpectedly, and so completely supplied all our wants, I looked to the wild Bushman as Elijah may be supposed to have looked at the ravens that fed him in the wilderness—as God's instrument for fulfilling His benevolent will to us;—and the poor lad seemed as unconscious of the greatness of the service he had rendered us as Elijah's ravens were.—*Rev. J. Campbell.*

THE TRAVELLER,

THE ANTARCTIC EXPEDITION.

[From the Literary Gazette.]

We congratulate the country on the happy return of one of the most memorable expeditions ever recorded in English history—an expedition fortunate in every respect, in the outfit provision made for its success, in the intrepidity and skill of its conduct throughout, in the perfect accomplishment of all its scientific objects, in the continued health and preservation of the human beings exposed to its perils and privations, in the harmony which has never for a moment been interrupted among officers and men by jealousies or misbehaviour, and finally, in its auspicious arrival at home, after four years of brave and unwearying exertion, in safety; to be crowned with the rewards and honours so nobly earned from an admiring and grateful nation.

Justly may Great Britain be proud of this achievement; and sure we are that its glory will not be felt by Britain alone, but be acknowledged by the whole civilized world, to which, as well as to ourselves, its interesting and important results in science belong. The exemplary human-

ity and prudence of Captain James Ross, Captain Crozier, and their gallant companions intrusted with the command and direction of the undertaking, are above all praise; and the reciprocating steadiness and devotedness of the crews of the two vessels are no less creditable to the national character. Three fine fellows were lost by accident within the four years; but such was the effectual care and management bestowed during all that time, under every circumstance of toil and danger, that the first natural death occurred at Rio on the homeward voyage, and the first and only corpse was there committed to the earth. Highly as we must think of what has been done in other respects, the attention paid to the comfort and welfare of the men, and thus restoring them to their country in robust health and vigour, must, in our opinion, demand the warmest tribute of applause, and redound most signally to the honour of their leaders.

But we will not detain our anxious readers any longer by introductory remarks from the account of this expedition, which we have the good fortune to be able to lay before them.

The Erebus, Captain James Ross, and the Terror, Captain Crozier, left England on the 29th of September, 1839; and made observations at Madeira, Porto Praya, St. Paul's Rocks, and Trinidad. On the last day of January, 1840, the expedition reached St. Helena, Captain Ross having been desirous, in taking this course, to determine the important point of *minimum* magnetic intensity, and the nature of the curve connecting those points in which that intensity is weakest. This he accurately accomplished; and we may note, that the large space of Atlantic Ocean so traversed possesses the least magnetic intensity of any like portion of the surface of the globe. The position of the line, presumed to be proceeding towards the north, being thus ascertained, it will be easy in future time to mark its progress, and establish a certain law upon the subject. (*Vide Transactions of the Royal Society for 1842.*) The position of the line of no-dip or magnetic equator was also determined, and fixed grounds laid for subsequent observation of the changes to which it may be liable.

The magnetic observatory at St. Helena having been set on foot, and the officers and instruments landed, the expedition sailed again on the 8th of February, and on March 17th arrived at the Cape of Good Hope, where similar services were performed. A series of daily experiments was made on the temperature and specific gravity of the sea, at the depths of 180, 300, 480, and 600 fathoms, and at length soundings at the bottom of the ocean were struck by the plummet; from all which the physical condition of this element will come to be better understood.

April 3.—The Cape was left behind, and the system of magnetic observation sedulously and zealously continued, to connect the voyage with the observatories established in other parts of the world. Kerguelen's Land was reached on the 12th of May; and on the 29th (the day previously fixed for simultaneous observations) the magnetometric instruments were noted every 2½ minutes, for 24 hours; and fortunately one of the magnetic storms which have been noticed in various parts of Europe occurred, and its affecting the instruments, as at Toronto, afforded complete proof of the vast extent of magnetic influences, pervading the earth's diameter with a velocity equal to light or electricity.

Geological and geographical investigations were carried on here. Large fossil trees were found in the lava, and indicated the igneous origin of these islands. Extensive seams of coal were also imbedded in the volcanic mass, which may, with great benefit, be employed for the purposes of steam navigation in this quarter of the world, and be of immense importance to the commerce of India.

FIRST YEAR.

From Hobart-town, Van Dieman's Land, the expedition proceeded to Auckland Islands, and completed a perfect series of magnetic observations on the important term day of November, 1840. The anticipatory attempts of the American Lieut. Wilkes, and the French Commodore D'Urville, having become known to our countrymen, Captain Ross wisely used his discretionary power in altering his route from that originally intended. He accordingly directed his course for the utmost south, at about the 179th degree of east longitude, by which the isodynamic oval and the

point exactly between the two foci of greater magnetic intensity might be passed over and determined directly between the tracts of the Russian navigator Bellinghausen and our illustrious Cook. He then proposed to steer S. W. towards the pole, rather than attempt its approach directly from the north on the unsuccessful footsteps of preceding voyagers.

On the 12th of December he quitted Auckland Islands, touched at Campbell Island, and passing through numerous icebergs to the southward of 63 lat., made the pack edge, and entered the Antarctic Circle on the New Year's-day, 1841. This pack was not so formidable as represented by the French and Americans, but a gale and other unfavourable circumstances prevented the vessels from entering it at the time. A gale from the northward blew them off: and it was not till the 5th that they regained it, about 100 miles to the eastward, in lat. 66 45 S., and long. 175 16 E., when, though the wind was blowing and the sea running high directly upon it, the entrance was achieved without the slightest injury to either ship. After advancing through it a few miles, they were able to make their way to the southward with comparative ease and safety. Thick fogs, however, ensued, and with light winds, rendered their course more difficult as well as tedious: and constant snow-showers impeded their operations. Whenever a clear glimpse could be obtained, they were nevertheless encouraged by seeing a strong water-sky to the S. E.; and on the morning of the 9th, after sailing above 200 miles through the pack, they gained a perfectly clear sea, and bore away S. W. to the magnetic pole!

January 11, lat. 70 47 S., and long. 172 36 E., land was discovered at the distance of nearly 100 miles, directly in their course between them and the pole—the southernmost known land ever discovered, though somewhat nearly approached by the Russians 20 years ago. As those who accomplished this honour for their country approached, it was seen to rise in lofty mountain peaks of from 9,000 to 12,000 feet in height, entirely covered with eternal snow, and the glaciers projecting from the vast mountain brows for many miles into the ocean. By and by exposed patches of rock were visible; but the shore was so lined with bergs and pack-ice, with a heavy swell washing over them, that a landing could not be effected. They therefore steered to the S. E., where there were several small islands; and on the 12th Capt. Ross landed, accompanied by Captain Crozier and a number of officers of each ship, and took possession of the country in the name of our gracious Queen Victoria. The island is composed altogether of igneous rocks, and lies in lat. 71 56 S., and long. 171 7 E.

The east coast of the mainland tended to the southward, and the north took a north-westerly direction; and Captain Ross resolved on penetrating as far as he could to the south, so that he might, if possible, pass beyond the magnetic pole, which the combined observations had placed in 76 S. nearly, and thence proceed westward till he completed its circum-navigation. They accordingly steered along this magnificent land; and on the 23d of January reached 75 15 S., the highest southern latitude that had ever been previously attained.

Here strong southerly gales, thick fogs and perpetual snow-storms impeded them; but they continued to examine the coast to the southward, and on the 27th again landed on another island in lat. 76 8 S., and long. 168 12 E.; like the former, all of igneous rocks. On the 28th a mountain 12,400 feet above the level of the sea was emitting flame and smoke in grand profusion; which splendid volcano received the appropriate name of Mount Erebus. Its position is lat. 77 32 S., long. 167 0 E.; and an extinct crater to the eastward of it was named—though not quite so fitly—Mount Terror.*

Continuing to follow the mainland in its south-

* The volume of smoke ejected by the volcano was in sudden jets, and attained an altitude of 2,000 feet; the diameter at the crater's mouth was about 300 feet; and it gradually assumed the shape of an inverted cone till it was 500 or 600 feet in diameter at its highest elevation. The smoke then gradually dispersed, and left the crater quite clear, filled with intensely bright flame flashing even in the face of the meridian sun. The permanent snow extends to the very edge of the crater, and no appearance of lava streams could be detected on the surface—Ed. L. G.

ern trending, a barrier of ice, stretched off from a prominent cape and presenting a perpendicular face of above 150 feet, far above the mast heads of the vessels, shut up the prospect of further advance in that direction. They could just discern, beyond, the tops of a range of very lofty mountains towards the S. S. E., and in lat. 79 S. This barrier they explored to the eastward, till on the 2d of February they reached lat. 78 4 S., the highest they were at any time able to attain; and on the 9th, having traced its continuance to the long. of 191 23, in lat. 78 S., a distance of more than 300 miles, their further progress was stopped by a heavy pack pressed closely against it, and the narrow lane through which they had hitherto found their way being now completely covered by rapidly forming ice, nothing but the strong breeze which they fortunately had with them put it in their power to retrace their course. At a distance of less than half a mile they had soundings on a bed of soft blue mud, with 318 fathoms. The temperature was 20 deg. below the freezing point; and aught more here being impracticable, they bore away for the westward, and again reached lat. 76 S. (that of the magnetic pole) on the 15th of February. They found the heavy ice partially drifted away, but its place supplied by more, recently formed, through which they got a few miles nearer the pole—lat. 76 12 S., and long. 164, the dip. 83 40, and variation 109 24 E.,—thus only 157 miles from the pole. The nature of the coast rendered it impossible to lay up the ships and endeavour to reach this interesting point by land; but it is satisfactory to know that it was approached some hundreds of miles more nearly than ever it was before, and that from the multitude of observations made, in so many different directions, its position can be determined with almost as much certainty as if the spot had been actually visited.

The advanced period of the season in this high latitude now rendered return advisable; but yet they made another effort to land on the north part of the coast, which was defeated by the heavy pack-ice. They found it terminate abruptly in lat. 70 40 S., and long. 165 E., trending considerably to the southward of west, and presenting an immense space, occupied by a dense pack so firmly cemented together by the newly formed ice, as to defy every attempt to penetrate it. The whole southern land thus traced extends from nearly the 70th to the 79th degree of latitude, and was distinguished by the name of our beloved Sovereign.

Their way hence lay near the chain of islands discovered by Balleny in 1839, and more extensively explored by the American and French expeditions in the following year. On the 4th of March they recrossed the Antarctic Circle, and being necessarily close by the eastern extreme of those patches of land which Lieutenant Wilkes has called "Antarctic Continent," and having reached their latitude on the 5th, they steered directly for them; and at noon on the 6th, the ships being exactly over the centre of this mountain range, they could obtain no soundings with 600 fathoms of line; and having traversed a space of 80 miles in every direction from this spot, during beautiful clear weather, which extended their vision widely around, were obliged to confess that this position at least, of the pseudo-antarctic continent, and the nearly 200 miles of barrier represented to extend from it, have no real existence!! †

Continuing to bear westward, the expedition approached the place where Professor Gauss supposed the magnetic pole to be, which was proved, by extended investigation, to be erroneous; and they then, April 4, departed for Van Dieman's Land.

No disease or casualty of any kind attended their first labours, and there was not one individual in either ship on the sick list. Sir John Franklin, too, the estimable friend and arctic companion of Ross, was still at the opposite pole, ready to welcome and entertain him. It was doubtless a happy meeting.

(To be concluded next week.)

† Lieutenant Wilkes may have mistaken some clouds or fog banks, which in these regions are very likely to assume the appearance of land to inexperienced eyes, for this continent and range of lofty mountains. If so, the error is to be regretted, as it must tend to throw discredit on other portions of his discoveries which have a more substantial foundation.—Ed. L. G.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 2, 1843.

THE WEEKLY SERIES.

In conformity with our prospectus, and at the desire of a large number of highly valued subscribers, we now commence the WEEKLY publication of our paper—the present being the first number of the New Series. Although, in issuing the MIRROR weekly, we necessarily incur a heavy additional expense, the small sum of *one shilling and sixpence* only is added to the original annual price of the paper—thus placing it within the reach of all, and making it the cheapest weekly periodical published in Canada.

This change will, we are sure, give general satisfaction to our readers, and will also, we have no doubt, tend to increase the circulation of the publication very considerably.

We throw ourselves, on the liberality of the Christian public, and trust that, while our best attention is assiduously devoted to the rendering of it increasingly useful, interesting and profitable, the MIRROR will not be suffered to languish for the want of sufficient patronage. We shall endeavour, as we grow older, to grow better, and to make our journal more eminently what it is designed to be—A GOOD FAMILY RELIGIOUS NEWSPAPER—subservient to the promotion of Gospel truth—the best interests of the community—and a MIRROR faithfully reflecting the beauty and excellence of Christian character.

A large additional number of copies is struck off today, in order to enable us to supply new subscribers from the commencement of the weekly series.

As we intimated in our last, we have, with the present number, forwarded to our friends their accounts for the half year now commenced—to which we respectfully request their earliest attention.

"YOU KNEW YOUR DUTY AND YOU DID IT NOT."

In the morning of life, when the counsels of the wise are unheeded—when the prayers and tears of fond parents are disregarded—when amusement is allowed to usurp the place of useful employment—when precious time is wasted,—then, even then, there are moments when something whispers, "You know your duty, and you do it not."

Advancing still through life,—the deadly cup is presented to the lips—unlawful pleasures invited—ambition, unholy ambition, impels its victim onward in willing slavery—passion, strong passion, rages;—and yet there are times when temptations pass away—when the shadow of passion is succeeded by rational tranquillity—when shame and remorse follow deliberate transgression,—then conscience takes her voice, and she cries aloud to the trembling delinquent, "You knew your duty, and you did it not."

When the Legislator of the Universe has, by his Spirit, and by his servants, called on the poor condemned criminal to repent and be

saved—when, with the deepest tenderness and compassion, his Maker inquires, "Why will you die?"—and when, like the adder, the sinner stoppeth his ears to the voice of the charmer,—then, even then, the solemn words are heard, "You knew your duty, and you did it not?"

When sickness lays its wasting hand on frail humanity, and "the strong man bows himself"—"when pain o'er poor weak flesh prevails"—when the world, with all its cares and sorrows, its pains and pleasures, its friendships and its enmities, is swiftly receding from view—when the tight grasp of avarice on wealth, money and property, is relaxing—when the last tie that binds to earth is about to be severed, "the bowl to be broken at the fountain,—then, O then, a terrible voice is heard to declare, "You knew your duty, and you did it not."

When the sinner, perhaps the hoary sinner, recking in his sins, with the accumulated transgressions of years resting on his head, is ushered into the presence of his Judge—the Judge "eternal, immortal, and invisible"—to receive "according to the deeds done in the body,—then, when the dread sentence is pronounced—will it not then be echoed through the great Judgment hall, "You knew your duty, and you did it not?"

When the fearful doom is fixed, and the horrified and accursed one descends into "everlasting fire, prepared for the devil and his angels," while he weeps and wails and gnashes his teeth, will not the surrounding fiends, with a grin of hellish delight, tauntingly exclaim, "You knew your duty, and you did it not?"

THE ANNUAL WESLEYAN PASTORAL ADDRESS.

The Annual Address of the English Conference of the Methodist Societies is always a most important document, and one which may be read with interest and profit by every sincere friend to the spread of pure and evangelical piety, no matter to what section of the Christian church he may belong. Whether we view it in the light of an annual review of the position and achievements of pure and undefiled religion in the world, by whatsoever means effected—or as a pious appeal (embodying the most wholesome and salutary advice) to that large and respectable body of Christians of which the Wesleyan Societies are composed, and for whom this annual pastoral is more especially and peculiarly designed,—we come to the same conclusion, namely, that it is a document well worthy a candid and prayerful perusal by every unprejudiced Christian.

The Address of the present year, which we have lately had the pleasure of reading, is conceived in a truly catholic and pious spirit, fully equal to, if not surpassing, any of its predecessors, and contains a variety of matter of the most interesting description.

The eyes of the whole Christian Church, as well as those of the world at large, have, for more than a century, rested upon the movements and labours of this important sec-

tion of our spiritual Zion, with lively feelings of interest on the one hand, and astonishment on the other; and it now presents to the view of both a glorious sight, inasmuch as the labours of its ministers have been most signally blessed by the great Head of the Church, in the diffusion of practical piety, in almost every part of the habitable globe. We do not make these remarks in disparagement of the labours of other respected bodies of Christians, which are highly valued by us; but in order simply to perform an act of justice, which the great Wesleyan body has a right to expect at our hands, as religious journalists.

We are persuaded that no apology is needed for extracting as largely as our limits will permit, from the Annual Address for 1843.

In alluding to the almost unparalleled success which has attended the labours of the Body, and contrasting its present prosperous condition and importance with its humble and unpromising commencement, the Address states, that the number of ministers present at its first Conference, in 1744, was six—that in 1843, between four and five hundred; and then informs us that "during the past year many parts of the Connexion have been favoured with refreshing showers of sacred influence, and the whole has been preserved in peace. The numbers in society, as now reported, exhibit an increase of 4,297 in Great Britain; of 374 in Ireland; and of 3,943 on the foreign stations: making a total of 8,614."

Without further remark, we present our readers with the following brief extracts:—

"We urge upon you, in the first place, the cultivation of personal piety as a means in order to the prosperity of the church, not only because such a means must ever stand first in order and efficiency, but because we apprehend that some among us are in especial danger of losing sight of it, and of making the zeal and activity of others a substitute for, rather than a supplement to, their own. Church-fellowship, in every form which it all deserves the name, but especially the fellowship of a connexional church, must always lie open to this abuse; but that is only a reason why we should the more carefully guard against it in all things. The gifts which our great Master may have bestowed on others can never be safely pleaded in excuse for our own inactivity, though they may often furnish a merciful supply for those deficiencies, which, after we had endeavoured to do our best, we must still deplore in ourselves. "Every one of us shall give an account of himself to God." Let every one, therefore, be concerned to discharge his own entire duty as carefully as though he stood alone in the world, remembering that the co-operation of others in no wise lessens his responsibility, but increases it, inasmuch as it increases his facilities both for doing and obtaining good. Fellowship may regulate the distribution of our Christian labour, but the amount of that labour is to be regulated only by the measure of our ability.

While, then, you are scrupulously careful to maintain personal piety, and to exercise a sanctified influence each in his proper sphere, we entreat you also, beloved brethren, to avail yourselves to the utmost of the advantages which our Christian fellowship supplies for the maintenance and diffusion of vital godliness. If very various gifts have been granted to your Ministers, strive with all your power to profit by them all. If public worship is more frequently celebrated among you than amongst some other Christians, be it your constant endeavour to make that celebration as efficient as possible.—By a punctual attendance, and an orderly and devout demeanour, let each one show his reverence for the sanctuary of the Most High. While you are mainly intent upon offering "spiritual sacrifices" in the Lord's house, do not overlook,

much less withhold from him, the due bodily service. "Stand up and bless the glorious name of the Lord your God," when you sing his praises. "Bow down and kneel before the Lord your Maker" in solemn prayer; and when it is ended, "let all the people say, Amen." By thus taking your proper parts in the prescribed order of divine worship, you will not only strengthen the hands of the Minister, but also greatly benefit your fellow worshippers and reap the full advantage of the public ordinances.—Again: if socially religious meetings give you the opportunity of becoming extensively acquainted with the experience of others, cultivate the spirit of mutual love and kindness with a proportionate assiduity. Bear ye one another's burdens and infirmities; restore him that is overtaken in a fault; lift up their hands that hang down; and invite such as stand without, (often desiring and waiting for the invitation,) to "come with" you, that you may "do them good." If, by means of well-devised institutions, you are enabled to exert an influence for good, not merely throughout these realms, but to the uttermost parts of the earth, rejoice to avail yourselves of the privilege, and let the streams of your charity flow freely through these well-directed and authorized channels.

In issuing this Annual Pastoral Address, we feel that we cannot, under present circumstances, omit some notice of certain public occurrences of the year, which bear upon the religious interests of our society; and seldom has it happened that a single year has furnished more important topics for such notice than that which has now passed away.

Beginning in the order of time, we advert first to those happy efforts for the promotion of Christian Union which have signalized the last year. In common with many of our brethren in Christ, we have long been convinced of the existence of a real and substantial unity among all his true disciples. We have deeply lamented that this actually-existing unity has not been more frequently avowed, and more distinctly manifested; but that the few and comparatively unimportant points on which we differ from each other have been magnified and dwelt upon, while those vital truths in which we substantially agree, and which ought to constitute an indissoluble bond of union, have been practically forgotten. We have therefore hailed, with the utmost pleasure, the movement now under consideration, which has for its object to promote the spirit of brotherly kindness and charity, and to remove the stumbling blocks which the separation of evangelical Christians has cast in the way of the heathen and the inquirer. Whatever systematic form it may eventually take, the principle upon which it rests has our firmest adherence and strongest commendation. Exact uniformity, in every particular, among Christians, we regard as absolutely unattainable; we doubt if it is even desirable; we are sure it is unnecessary. That which is really necessary is, the full mutual recognition of a common relationship to our divine Lord, and, as the result of such recognition, mutual co-operation, so far as it may take place without compromise. This might possibly lead, in time, to many modifications of opinion on unessential points; and could not fail largely to augment the spirit of mutual love;—that spirit, upon the full manifestation of which the conversion of the world now mainly depends. If, then, similar attempts to bring evangelical Christians more nearly together should be made in your respective localities, you will doubtless rejoice to aid them to the utmost of your power, remembering, that "by one Spirit we are all baptized into one body," and that in this body "there should be no schism; but the members shall have the same care one for another."

Many of you will be naturally led, by these remarks, to remember the heavy calamities which have this year overtaken some of the members of that "one body," into which we all have been baptized. And here we would first allude to the troubles of the London Missionary Society; in the South Pacific Ocean, where the emissaries of the Pope have intruded into their fairest fields of labour, and are supported by the authority and force of a great European nation. "Prayer" has already been "made of the church" on behalf of our brethren and their endangered undertakings; but we commend them

to your continued fraternal intercessions, in order that "the things which have happened unto" them may, if it shall so please the Lord, "fall out rather to the furtherance of the Gospel."

We allude, further, to the calamitous events which, during the last year, have issued in the secession of nearly Five Hundred Ministers from the Established Presbyterian Church of Scotland, and the formation of the Free Protestant Church in that country. For a full explanation of the reasons which led our valued brethren thus to act, and of the "necessity" which they felt was "laid upon them" to take this step, reference must be made to other sources of information."

THE DEATH OF WESLEY.

We have had the pleasure of seeing the painting, by Marshall Claxton, Esq., of "The Death of the Rev. John Wesley," which is likewise, we are glad to learn, to be engraved, (by W. O. Giller,) for the purpose of giving it a circulation, which one painting, of course, can never possess.

The picture represents Mr. Wesley as he appeared a few moments before he expired (March 2d, 1791). He is on his bed, on either side of which are his friends, some of whom, in the attitude of prayer, are commending his departing spirit to the Divine mercy. Among these are the Rev. Peard Dickinson, Joseph Bradford, Thomas Rankin, James Rodgers, James Creighton, Alexander Mather, &c., Dr. Whitehead, Mrs. Charles Ann Rodgers, with other persons. And, as most of these are portraits—some of them copied from originals of great rarity—it will be obvious, that, independent of its character as a work of art the painting must be rich in what may be termed the most interesting of Wesleyan associations.

But, losing sight of these, the picture itself is an admirable one. And could the painter have seized on a more important event, or considered it—in reference to time—at a more important moment? To his eighty-eighth year Mr. Wesley had continued his labours, and preserved without the shadow of impeachment, the consistency of his character. And now, the moment comes that is to try the whole. He had laboured, not for worldly reward—he left nothing but his books behind him—but that he might honour God in spreading his truth. And will that truth now support him? It did most gloriously. With a countenance of more than earthly serenity, not long before he breathed his last, he uttered these memorable words, "THE BEST OF ALL IS, GOD IS WITH US." This is the period represented by Mr. Claxton; and most happily represented. The countenance is that of a dying man, but of a dying man full of solemn, yet joyous and triumphant hope. And it is very oppositely expressive of the separation which as to himself, had taken place. Mr. Wesley's soul was formed for friendship, and well did he love his friends. But he had bidden them farewell. He was now come to the very verge of eternity—of the world of angels and glorified saints—the kingdom of Christ and of God. And while almost every eye is fixed on him, his eye seems withdrawn from all below, and fixed on the invisible and heavenly, soon to open in full glory on his blessed spirit, delivered from the burden of the flesh. The language of the countenance testifies to the goodness and faithfulness of God, who had heard his oft-repeated prayers, and "crowned his life of mercy" with a "triumphant end."

The other figures of the group are well arranged, so as neither to withdraw attention from the central and principal object, nor yet to be so subsidiary as to be unimportant. The subordinate accessories, too, are well managed. Few persons, we think, will turn away from the picture without noticing how well done are the counterpane on the bed, the carpet on the floor, and the two chairs. We cannot say of these last that they are taken from life or nature, but they are copies.

We felt obliged to Mr. Claxton when we saw the picture, for the pleasure which such a representation is calculated to afford. If the death of Seneca, or of Wolfe, or of Lord Chatham, be interesting, shall the death, which was almost a joyful translation of the faithful, successful, venerable, Christian minister, be less so?

We are very glad that the proposal to engrave the picture will give to so many the opportunity of possessing such a valuable Wesleyan memorial, and we hope the publisher will be successful in his list of subscribers.

We are much struck with one circumstance. There are, in all, twenty persons. Among them is a little boy, of about seven years of age, whose youthful feelings are evidently most deeply interested in what is taking place. That boy is the son of the Rev. James Rodgers, then present. Fifty-two years have gone by, and that little boy is now the sole survivor. He yet lives; and all the rest "are not."—*London Watchman.*

ROMANISM IN MADEIRA.

We lately alluded to the persecutions to which Dr. Kalley and others had been subjected by the Romanists at Funchal, Madeira, by way of illustrating "Romanism as it is." The truth is, that Dr. Kalley, who is a minister of the Scottish Church, has been doing a great work at Funchal, in opening the eyes of many of the inhabitants of that degraded and priest-ridden country to the perception of the true gospel. It is his success in the promotion of true religion, that has excited the spirit of the Inquisition in the emissaries of Rome.

Subsequent accounts represent Dr. Kalley, although very unwell, as being in daily expectation of imprisonment; and even should he escape this, he had no hope that his little flock would dare to venture to his house, to receive his customary instructions. Madeira contains 110,000 inhabitants, the greater part of whom are sunk in the grossest ignorance. In many extensive districts, not more than four or five persons, it is said, can read; few have ever seen the Old Testament, and multitudes know not that there exists a book in which God has revealed his will. Nor can this be matter of surprise, when we find that the priests are truly blind leaders of the blind. A correspondent of the London Record gives some curious facts in proof of the ignorance of the priests at Funchal. "One priest," he says, "recently inquired of an English clergyman who Cephias was; and another came to ask Dr. Kalley for a book, with one volume of which he had been much pleased. On examination, the unknown volume proved to be a copy of the Psalms, Proverbs, Ecclesiastes and Isaiah, which the priests did not recognize to be a part of the Holy Scriptures." The consequences of this ignorance are apparent in the worship of images, and in all the religious degradation which characterises the people.

It seems that great eagerness has been evinced to hear Dr. Kalley's expositions of Scripture. Many of his hearers came from a distance; some walking three, four or five miles; and a few occasionally attended who had to walk six hours in coming and as long in returning. Families prepared their cakes, made of Indian corn, on Saturday, and set off in the dark in order to hear the word of God; and then, on the side of a steep hill, multitudes sat drinking in the words of eternal life. Often when the freeness of salvation was dwelt upon, and they were shown that heaven is too valuable to be purchased by the penances and alms and prayers of sinners, one would utter an expression of surprise; another would look in wonder at his neighbor; while not a few nodded their heads in token of assent. When they heard the second Commandment, there appeared on all faces an expression of astonishment, mixed in some with incredulity.

In proportion as the word of God thus became known, the reverence for images diminished; alms were refused to those who went about begging in the name of the saints whose image they bore; it began to be whispered that what they had been taught about making offerings to the saints was a "forte engano," to take money out of their pockets; and still more recently the people refused to subscribe to have a sermon preached in the Cathedral, "because they could hear as good a one from Dr. Kalley gratis." The priests soon took the alarm, and the arbitrary and illegal measures to which we have already alluded were adopted by the government. The interesting work is now interrupted the Scripture expositions proscribed; and these poor people, who are thirsting for instruction, seem destined again to be left to the care of those who have so long neglected to feed them with knowledge.

The correspondent of the London Record relates the following facts, illustrative of the character of the Romish priests, as evinced in their mode of combatting the principles of Dr. Kalley:—

"The first case which I shall mention is that of the Vicar of Santa. He sent for a poor woman who was in the habit of attending Dr. Kalley's expositions, and asked her why she went to hear 'that Jew, that Devil, that Antichrist.' He then threatened to lock her up until she could be sent to prison. This she begged him not to do, for the sake of her child, who was still in arms. To which he replied, 'Bordo da mar'—a metaphor too gross to be translated, and which can only be described as the most indecent expression that ever shocked the ear of woman. The curate,

who was present, inquired if he should fetch a Bible to see if she could say the commandments. 'A horsewhip would be better,' answered the vicar. The woman stated that she could say the commandments which her parents had taught her (alluding to the abbreviated form used by Romanists,) but not the commandments of God, meaning as they are found in the Bible. This enraged the priest, who angrily asked if she did not know that all the commandments are included in the precept, 'Thou shalt love God with all thy heart, and thy neighbour as thyself;' and on her answering in the negative, he struck her three blows. She attempted to escape, but the curate dragged her back, and pinned her with his shoulder to the wall, while he struck her repeatedly; his vicar crying out, 'Give it her, kill her!' Her mouth beginning to bleed, the vicar desired the curate to let her go, but he himself followed her with clenched fists, saying, 'Now go and tell that infernal Englishman what I have done.' One fact remains to complete this picture of degradation. The vicar and curate both denied the deed, though the latter acknowledged that a woman had come out of the house crying and bleeding at the mouth. He afterwards confessed the unmanly act to one individual, but attempted to justify it, by saying, 'Did not our Lord drive with a scourge of small cords those who bought and sold in the Temple?'—*Boston Recorder*.

THE NESTORIAN CHRISTIANS.

THE recent mail from the Levant conveys the very painful intelligence of the almost complete extermination of the tribe of independent Nestorian Christians, inhabiting the mountains of Chaldaea, by the troops of the Turkish Pasha of Mosul, leagued with several Kurdish chiefs, the heads of savage mountain tribes, hereditary enemies of the Nestorians, whose borders adjoin their own, and against whom they waged an incessant predatory warfare. These barbarous allies succeeded in forcing their way into the very heart of the Nestorian district, where they burnt the villages and churches, destroyed the crops, and, with relentless cruelty, put the inhabitants of both sexes to the sword. The venerable Nestorian patriarch who conjoined in himself the ecclesiastical and limited civil supremacy over his countryman, effected his escape to Mosul, where he took refuge in the British Vice Consulate; but his relatives and the members of his family were not so fortunate. Three, or as some accounts state five, of his brothers were amongst the slain—his mother was cut in two, and his sister horribly mutilated. The fate of these unhappy mountaineers cannot fail to excite the deepest commiseration throughout the Christian world. The researches of the eminent American medical missionary, Dr. Asahel Grant, have, to the satisfaction of very many of those best qualified to form an opinion on such a subject, completely succeeded in identifying them with the descendants of the lost tribes of Israel, and a deeper and holier interest has on this account been drawn around them. It is certain that they occupy the seats to which the captive children of the lost tribes were removed by the conquering kings of Assyria, and from which history affords us no account of their having been at any time removed, while their own unvarying and deep seated traditions are strongly corroborated by many peculiarities in their language, manners, and customs. But however this may be, there is, apart from it altogether, more than enough in their history, as a Christian community, to give them the highest claims upon the sympathies of all the Churches. They embraced Christianity at a very early period—most probably receiving it at the hands of the Apostles themselves—and, amid all the changes which have swept over and devastated the East, they have maintained the steadfast profession of it down to the present day in such purity as to be not inaptly termed the Protestants of the East. Their forms were more simple and scriptural than the Popish or Oriental Churches. They abhorred image worship, and rejected the doctrines of purgatory and auricular confession, besides other corruptions of these apostate Churches. Their manners and morals were also purer, and they cherished a sincere love and reverence for the Scriptures of truth, from a deficient acquaintance with which, owing to the neglected and depressed state of education amongst them, their errors appeared to have arisen. When, throughout Asia, the cross went down before the crescent, they retired within their moun-

tain fastnesses; and there, amid adamantine ramparts reared by the hand of the Almighty himself around them, they maintained themselves against the most intolerant and powerful of the Mahomedan chiefs and leaders for more than twelve centuries: long retaining, in their state of isolated independence, the fire and fervour of their religious zeal, and sending forth their missionaries to plant and sustain the standards of the cross throughout the remote and barbarous countries of Central Asia, in Tartary, Mongolia, and China. So jealously did they watch over their independence, that no stranger was permitted access to their mountains; and their very existence had, in consequence, ceased to be known or remembered by the world at large, until about ten years ago, that they were restored to the knowledge and the sympathies of their Christian brethren by the efforts of American missionaries.—*Dundee Warder*.

MASSACRE OF THE NESTORIAN CHRISTIANS.

The expedition of the Pacha of Mosul against the Mountain Nestorians, has been attended with the most deplorable success, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, and they themselves hunted down like wild beasts and exterminated. Neither sex nor age met with favour or mercy; the mother, brothers, and sisters of the Patriarch were the objects of peculiar barbarity, the former having been literally saved in two, and the latter most shockingly mangled and mutilated. The Patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have perished in this massacre is not yet known. The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Mussulman hordes, pent up for ages in their native fastnesses, the very existence of these children of the primitive church had remained almost a secret to the rest of Christendom. Happy for them indeed, had it continued so, for their obscurity seems to have been their best protection. No sooner had their country been explored by missionaries, and the interest of learned and scientific men been awakened with respect to them, than this terrible visitation befel them, and the public is called upon to sympathise with them in their destruction, before, perhaps, it had become generally aware of their existence.—*Ibid*.

CORRESPONDENCE.

THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

"When a man begins to ridicule, it is a pretty sure sign that his argumentative matter is running dry."

DEAR SIR,—I have placed the above excellent remark at the head of this letter, humbly hoping it may be of some benefit to your kind correspondent, "An Humble Believer," &c., as I perceive, in his epistle No. 5, some slight indications of "contemptuous meritment."

If I have in any of my former communications written in such a manner as to justify "An Humble Believer" in charging me with being "sarcastic"—of using "taunting" language—of coming out with "animosity" against all human authorities—I deeply regret having done so.—If a discussion of this kind cannot be conducted in a meek and Christian spirit, I think you will agree with me that the sooner it is discontinued the better.

The only reason I know of why "A Believer" should appear as a champion for "human authorities" is, that they alone sustain him in any erroneous theological views he may hold; on this ground large allowances may be made for the warmth manifested by your correspondent in his stout defence of human ecclesiastical authorities. Notwithstanding all that has been said in their favour, however, I must still declare myself unchanged in my estimate of them, and run the risk of repeating, that human authorities ALONE weigh not a feather in the balance of my own judgment.

I hope the reader will not misunderstand me. The word "AUTHORITY" I "employ in its pri-

* *Animosity*—Vehemence of hatred, passionate malignity.—*Walker*.

mary sense, as when we refer to any one's example, testimony, or judgment: as when, for instance, we speak of correcting a reading in some book on the authority of an ancient MS.—giving a statement of some fact on the authority of such and such historians," &c.† By "human authorities" I do not mean political, scientific, historical, or philological authorities; but I do mean, ecclesiastical, theological authorities;—I mean that the UNSUPPORTED opinions of such authorities have no influence with me in matters of faith. I believe not that any dogma is true simply because it had its origin in the brain of some Reverend, or Right Reverend, or Lord Bishop, or Holy Father. I do not conceive that God requires his people to receive the opinion of any man as an article of faith. The holy apostle of the Gentiles himself exacted not such homage to any opinions he enunciated; hence he applauds the Bereans, because they searched the Scriptures to ascertain whether the things he spake were so. Far be it from me to underrate those who are the servants of the Church; I trust I have learned "to esteem them very highly with love," not for their office, but "for their works' sake." See 1 Thess. v. 13.

"Every church," observes "An Humble Believer," "has its own theological human authorities." This, of course, cannot be denied; but would not the church and the world be better were such authorities consulted less, and the revealed Word studied more? No church can boast of a larger number of human authorities than that of Rome, and probably, indeed it is almost certain, that to the deference paid to these may be traced most, if not all, of the absurdities and errors of that fallen church.

HUMAN AUTHORITIES ALONE! A respect for them, such as your correspondent evinces, appears to me but a step from "an humble and devout" reception of the traditions venerated and received by her who has the Pope for her head; and whoever your correspondent may be, let me assure him, that although "near Lake Champlain," there be some who can, on the strength of "human authority," commit the Holy Bible to the flames; yet Protestants generally consider it both "safe and sane" to take that blessed book, accompanied by the Holy Spirit's influence, as their only guide in the way to Heaven—and to respect "human authorities" just as far as they are borne out by that book, and no farther.

This subject, though not bearing directly on the "Conversion of the Jews," I deem of some importance. The following remarks from a modern writer, of no ordinary talent, shall, however, bring it for the present to a close:—"The implicit deference due to the declarations and precepts of the Holy Scriptures is due to nothing else; and it is not humble piety, but profane presumption, either to attribute infallibility to the traditions or decisions of any uninspired man or body of men, (whether church, council, fathers, or by whatever other title designed) or still more to acknowledge in these, although fallible, a right to fix the interpretation of Scripture, to be blended therewith, and to supersede all private judgment."

Your intelligent correspondent thinks I have entirely mistaken the import of Rom. x. 12, 13: "There is no difference between Jew and Greek, for the same Lord is rich unto all that call upon him;" and makes the following remarks: "On a perusal of the commencement of the chapter, your respected correspondent will perceive that St. Paul does not make the most distant allusion to the question of national conversion, and that his words relate to a completely different subject; his topic is the terms of personal and individual salvation. On that he luminously enlarges—to that only he refers as the subject of discussion—with respect to that alone does he make the declaration; and to apply it to any other would be most unfair and disingenuous." "An Humble Believer," in penning the above, seems to have forgotten what he certainly cannot be ignorant of, namely, that a national conversion must be made up of individual conversions, and that what will apply to one unconverted Jew must equally apply to the whole of the Jewish people—unless, indeed, the doctrine of the Divine decrees, which saves one and reprobates another, be admitted: a doctrine to which, I am sorry to observe, the whole scope of your correspondent's

† Archbishop Whately.

arguments and views do seem, in some measure, to tend.

This alone would be a sufficient answer to his objections against the use I have made of the passage referred to in Romans. But I may further say, that on a re-perusal of the commencement of the chapter, I perceive the Apostle makes the most pointed allusion to the Jews as a whole; his words are:—"My heart's desire and prayer to God for Israel is, that they might be saved." He then goes on to show how, in their ignorance, they attempt to save themselves in their own way, instead of submitting to God's method of saving men; and afterwards proceeds to state what your correspondent properly calls "an eternally blessed truth," that "Whosoever shall call on the name of the Lord shall be saved," Jew or Greek; for in the eye of the Most High there is no difference between them. I entirely agree with "An Humble Believer," that in the above Scripture "St. Paul does not make the most distant allusion to the question of national conversion," nor do I think he alludes to it any where else; but I humbly think that he does distinctly allude to the POSSIBILITY of the whole being saved, and states an important truth from which we rationally and properly infer that whatever external differences may exist between the unsaved Jew and his Gentile brother sinner, yet that in the sight of God they are on the same level, both equally welcome to the blessings of the new covenant—no privileges being offered to one, to which the other has not an equal right, through the exercise of faith in the Saviour.

Thus far had I written when your correspondent's 6th letter made its appearance. In this letter there is nothing on the subject under discussion to which I have any serious objections; on the whole I regard it as favouring the position I have taken almost as much as the opposite.—Your respected correspondent lays down three propositions, on which he enlarges with considerable effect. They are as follows:—

1st.—"The Jewish people occupy a standing of special hostility in relation to Christ and his Gospel."

2nd.—"The Jewish nation are suffering the infliction of special moral disadvantage, with respect to Christ and his Gospel."

3rd.—"The Jewish nation are specially and providentially preserved in a condition of distinction and separation from other people, which is without a parallel among the nations."

With respect to the first proposition, no one can successfully deny it. "The Jews occupy a standing of special hostility in relation to Christ and his Gospel." So do all Atheists, Deists, and other infidels. The Japanese, too, occupy an attitude of special hostility to Christ and his Gospel; but it does not surely follow, as a matter of consequence, that they shall all be ultimately converted.

The Jews are suffering under a special moral disadvantage with respect to Christ and his Gospel. This, however, is to be attributed solely to their unbelief, and not to "the finger of God;" for if their special moral disadvantages be from God, their sin cannot be of and from themselves.

I shall be glad to see your correspondent reconcile his apparently conflicting statements, viz:—

"Of Jewish UNBELIEF, we may therefore say, to a great extent, with the magicians of Egypt, 'this is the finger of God;' and "Their sin is of and from themselves."

That the Jews remain distinct from all nations, no one, I think, will attempt to deny. That they have been "preserved," is quite another question. That they differ, in many respects, from the people of many countries, as much indeed as Chinese differ from English, or as the Negro from the Caucasian race, is most evident. That their condition and peculiarities are the result of the circumstances in which they have been placed, of the moral laws and rites which they hold in the highest esteem and the most profound superstition, and of their unbelief, as manifested in the rejection of the Saviour, is, I think, equally evident.

Their separation from the nations of the earth has a bad effect on their moral condition.

It is safer and better, therefore, to attribute that separation to unbelief and hardness of heart than to attribute it to a gracious Providence, un-

less the contrary be plainly taught in the oracles of truth.

I am, yours truly,

J. H.

Montreal, October, 1843.

MISCELLANEOUS.

TOUCHING ANECDOTE.

The following beautiful anecdote in relation to Christian Indians is given in a note attached to the fine poem by Judge Conrad, in the July number of "Graham's Magazine."

"It is alleged by high authority, (see the article in the North American Review,) that the Indians cannot be converted: the readiest answer to the impious and profane absurdity is, that they have been converted. A large body of Indians had been converted by the Moravian missionaries and settled in the west, where their simplicity, harmlessness and happiness seemed a renewal of the better days of Christianity. During the revolutionary war, these settlements, named Lichtenau and Gaudenhutten, being located in the seat of the former Indian contest, were exposed to outrage from both parties. Being, however, under the tuition and influence of the whites, and having adopted their religion and the virtuous portion of their habits, they naturally apprehended that the hostile Indians, sweeping down upon the American frontier, would take advantage of their helplessness and destroy them as allies of the whites. Subsequent events enable us to compare the red and white man, and determine which is the savage. A party of two hundred hostile Hurons fiercely approached the Moravian Indian town. The Christian Indians conducted themselves, in this trying extremity, with meekness and firmness. They sent a deputation with refreshments to their approaching foes, and told them that, by the word of God, they were taught to be at peace with all men, and entreated for themselves and their white teachers peace and protection. And what replied the savage, fresh from the wilds and panting for blood? Did he mock to scorn the meek and Christian appeal? Did he answer with his war-whoop, and lead on his men to the easy slaughter of his foes? What else could be expected from an Indian? Yet such was not the response of the red warrior. He said he was on a war party and his heart had been evil, and his aim had been blood; but the words of his brethren had opened his eyes. He would do them no harm. "Obey your teachers," said he, "worship your God, and be not afraid. No creature shall harm you."

A CURIOUS ADVERTISEMENT.

From the Bahama Gazette, June 30th, 1795.

Whereas the Subscriber, through the pernicious habit of drinking, has greatly hurt himself in purse and person, and rendered himself odious to all his acquaintance—and finding there is no possibility of breaking off from the said practice, but from the impossibility to find the liquor—he therefore begs and prays, that no person will sell him, for money or on trust, any sort of spirituous liquors; as he will not in future pay it, but will prosecute any one for an action of damages against the temporal an eternal interests of the public's humble, serious, and sober servant,

JAMES CHAMBERS.

Witness, WILLIAM ADAMS,
Nassau, June 28th, 1795.

CIVIL INTELLIGENCE

POSTAGE IN BRITISH NORTH AMERICA.—An important Message, containing a Dispatch from the Colonial Office on this subject, has been sent to the Legislative Assembly by His Excellency the Governor-General, from which we extract the following particulars. Lord Stanley says,—

"We have determined, in the first place, to substitute the system of weight for that of enclosures, in the mode of charging the internal letters circulating in British North America: and secondly, to abolish the Newspaper privilege of the several Deputy Postmasters-General, imposing on the public, instead, a charge on Newspapers, of one-halfpenny for each sheet. Thirdly, it is intended that the Colonial Legislative proceedings shall circulate at the rate of one penny for four ounces, although the documents

to be so sent shall exceed the established limit of sixteen ounces. Fourthly, we propose to authorize the reduction of the internal rates on the correspondence of British North America, conveyed either direct by Packet or Private Ship, or by the way of the United States, to and from this country, to the uniform rate of twopence the half-ounce, the charge being progressive with the weight.

Her Majesty's Government will give their attention to the substitution, in British North America, of Penny or District Posts, for a certain number of the existing Way Offices, as soon as we are in possession of the necessary information on the subject.

A DIPLOMATIC CURIOSITY.—A letter in which Queen Pomare, of Tahiti, solicits the protection of the Queen of England against France, has found its way into general circulation.

TAHITI, 23d January, 1842.

"My dear friend and sister, Queen Victoria, Queen of Great Britain:

"Health and peace to you, and saved may you be by Jehovah, the foundation of our power as Queens of our respective countries. We dwell in peace, from the arrangement made by our predecessors.

"This is my speech to you, my sister friend. Commiserate me in my affliction, in my helplessness, and in the difficulties in which my nation is involved with France.

"The existing protectorate government of France in my dominions I do not acknowledge. I know nothing of what my chiefs and the French consul had done before I wrote to you by Captain Jones—I being absent at Raitea.

"On the arrival of the French admiral, A. Du Petit Thouars, the same chiefs who formerly signed the document requesting French protection assembled, viz. the three Governors and Paraita, the persons who was left in charge of Papeete, (Pariata is the root of this great evil;) and the French admiral and the French consul, and having completed their design in signing the document, sent it over to me at Moorea, through the medium of my messengers Tairapa and Mr. Simpson, for my signature.

"Tairapa said to me, 'Pomare, write your name under this document. If you do not write your name, you must pay a fine of 10,000 dollars—5,000 to-morrow, and 5,000 the following day; and should the first payment be delayed beyond two o'clock the first day, hostilities will be commenced and your land taken.'

"On account of this threat, against my will I signed my name. I was compelled to sign it, and because I was afraid; for the British and American subjects residing on my land (in case of hostilities) would have been indiscriminately massacred; no regard would have been paid to parties.

"This is the way my government has been taken from me and constituted into a French government.

"My government is taken from me by my enemies, Paraita, Hiate, Tati, and others connected with them; it was they that combined and entered into agreement with the French. They have banished me, that I should not be Sovereign of Tahiti; that they should be Kings, and also their children.

"And now, my friend, think of me—have compassion on me, and assist me; let it be timely and saving, that I may be reinstated in my government; let it be prompted by the feeling which caused the Messiah to come into our world to save you and me.

"Have compassion on me in my present trouble—in my affliction and great helplessness.

"Do not cast me away; assist me quickly, my friend. I run to you for refuge, to be covered under your great shadow, the same as afforded to my fathers by your fathers, who are now dead, and whose kingdoms have descended to us the weaker vessels.

"I renew that agreement; let it be lasting and for ever. Let its continuance extend not only to ourselves and children, but to our children's children. My friend, do not by any means separate our friendship. This is my true wish.

"I now deliver up to you, my friend, my last efforts: my only hope of being restored is in you.—Be quick to help me, for I am nearly dead; I am like a captive pursued by a warrior and nearly taken, whose spear is close to me.

"The time is very nigh when I fear I shall lose my government and my land.

"My friend, send quickly a large ship of war to assist me. A French ship of war is daily expected here. Speedily send a large ship of war to protect me, and I shall be saved.

"It is my wish that the admiral may speedily come to Tahiti. If he cannot speedily come, I wish a large ship of war may come just at this present time.

"Continually send here your ships of war; let not one month pass away without one, until all my present difficulties are over.

"I have also at this time written a letter to your admiral on the Spanish coast to come to Tahiti and assist me.

"Health and peace to you—may you be blessed,
my sister friend, Queen of Great Britain, &c.
"POMARE, Queen of Tahiti."

INSCRIPTION ON THE TOMB OF NAPOLEON.—
The following record of events in the life of the Em-
peror is to be inscribed on the sole of his tomb at the
Invalides:—

"Born on the 15th of August, 1769; captain of a
squadron of artillery at the siege of Toulon, in 1793,
at the age of 24; commander of artillery, in Italy, in
1794, at 25; general-in-chief of the army in Italy, in
1796, at 27; general-in-chief of the expedition of
Egypt, in 1798, at 29; first consul, in 1799, at 30;
consul for life after the battle of Marengo, in 1801;
at 31; emperor of the French, in 1804, at 35; abdi-
cated the throne after the battle of Waterloo, June
18, 1815, at 45; died in exile at St. Helena, May 5,
1821, at 52."

We have to apologise to our country subscri-
bers for the absence of a Prices Current to-day.
We hope to be able to supply this desideratum in our
next, and furnish them regularly with the current
market prices.

MARRIED.—At East Hawkesbury, on the 17th
ultimo, by the Rev. Mr. Metcalf, Mr. Wm. Lan-
caster, of Cote St. Charles, Vaudreuil, to Miss Mary
Ann Fletcher, of the same place.

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

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

September 7.

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Buildings, Notre Dame Street, over the Bookstore of
Mr. C. P. Leprohon—where he confidently anticipates
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R. MILLER.

Montreal, May, 1843.

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tended to.

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

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

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

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TO BE PUBLISHED WEEKLY,

As soon as a sufficient number of additional Sub-
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IN proportion as the influence of the Religion
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ened and liberal views prevail.—Men will forget the
minor shades of difference in their theological notions,
and, with common consent, rally round those great
truths, and fundamental principles, which all Evange-
lical Churches believe to be essential to salvation,
We are fully satisfied, that every disciple of Christ,
to whatever section of the Christian Church he may
belong, has quite enough to do in combatting with his
enemies, "the world, the flesh, and the devil," with-
out disputing, or in any wise interfering, with his
fellow pilgrims on their way to the promised rest.

Believing these views to be scripturally correct, and
with an ardent desire to be made instrumental, in some
small degree, in promoting love and harmony between
Christians of different names,—the conductor of the
Christian Mirror commenced its publication—under a
conviction, that such a religious periodical was a
desideratum in Canada: a publication in which the
most fastidious Christian should find nothing to inter-
fere, in the most remote manner, with his peculiar pre-
dications, but much that might contribute to his
edification and instruction. The fact that the Mirror
is now patronized by nearly all denominations of
Christians in this Province, is to the publisher a gra-
tifying proof that he was not mistaken. The Chris-
tian Mirror has been published for upwards of
two years; and it is pleasing to be able to say, that
it now enjoys so large a share of patronage, as to in-
duce the Proprietor, at the earnest solicitation of a
large number of the subscribers and friends, to issue
the present Prospectus—intending, should a sufficient
number of names be obtained, to publish it WEEKLY,
at the close of the present quarter, (say November
next.)

For the information of such as may not be ac-
quainted with the character of the Mirror, it has been
thought proper to publish the following synopsis:—

Conceiving that Missionary efforts are among the
most important and interesting movements of modern
Christianity, a large space is devoted to the advocacy
of Christian Missions, and the publication of the
latest Missionary Intelligence. It may here be re-
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other religious Periodicals is about to be ordered.

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terests of the great Temperance Cause—which has
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In its management, the discussion of all party
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In consequence of the increasing circulation of the
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cial community as a good advertising medium.

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