

Christian Mirror.

NEW SERIES.

WEEKLY.]

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

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POETRY.

(ORIGINAL.)

THE MYSTERY.

BY THE REV. JOHN HEWARD HINTON, LATE OF READING, IN BERKSHIRE, ENGLAND.

MY SAVIOUR! when my eyes survey
The field of labour marked for me,
The miseries which my heart should sway,
And the vast debt I owe to thee;
'Tis strange my soul should feel no more
These themes of overwhelming power!

Is it for this I bear thy name?
Is this the love I owe my Lord?
Can I thus put my vows to shame?
And still resist thy heavenly word?
O, break! MY HEART—thy guilt confess,
With tears, and grief, and "bi terness!"

CHOICE EXTRACTS.

FAITH AND WORKS.

From Luther's Preface to the Romans.

ANY thing from this wonderful reformer must be interesting; but here is a specimen of his writings, which is doubly valuable. It shows the nature of the warfare, which he had been roused to wage against Romanism, which offered salvation to those who would enter the church, and conform to its ceremonies.

"In the fourth chapter, having in the preceding three chapters unfolded the nature of sin, and laid open the road to righteousness through faith, Paul proceeds to meet certain arguments and objections. In the first place, he takes that which all who hear about faith generally make; how can a man be justified without works? Are we then, they say, to do no good works? Upon which he takes Abraham as an example, and asks, What did Abraham with his works? Were all his works in vain? were they all unprofitable? Hence he concludes, that Abraham, without any works, was justified solely through faith; that even before the test of circumcision, he is praised in Scripture, and righteousness imputed to him, solely on account of his faith. Genesis 15: 6. But if the rite of circumcision which God commanded, and was therefore a good work of obedience, did nothing for his righteousness, then certainly can no other work contribute to justification. But, as the circumcision of Abraham was an outward sign, by which he testified his righteousness, through faith, so are all good works but outward signs, proceeding from faith, but which testify, like good fruits, that the man is, inwardly, already righteous before God.

Paul thus confirms, by the powerful example of Scripture authority, his former doctrine, (chapter 3.) of faith, and cites, besides, as a witness, David, in the thirty-second Psalm, where he says, verse 1, that a man may be justified without works, although he does not remain without works, if he is justified. He then applies this argument to all the other works of the law, and maintains that the Jews merely on account of their descent through blood, cannot be heirs of Abraham, much less on account of the works of the law—but that if they wish to be the heirs of Abraham, since Abraham was justified through faith, and called the father of the faithful, before the law, before Moses, and before the circumcision. The law besides operates to anger more than to grace; since no one conforms to it with desire

and affection; and displeasure therefore, more than favour, comes through the works of the law. Faith can alone obtain the favour, promised to Abraham, and these examples are written for our sakes, that we also might believe.

In the fifth chapter, he comes to the fruits and to the works of faith: peace, joy, love towards God and towards men, security, confidence, cheerfulness, courage and hope, in trouble and under sufferings. For all these follow where the faith is sounded on account of the exceeding mercy which God shows us in Christ, whom he ordained to die for us, before we could even pray for that mercy and whilst we were still enemies to him. The conclusion is, therefore, that faith justifies, independent of works, and yet it does not follow that we are to do no good works—holy works are not to remain behind, but those who rely on works know nothing of them: they frame for themselves works of their own, in which there is neither peace, joy, safety, love, hope, consolation, or any kind of real Christian work and faith."

THE BIBLE INTERPRETER IS ITS AUTHOR.

It is plain we cannot attain to the understanding of Scripture, either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his word. There is no other interpreter of the word of God but the author of that word himself; even as he has said, "They shall all be taught of God."—Hope nothing from your study, or the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this method.—Martin Luther's letter to Spalatin.

THE PASTOR.

WHAT could the subtlest brawler oppose to the influence of him who visits the poor man's lowly hearth as a familiar friend; who tells him how to make peace between him and his neighbor; who watches over the education of his children; who reclines the one from his wanderings, and stands by the sick bed of the other, and instructs its anxious but ignorant mother how to alleviate its pains; and when it dies, binds up her broken heart, and ceases not to direct her thoughts to its spirit in heaven; and the man who is witness and partaker of the deepest joys and sorrows of this life, and whose vocation is to hallow them all?

It has been beautifully said, that the veil that covers the face of futurity, is woven by the hand of Mercy; yet how often do we desire to tear aside that veil, and gaze upon that countenance, even though we know not whether it shall be in gladness or grief.

LEARNING CHRIST.

"Let us learn," said one of the fathers, "let us learn those lessons on earth, the knowledge of which may remain with us in heaven;" and we are reminded by far higher authority than this, "that tongues shall cease, and knowledge shall vanish away; but charity, under which name, in the language of scripture, all Christian practice is sometimes comprehended, "charity never faileth;" neither the habit nor the reward of it shall fail among the spirits of just men made perfect. And these, be it in particularly observed, are acquisitions not like the others to which we have adverted, limited to a few gifted or favoured ones, but attainable by all, however circumstanced, who are walking in the open field of Christian duty.—Rev. J. Lonsdale.

Precious beyond rubies are the hours of youth and health! let none of them pass unprofitably

GENERAL LITERATURE.

A RABBINICAL STORY OF SOLOMON.

BY THE REV. ROBERT JAMIESON.

It is well known to every reader of the Bible that Solomon received, in his early years, a promise from God of the gift of wisdom, and melancholy as was his abuse of that divine talent in after life, so far as regards the high purposes of his moral nature, there was no period in his long and busy reign wanting in proofs that he was pre-eminently wiser than his contemporaries. The admirable economy of his government; the comprehensive plans he formed for engaging the industry of his subjects at home, and for introducing rivers of wealth into his kingdom through the channels of foreign commerce; the order that reigned in the vast establishments of the palace and the temple; his exquisite skill in the fine arts; the literary works he composed, displaying a perfect familiarity with the whole range of the natural science of his age, and the penetrating insight he possessed into the principle of human nature; all these are sufficient to attest the justness of his claims to the attribute of wisdom. The Spirit of God, indeed, has been fit to preserve comparatively few memorials of the fruits of his gigantic mind; for of the numerous works, in which he embodied the results of his scientific researches, and his observations on men and manners, the greater part have long since fallen a prey to the ravages of time; and as to the measures of policy he pursued, the course of the sacred history turns so exclusively on his splendid and extensive preparations for the national worship of God at Jerusalem, that but few anecdotes are recorded of those singular qualities, which, in the exercise of his judicial and legislative functions, and the intercourse of his public and private life, must have so often surprised and delighted the people of his day. But the want of such memoirs of his every day habits and conversation will be no subject of regret to those who believe that divine wisdom has recorded everything respecting him which is profitable for doctrine, for reproof, for instruction, and correction in righteousness; and as to any other notices respecting either his princely establishments, or his private and familiar conduct among his courtiers, it is of no great consequence to inquire rigidly into their authenticity or the measure of credit they are entitled to receive, as they can never be anything more than matters of curiosity to the student of Scripture. In this light we must regard the Talmud, in which, among the wild and foolish fictions with which that collection abounds, many stories are told of Solomon, whom the blind admiration of his countrymen has made to play as romantic a part as their Arabian and Persian neighbors have assigned, in their well-known tales, to the most renowned of the caliphs. Of a prince so greatly loved and admired as Solomon was by his contemporaries, both at home and abroad, it is natural to suppose that many anecdotes, illustrative of the brilliancy and acuteness of his mind, would be circulated

in his day, and be fondly transmitted from father to son, as memorials of a great monarch, in whose reign they could boast of having lived; but whether the stories ascribed to him in this strange miscellany, refer to events which actually occurred, and which became afterwards a part of the traditionary legends of the country, or whether they are the pure invention of the Rabbis, it is now impossible to determine. Some of them are too ridiculous for the grotesque scenes in which they make Solomon and the most venerable characters of antiquity to figure; and others are too extravagant and gross in sentiment to be fit for translation in the pages of a Christian journal. But there are a few characterised by a pure, innocent, and beautiful simplicity, in which class is the following, selected in the hope that it may gratify the reader, not only as relating to a memorable passage in the life of Solomon, but as affording a pleasant illustration of a pastime on which the greatest and wisest men of the East have, in all ages, delighted to exercise their genius and their wit. The date of the story is the visit of the Queen of Sheba to the court of Jerusalem, who came, we are told by the sacred historian, "to prove the king with hard questions." And that these were neither of a learned nor philosophical cast, but nothing else than enigmas and riddles, is placed beyond all doubt by the testimony of Josephus, who informs us that the wise monarch of Israel used to relieve his graver cares by corresponding about these agreeable trifles both with King Hiram and another Tyrian of great celebrity for his skill in them, and also by the well known fact that they form a favourite source of enjoyment with the higher circles, in many countries of the East, at the present day. The legend, after informing us that the Queen having gone over her whole collection of "questions," which she had studiously made of the most difficult kind, but which the quick and penetrating mind of Solomon, unrivalled, determined on making her last and greatest effort, by which she persuaded herself she would bring to a stand the hitherto invincible powers of the monarch. She formed a nosegay of the rarest and most beautiful exotics, such as were growing in the pleasure gardens of the palace, and with the names and the hues of which she knew the royal student of nature to be well acquainted. In the construction of this artificial bouquet she had exhausted all the resources of art to render it a perfect imitation of natural beauty, and carefully concealing from all but her immediate attendants the secret of its origin, she arranged and brought it out in such a manner that it was impossible to judge by the eye whether it was a production of nature or of art. It only remained to choose a proper time, when the king might be taken by surprise, for the trial of her ingenious stratagem; and fixing, therefore, on the hour when Solomon was seated amid a circle of his courtiers at the gate of the palace, in the course of his daily administration of justice, she presented herself abruptly before him, and holding up her nosegay, at such a distance, that no scent had there been any, could have been perceived, she challenged him to tell her whether it was natural or artificial. The king looked intently at the splendid bouquet, but seemed at a loss for a reply. The whole divan were thrown into confusion by the unexpected occurrence—the first time they had ever seen their king in perplexity, and, waiting in silence, trembled for the honour of their prince; when, happily looking around in his distress from the open scaffolding that formed his tribunal, he espied a swarm of bees fluttering about some wild flowers, and causing the nosegay, without declaring his object, to be

placed on the meadow, he soon beheld them, with the greatest satisfaction, refuse to alight on the Queen's flower, thus giving the most decisive evidence that it was a work of art. His triumph was complete; the whole court rang with applause at the sagacity of the King, and the Queen of Sheba, when she saw this fresh proof of the wisdom of Solomon, "had no more spirit in her." Such is the story of the Jewish Rabbis.

THE TEMPORAL BENEFITS WHICH CHRISTIANITY CONFERS ON FAMILIES.

THE family circle is the scene which God has chosen for the display of the most amiable and engaging virtues. When, accordingly, the poet would carry us to the abodes of earthly happiness, he delights us with a description of household joys.

"O friendly to the best pursuits of man,
Friendly to thought, to virtue, and to peace:
Domestic life in rural leisure pass'd,
Few know thy value, and few taste thy sweets,
Though many boast thy favours, and affect
To understand, and choose thee for their own."
COWPER.

Even the historian, as if weary with recording those actions which have attracted notice on the world's wide theatre, willingly diversifies his page with a tale of domestic life, and seems to linger in admiration of the milder beauties which such a scene discloses.

How has Christianity contributed to the increase of family happiness? It has done so by abolishing infanticide, by treating the grey hairs of age with honour and respect, by terminating domestic slavery, and by assigning to woman her due place and importance in the family circle. The beneficial effects of Christianity in this last particular have been much marked. The Barbarian regards his female companion as the mere drudge of his will, whose only office it is to minister with trembling servility to his want and inconstant humours. Chivalry invested woman with an interest which was absorbing, making her the subject of dreams by night and adventures by day. The false religion of Mahomet degrades her to be the mere toy of a wavering affection. Christianity alone has vindicated her rights. It has brought her forth from the seclusion of the East, made her to descend from the heights of chivalrous excellence, raised her from the degradations of barbarism, and made her to mingle in the duties of active life. To the influence which Christianity has given woman in the family, much of what is engaging in modern domestic manners may be traced.

Christianity has farther added to family happiness, by the power which it exercises in repressing those unamiable dispositions which are often the occasion of much domestic misery. As amid the flowees of the garden the noxious weeds are seen to rise, so even in the bosom of families the evil passions of the heart sometimes display themselves. At times they rise into violence, and the son is seen rising against the father, and the daughter against the mother. But more frequently they manifest their presence by exciting those little jealousies and heart burnings which serve as a continual dropping, and banish peace and comfort from many a hearth.—Against these, Christianity, by example and by entreaty, hangs out many monitors, and powerfully constrains to the opposite virtues. If we would wish to see how good and how pleasant a thing it is for brethren to dwell together in unity, we must look to a family where natural affection is heightened, by Christian principles. It is the dwelling of the righteous which is gladdened by the looks of affection, the words of love, and the deeds of kindness.

A farther temporal advantage which Christianity imparts to families is the habits of sobriety and of industry which it forms and cherishes. The experience of every day convinces how much the prosperity of families depends upon the existence of these habits, and a little reflection will satisfy how influential Christianity is in producing them. The heart is often made sad by the sight of the squalid wretchedness which meets us in the streets and lanes of our cities. To relieve it, charity has given rise to many diversified plans. The poor house has thrown open its doors, legislation has given forth its poor laws, private benevolence has contributed its means and its exertions, yet the poor we have always with us. Pauperism seems to gain strength from the means which are employed to check it. The cause of the evil lies deep. It has had its root too often in habits of dissipation and of sloth; it is there,

"Which keep the larder lean, put out the fires,
And introduce hunger, frost, and woe,
Where peace and hospitality might reign."

Against such evils Christianity affords the surest antidotes by the principles of active exertion and of godly sobriety which she so forcibly inculcates.

Christianity stands at the door of our homes, with earnest entreaty seeks an entrance. To those who open to her and address her in the language of kindly reception, "Come in thou blessed of the Lord, why standest thou without," she will be found the safeguard of virtue, the encourager of industry; in the moments of gladness her presence will increase their innocent mirth, and in the hour of sadness she will prove their consolation; she will guide the young in the way of dutiful obedience, and will temper the commands of authority with the mildness of persuasion; she will make the abodes of the rich the abodes of elegance and humility, "where polished friends and dear relations mingle into bliss," and will convert the humble dwellings of the poor into the dwelling places of contentment.

ON EDUCATION, AS ADAPTED TO THE FACULTIES.

By *Physical Education* is meant the improvement of the bodily powers and functions.—There is much useful instruction in medical writers on this subject; but, from this circumstance, not only its theory, but its practical application, is too much held to be a medical more than a popular object, and therefore is apt to be lost sight of altogether. This is a great error; the physician may be required to direct the cure of actual disease, but the conditions of preserving health and preventing disease are in our own hands, and depend upon our knowledge of them. This is not the place to impart that knowledge, but only to urge the necessity of its being imparted, and of the teacher of youth being qualified to impart it, so that the pupil should not only acquire the habit of a judicious attention to health, in the different and very simple requisites of air, temperature, clothing, diet, sleep, cleanliness, all as concerning himself, but should be able to apply his knowledge to the treatment of the infant of which he may be the parent. This last office concerns particularly the other sex. The physical education of the infant naturally begins at birth, and the mother, and all employed about it, should not only be disabused of all gossip absurdities, such as swathing, rocking, and the like, but should know and apply, as a matter of easy practice, certain rules as to temperature and clothing, avoiding cold and too much heat,—attention to the skin, and ablution from tepid water gradually to cooler, but never cold to a

more advanced period,—food, from the mother's milk, to other aliments,—air,—light,—sleep,—exercise, with avoidance of all positions and premature movements, hurtful to the limbs, the spine, and the joints,—dentition, &c.

This care will occupy two years, when the child, quite able to walk alone, will commence a course of exercise in which he will have more to do himself than is to be done for him. His habits ought still to be well watched and judiciously directed, in all the matters of air, exercise, food, sleep, cleanliness, clothing, temperature, &c., and the advantages of attention to these so strongly and practically impressed upon himself, as to become a permanent habit for life, the contrary of which would be an annoyance and deprivation.—Temperance and moderation in all excitements, should be inculcated and practised; sedentary employment should be relieved by regular daily exercise in the open air, and that so contrived by judicious gymnastics, as to exercise and strengthen all the muscles.—Health may be benefited by the useful exercise of judicious manual labour in the open air. On the whole, physical education will depend on knowledge of physiology, of the parts of the body and their functions, which, as will appear in the sequel, should form a part of education.

Moral Education embraces both the animal and moral impulses: it regulates the former and strengthens the latter. Whenever gluttony, indelicacy, violence, cruelty, greediness, cowardice, pride, insolence, vanity, or any mode of selfishness, show themselves in the individual under training, one and all must be repressed with the most watchful solicitude, and the most skilful treatment. Repression may at first fail to be accomplished, unless by severity, but the instructor, sufficiently enlightened in the faculties, will, the first practicable moment, drop the coercive system, and waken and appeal powerfully to the higher faculties of conscience and benevolence, and to the powers of reflection. This done with kindness, in other words, with a marked manifestation of benevolence itself, will operate with a power, the extent of which in education is yet to a very limited extent estimated. In the very exercise of the superior faculties, the inferior are constantly acquiring a habit of restraint and regulation; for it is morally impossible to cultivate the superior faculties without a simultaneous, though indirect regulation of the inferior.

Intellectual Education imparts knowledge, and improves all the reflective powers, by exercising the proper faculties upon their proper objects. Moral training, strictly distinguished, is a course of exercise in moral feeling and moral acting; yet from the nature of the faculties, moral and intellectual faculties must proceed together, the highest aim and end of intellectual improvement being moral elevation, which is the greatest happiness in this life, and an important preparation for a future. Yet nature and necessity point to an earlier appliance of direct moral than direct intellectual training.

ROYAL PROCLAMATION AGAINST READING SERMONS.—The following remarkable declaration is found in the statute book of the University of Cambridge:—"Mr. Vice-Chancellor and gentlemen,—Whereas his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure that the said practice, which took beginning with the disorders of the late times, be wholly laid aside, and that the aforesaid preachers deliver their sermons, both in Latin and English by memory, and without book, as being a way of preaching which his Majesty judgeth

most agreeable to the use of all foreign Churches, to the custom of the University heretofore, and the nature and intendment of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed, his farther pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-Chancellor for the time being, upon pain of his Majesty's displeasure.—October 8, 1694. MoxmouTH."

THE TRAVELLER.

(From the Toronto Banner.)

REMINISCENCES OF A MISSIONARY TOUR IN SHETLAND.

I HAD occasion last Sunday evening to pass across that comparatively bare and sterile looking part of the country which lies to the east of Toronto, in which a great many poor cottagers have taken up their abode. I believe in this country they receive the name of Squatters. The patches of ground which they have brought into cultivation are so small, that one can scarce understand how they are capable of deriving from them a subsistence. I was meditating upon their poverty-stricken aspect, and after getting a little to the north of their humble settlements, I paused and looked back; the scene seemed dreary and uncomfortable; the autumn had departed; the chilling influence of winter was around me; the fields were bare; the wind howled mournfully over the withered grass; and in the distance I beheld the blue sea of Ontario stretching onward to the horizon: the power of association is no fancy,—it exercises a mighty influence over our waking dreams. I thought myself removed to the bleak fields of the Shetland Islands, and as my imagination recalled scenes which I had thought I remembered no more, I have sat down to take some notes of them in writing, as much to amuse myself at a leisure hour as to afford some information to your readers respecting the religious state of a people who while my heart beats within me I can never cease to love. It was a beautiful afternoon in July, when I embarked at Kirkwall, on board the steamer which proceeded from that port for the Shetland Islands. I had long wished to visit these islands, and as I stepped from the boat which covered us alongside of the noble vessel, and found myself on her deck amid the roaring of the compressed steam, and the noise and bustle of seamen weighing the anchors, and of passengers adjusting their baggage, I felt that my wish was now to be gratified, and was thankful to God for his goodness. A sea voyage, as landsmen may see from the narratives of all sailors from the times of Paul to the present hour, is seldom devoid of excitement. I shall not, however, be minute in describing the incidents of our voyage. As I was sufficiently familiar with the shores of the Orkney Islands, I had retired into the princely cabin of the steamer, to devote an hour or two to reading.

He who has stood upon the deck of a ship at sea, and seen that glorious luminary (the sun) setting behind the waves in the far west, needs not to be told that it is one of the most magnificent scenes in nature. Canadian reader, you born and bred amid these Arcadian regions, have perhaps never witnessed such a scene, and I would therefore ask you to reflect upon a world of waters that seem as boundless as the blue firmament over your head. In these watery amplitudes the seasons which work such wondrous changes on the earth's surface, imprinting their footsteps upon the mighty forest as well as upon the cultivated dale, go and return to their "viewless homes," leaving the hoary deep unchanged and unchangeable. The Roman poets, who lived in a mountainous country, when they spoke of the sea, called it a plain. But what a plain! no prominent objects, no mountains, no monuments, no temples, not a trace there by which the flight of ancient time could be discovered; the waters under the firmament retain their ancient attributes of vastness and of power which they at first had, when they broke forth as if they had issued out of the womb, when the cloud was made the garment thereof, and thick darkness their swaddling band.

Oh! wonderful thou art great element,
And fearful in thy spleeny humours bent,
And lovely in repose, thy summer form
Is beautiful, and when thy silver waves
Make music in earth's dark and winding caves,
I love to wander on thy pebbled beach,
And hearken to the thoughts thy waters teach,
Eternity, eternity and power.

Who can estimate the power which these waters wield over the spirit of man? No one can look upon them with insensibility. I once saw an old minister who had lived in the interior of England, and when at his own request he was conducted to a mountain from which an extensive prospect could be had of its shoreless extent, was so affected that he burst into tears. Here, too, on board the vessel, I found an illustration of the same phenomenon. Though the setting sun was a familiar object, it seemed this evening to arrest the attention of all the passengers. It was a gorgeous spectacle. There the broad luminary of day pouring an ocean of glory over the whole face of the deep is retiring from view! With what unalterable majesty he descends! now he has just reached the waters, and he seems for a moment to be upon their surface like a large ball upon a pellucid plain. But even as he makes no haste in his descent, so he makes no pause now that he seems to have reached the last stage of his journey. No, he sinks farther and farther until we see him no more, and might suppose him for ever buried in the abyss. But he is rising on another portion of the earth's surface, and is waking the inhabitants of the earth to their daily toils. That this is true, that the sun still shines from the bosom of the wave, raise your eyes to these shining vapors floating in the sky—so gorgeous that they seem,

"As if an angel in his upward flight,
Had left his mantle floating in mid air."

It was about midnight before we reached the southern parts of the Shetland Islands, and, as every one acquainted with sailing knows, that in the absence of the clear light of day, there is always some uncertainty as to the precise part of a coast at which a vessel may have reached, we were looking out anxiously for the beacon light, which is placed on Simburgh Head, the most southern point of the islands. This light, placed on a rocky summit, several hundred feet above the level of the sea, is seen at a great distance by the benighted mariner, and, since its erection, has been the means of saving numberless ships from destruction. The pains and money which the British Government have expended in erecting these lights on every rock where danger might accrue to mariners navigating the seas around the British islands, is altogether worthy of their benevolent policy. Navigation, when the cloud of night has enveloped the deep, and when a ship is drawing near to some rocky shore, is formidable enough at all times; but it must have been much more so previous to the invention of these noble beacons, which both warn the seaman of danger, and guide him in his pathless journey. Our simple ancestors, who lived before science had made much progress, and introduced such marvellous changes for the better into every employment, whether carried on by land or on the deep, had recourse to other expedients than the beacon light, to guide the seaman, while plying his perilous calling,—the Bell rock, for example, which lies north of the Estuary of the Tay, is said to have received its name from the circumstance, that a bell was so placed on it that the agitation of the waves caused it to toll, and sound the alarm of danger in the ear of the sailor, as he approached it. Mrs. Hemans has some beautiful lines on this, which I cannot deny myself the pleasure of placing before your readers,—their great beauty will be my only apology for the digression:

When the tide's billowy swell,
Had reach'd its height,
Then toll'd the rock's lone bell,
Sternly by night.

Far o'er cliff and surge,
Swept the deep sound,
Mingling each wild wind's dirge
Still more profound.

Yet that funeral tone,
The sailor bless'd,
Steering through darkness on
With fearless breast.

E'en so may we, that float
On life's wide sea,
Welcome each warning note,
Stern though it be!

The terrors of Simburgh Head have been commemorated, by Sir W. Scott, in the tale of "the Pirate," and may, for this reason, be familiar to the minds of some of your readers. During six hours of the day, the Atlantic pours its waters with great violence along the bases of this promontory into the North Sea, and from thence, during a like space of time, they are poured westward again into the Atlantic, so that whether the wind blows from the east or from the west, it comes into conflict with the mighty current, and raises a sea, which, for many miles around, there are seasons, when no ship, however strong, could pass through with safety. The only resort which the steersman has, is to make a long circuit in order to escape the danger.

It is called by the natives, "the Simburgh Roost." The Captain told us that some time before, on the occasion of an election, when taking the voters from Orkney to Shetland, (for these groups of islands conjointly send a member to the British Parliament,) the Captain of the steamer, who to gratify some of his passengers, had steered the vessel straight through the roost, instead of taking a circuitous course to avoid it, found himself so beset with the enraged element, that for several hours he had despaired of being able to bring his vessel to port. On the occasion, however, of which I now speak, the waters were smooth. As it was, however, my mind was so impressed with the horrors of the place, that when, directed by a fellow passenger, I saw the beacon light beaming far off on the rocky battlements, like a small star in the northern sky, I welcomed its friendly light—and though I might not be so enthusiastic as the good housewife, who had such a liking for tea, that in her devout admiration of the beverage, she exclaimed, "the man who had invented it was in Heaven!"—yet I was ready to say that the British government, who had erected such splendid landmarks, were entitled to the gratitude, not only of their own people, but of the men of all nations who do business on the great deep. The navigation of a ship at sea furnishes so many beautiful analogies, that pious writers have spiritualized it, and deduced instructive lessons illustrative of the Christian's warfare. There is a rocky coast topped with the beacon light, warning the seaman to steer his ship with caution, for danger is at hand, the dark ridges swept by the terrible breakers, threaten instant death to the crew, should their ship turn from the prescribed course; and who does not know that this is only an emblem of what exists in the spiritual world? The temptations which beset us round about, are like the sunk rocks and the iron-bound shore; there, may a goodly bark that had set out on the voyage of life with the fairest prospects of reaching the peaceful haven, has been stranded and broken. On these perilous coasts too the God of all grace has placed beacon lights to warn you, Reader, to be upon your guard. The daily observations you have of the evil of all sin, in the consequences it brings along with it, is such a signal,—the testimony of your parents or guardians, the voice of the preacher, opening up to you the sin of Sabbath-breaking, of drunkenness, of covetousness, and the like, are so many signals to warn you of danger, and blessed is that youth who imitates the conduct of the pilot, when he discovers the beacon light, and with all simplicity and circumspection, steers his vessel to escape the danger that is nigh.

It was about two o'clock in the morning, when the vessel having performed her voyage in safety, dropped anchor in the bay of Lerwick; and in these northern latitudes, though thus early, the path of the sun was distinctly visible along the horizon. Captain Parry, in the narrative of his voyage to the Polar seas, tells us that in the beginning of spring, when the sun did not rise above the horizon, they could distinctly see him from the mast head; and at this time, had we been raised to a sufficient altitude, we might have seen him too. During the whole night the red clouds along the horizon marked out the precise position. The day, indeed, had never departed. The curious spectacle was presented to us, of light and darkness struggling with each other, and the former only sure of victory by the near approach of the bright luminary of day. It is not my intention to furnish the reader with statistical

information respecting these islands, nor even to present him with a consecutive narrative of my labors in instructing the people—although these were considerable, I confine myself to sketches illustrative of the character and manners of the people, and of the peculiarities of the country which they are proud to call their own, and which they would not exchange for the Arcadian regions of the south. I shall merely mention that the number of inhabited islands is about thirty-three, and the mainland is about sixty miles in length, varying in breadth from two to twenty; while the inhabitants in all may amount to 30,000. The quantity of land is about three times that of the Orkney islands,—it is however, much less fertile, and does not yield a sufficient quantity of corn to support its inhabitants above two-thirds of the year; the fishing, however, is so productive, almost every kind of fish being to be found in these seas, that they are in a condition to purchase not only the necessaries, but the luxuries of life, to some extent. The late Dr. Adam Clarke, author of the Commentary of the Scriptures, took much interest in the spiritual well being of these Islanders. He visited them for the first time in the summer of 1826, and again in the summer of 1828, and was so well received by many of the heritors, that he succeeded in establishing some Congregations in connection with the English Conference. Indeed, that distinguished individual became so heartily attached to his humble brethren in the north that he almost became an annoyance to the Members of the Society when assembled in Conference, for no sooner did the Doctor rise to address that venerable body, than it became a common saying, "now the Doctor is going to pester us about his Shetlanders!" One beautiful feature in the character of these simple people is their respect for a stranger. It is a feeling deep and reverential, and one is almost astonished to find that consideration and courtesy, which the upper classes experience in their temporary sojourns at each other's mansions, illustrated in the most remote and humble cottages of the British isles.

(To be continued.)

ARCTIC SCENES—PASSING THROUGH THE ICE.

The ice appearing somewhat loosed on the morning of the 31st, we embarked at nine, and our way through the crowded masses for about two miles, with serious risk to the boats. In this sort of progress, to which we so frequently had recourse, it must be understood that except the bowman or steersman, all the crew were cut upon the ice, with poles pushing aside and fending off the successive fragments. The advanced thus effected was always slow, painful and precarious; and we considered ourselves particularly fortunate whenever we found a natural channel through the ice, wide enough to admit our little boats. These narrow channels were generally very crooked; and when carrying sail, it required the utmost tact on the part of the steersman, aided by the look-out in the bows, and men on either side standing ready with poles, to avoid the innumerable floating rocks—if I may use the expression—that endangered this intricate navigation. Again we were stopped, and compelled to encamp.

From the extreme coldness of the weather, and the interminable ice, the further advance of our boats appeared hopeless. In four days we had only made good as many miles.

HUNTING IN THE WOODS.

In order to eke out our scanty and precarious subsistence, I spent a great part of the months of October and November in hunting excursions with those Indians who had recovered from their illness. The deer fortunately began to draw in from the north-east to the country between Great Bear Lake and the Coppermine; and as soon as any animals were shot, I despatched a share of the prey by our people and dogs to the establishment. At the same time I highly relished the animation of the chase, and the absolute independence of an Indian life. Our tents were usually pitched in the last of the stunted straggling woods; whence we issued out at daybreak among the bare snowy hills of the "barren lands," where the deer could be distinguished a great way off by the contrast of their dun colour with the pure white of the boundless waste.—The hunters then disperse, and advance in such a manner as to intercept the deer in their confused retreat to windward, the direction they almost invariably follow. On one occasion I witnessed an extraordinary instance of affection in

these timid creatures. Having brought down a fine doe at some distance, I was running forward to despatch her with my knife, when a handsome young buck bounded up, and raised his fallen favourite with his antlers. She went a few paces and fell; again he raised her, and continued wheeling around her, till a second fall—for hunger is ruthless—laid him dead at her side.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JAN. 25, 1844.

THERE is no doctrine better calculated to strengthen and establish our faith in the glorious truths of Christianity—and none more eminently calculated to encourage the penitent seeker of salvation—than that of the Godhead of our Lord Jesus Christ. From this conviction, we have been led to make the following remarks—mainly designing to show, that God the Father himself is a witness for the truth of this soul-cheering doctrine of our holy religion.

Nothing can be more unreasonable than to admit the divine authority of the Sacred Scriptures, and at the same time refuse to pay to the Son the same honour that is rendered to the Father. It has pleased God, in the most direct and positive manner, to testify that JESUS CHRIST is his only begotten Son, equal in all respects to himself, and, in common with him, entitled to the homage of both angels and men. Beholding him seated upon his glorious throne—contemplating the vigour of his administration, the perpetuity of his reign, and the excellent majesty of his kingdom—JEHOVAH was filled with admiration, and thus proclaimed the deity of him in whom he was always well pleased. Unto the Son he saith,—*"Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre."* Now did the spirit of prophecy, bearing testimony to JESUS, say—The throne of David shall be taken down; the sceptre of Solomon shall be broken; and Jerusalem shall be trodden under foot of the Gentiles; but thy kingdom is an everlasting kingdom, and thy dominion shall endure throughout all generations.

Astonished, as it were, at the obscurity and poverty that characterised our Saviour's birth—anxious to indemnify the new-born MESSIAH for the voluntary surrender of his outward grandeur and glory—an angelic embassy was deputed to wait on him, and congratulate him on his public entry into the world he promised to redeem: *"When he brought his first begotten into the world he saith—let all the angels of God worship him."*

But these are not the only occasions on which the ALMIGHTY bore witness to the Godhead—the proper divinity and Godhead of his WELL-BELOVED SON. He afforded this testimony when he beheld him surrounded with the symbols of imperial glory; he repeated it by a most solemn act, when he saw him veiled under the form of an infant, and lying in a manger. In one instance the divine nature did homage to itself—and in the other, the Godhead employed its power to put honour upon filial obedience. Well might

the apostle say, "Without controversy, great is the mystery of godliness—for God was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory." Having thus received from his Father honour and glory—we are not surprised that the very decree which unsheathed the sword of justice against him, should constitute a declaration setting forth that he was very God of very God—begotten, not made—consubstantial with the Father—and by whom all things were made. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." This sword struck the DIVINE SUFFERER heavily and rapidly—it was whetted by Justice, and wielded by Omnipotence. The universe reverberated with its strokes—and every wound that it inflicted exhibited a fresh proof that HE WAS GOD OVER ALL AND BLESSED FOR EVER. Now might the voice of Isaiah be heard saying, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." To these sufferings, and the exaltation that followed them, did St. Paul refer, when he exhorted the Phillippian Christians to be meek and lowly, and to maintain the unity of the spirit, the bond of peace, and fervent charity,—*"Let this mind be in you which was also in Christ Jesus,"* &c. Ph. 2, 5-11.

WE beg to call the attention of our city readers to the series of special services commenced among the Wesleyans, in order to promote a revival of religion. These services commenced on Monday evening, in the basement story of St. James Street Chapel. They were introduced by a very appropriate and solemn exhortation from the Rev. M. LANG, the superintendent of this circuit. The congregation was large and devout; and the power of God was present to wound and to heal. On Tuesday evening, the Rev. R. COONEY preached an awakening and truly evangelical sermon, from Luke xiii. 24. The word seemed to fall with power upon the consciences of them that heard it; and many, we trust, were convinced that they must "Strive to enter in at the straight gate." On Wednesday evening, another very excellent discourse was delivered by the Rev. M. LANG; which was succeeded by a prayer-meeting of unusual liberty and fervour. We sincerely desire that these special means of grace may, by the influence of the Lord the Spirit, increase the number of those who are witnesses that CHRIST is GOD, and that he hath POWER ON EARTH TO FORGIVE SINS.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.
LETTER X.

TO THE EDITOR OF THE CHRISTIAN MIRROR.
SUBJECT IN DISCUSSION: "And so all Israel shall be saved." Rom. xi. 26.—In this text is the term "Israel" used NATIONALLY OR SPIRITUALLY?
SIR,—Your respected correspondent is mistaken, in supposing we have any wish to make him, as an individual, appear contemptible. Individually he has never been taken into the account, but most respectfully. In relation alone to his mode of conducting the argument have we dealt with him. And if we have been obliged to withhold our respect and admiration from that, it may justly be considered our misfortune rather than

our offence. To make that appear "contemptible," and unworthy of both writer and readers, and subject, has indeed been our aim. And this not only on account of the errors he has endeavoured to maintain, but also from the spirit in which he has appeared to maintain them. A spirit, we will observe, in passing, which it would be most undesirable and illusive to dignify with the name of "Christian."

With the most real regret we observed, from the beginning, every now and then, a recklessness of polemical propriety—an undue self-conceitiveness—and a want of becoming respect for the sanctified learning of the church, which were in our estimation far from Christianly virtues.—We wish he could himself perceive this: for we are assured not a few have been most painfully afflicted with such a spirit, on the part of one who would fain acquire an influence in this our nineteenth century.

"Faithful are the wounds of a friend." With a just displeasure, and yet with a friendly hand, we have endeavoured to correct these and other errors; lest they should be imbibed by the unreflecting among your readers. We were "shut up" to one or the other of the alternatives; either to indorse or to protest against the drafts upon the public confidence. But if any one suspects us of "bitterness" of temper, in our paragraphs, it is not only an unhappy but a complete misapprehension.

Mr. Editor, it has been to us irksome in the extreme, to have to reprobate where we wished to commend. And nothing short of a sense of duty to the sacred cause in which we were enlisted, would have prevailed over our feelings on the subject. Your correspondent appears to be fond of novelties in religion, and if we mistake not is in danger of falling into the snare of novelties. We have been bound to shew your readers, that in such a temper he will not be a safe fellow-traveller. "For if the blind lead the blind, shall they not both fall into the ditch?"

We believe this is specially an age in which "the god of this world" will use every means to blind "the eyes of them which believe not lest the light of the glorious gospel of Christ which is the image of God shall shine unto them." We are not ignorant of his devices to deceive the unwary. And we are convinced that the mode of arguing, (or rather of maintaining an opinion,) which is presented by J. H. in this discussion, unconscious as he may be of it himself, is nevertheless most mischievously adapted to mislead the souls of men to their undoing. On these sufficient grounds, we have done all in our power to render it "contemptible." Not from bitterness of spirit, truly; but from purest love to God and man.

Our own argument we could have concluded most triumphantly weeks ago; as by God's blessing we shall shortly do. But, with some hope that, possibly, even the writer himself might be in some degree advantaged thereby, we have not declined the unwelcome task of shewing to the world how truly "contemptible" it is to treat divine things with that flippancy and want of humble deference to "the analogy of faith," which unhappily it has been his taste to display. But at the same time we have written in the spirit of kindness. Where the subject admitted we have invariably written with an air of pleasantness, rather than with acerbity. And, as for himself personally, we have no feeling repugnant to the most real Christian love.

He has the incaution to say, "For your correspondent I feel the kindest sentiments of pity." To which our reply is, "Let not he that putteth on the harness boast as him that putteth it off." In vain we look even in his letter of December 20 for any thing like an analysis or general outline of St. Paul's argument relative to Israel, in this epistle; whereby to evince that of this particular part of the apostolical argument he has given the correct interpretation. Men of sense, he may be assured, will expect something of this description; or they will condemn him as a flippant and impertinent essayist.

We wish to impress upon his mind, that no attempted criticism on any isolated verse will do him any good in the present crisis of our discussion. Intelligent readers will now look for his proof. Of bare assertions and assumptions there has never been any deficiency. He has promised to prove, "by fair reasoning on THE CONNECTED VERSES, that the text speaks only of the spiritual

Israel." His words are, "I am now, in order to gratify your esteemed correspondent, and IN JUSTICE TO MY SUBJECT, to endeavour to shew," &c. Unless he does ad luce the proof, or humbly acknowledge his inability so to do, his credit as an honest writer is "clean gone forevermore!"

There is one hopeful indication, in the case of our antagonist, which we may be permitted to hail with the most undissembled satisfaction; namely, that his confidence appears to be somewhat abated, in the supreme infallibility of his "own judgment." It seems he has been consulting some "human authorities" on the real meaning of one of his Scriptural quotations, and gathering "from AUTHORS who understand the original Scriptures."

J. H. has at length been brought to think it probable, that, in some of the departments connected with the argument, there are "authors" who are worthy of his teachable consultation; and that they may possibly supply him with explanations of the Sacred Scriptures, from which he may "gather" with advantage. In this desirable course we heartily trust he may be enabled to persevere; not altogether casting away his "own judgment," but still subjecting and subordinating it to that of those who may be reasonably supposed to be better informed than himself.

Still it is to be feared, that, in the mind of your respected correspondent, the idea is too much like a foreign plant in an uncongenial soil. Take the following example:

He tells us "the predicate determines the quantity of a proposition," &c.; after which he begs "permission to REPEAT" (though still without the PROMISED PROOF, FROM THE CONNECTED VERSES) "that the language of the text would not be true if applied to the natural Israel." He then, to use his own words, "BEFORE proceeding further," respectfully calls the attention of the reader to four "remarks," and WITHOUT "proceeding further," he adds, "I hope what has been written will be satisfactory to your correspondent, unless that the words of the poet apply to him:—

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

So much for the argument. His point still remains UNPROVED!

We are sorry to be obliged to disappoint this "hope." But if the above be, to any of his fellow-citizens of "MONTREAL," a "satisfactory" argument that "the text speaks only of the spiritual Israel," they will forgive us for saying that, to our minds, it is anything and everything but "SATISFACTORY." We make this avowal with the most friendly feeling towards J. H. and any one it may have convinced, or to whose "developments" it may have been found acceptable and "SATISFACTORY."

J. H. will yet have another opportunity to redeem his pledge. On our part, we are prepared, and have all along been prepared, "to shew by fair reasoning on THE CONNECTED VERSES, that the text speaks [NOT] of the spiritual Israel." Of this we hope duly to furnish "the pious and intelligent reader" with more than A QUARTER OF A HUNDRED PROOFS.

I remain,

Mr. Editor, yours,
AN HUMBLE BELIEVER IN A MILLENNIUM YET TO
BE PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain,
January 10th, 1844.

P. S.—Do not think, Mr. Editor, that the poetry above quoted by J. H. was intended to make his antagonist appear "contemptible."—He is too careful of his "temper, as a Christian," to be willing to "exhibit such a weakness."—Far from this must have been his design, either in that, or the other dozen or two "Christianly" compliments, with which he has embellished his most honeyed and meek-spirited letters. How solacing to be on good terms with oneself! How few criminals would be condemned, if all were allowed to pronounce judgment upon themselves!

We beg to direct the reader's attention to the article on another page, headed, "Reminiscences of a Missionary Tour in Shetland." The chaste and pious style of the writer will secure for his "Reminiscences" a careful perusal.

RELIGIOUS INTELLIGENCE.

THE BIBLE AND THE JEWS.—The fact was briefly mentioned a few days ago that the New-York Board of Education, on Wednesday evening, adopted a resolution, by a vote of 20 to 7, declaring that the Bible without note or comment is not "sectarian," within the meaning of this Act of 1842 in relation to Common Schools.

There were one or two interesting circumstances connected with the passage of the resolutions which we have noted. During the discussions, Colonel Stone stated, in reply to observations from one of the speakers in relation to the objections of the Jews against the use of the Bible in Public Schools, that he had been called on by a large number of most respectable and intelligent Jews and among them Rabbi Isaacs, who requested him to state that the great body of the Jews in this city disapproved of the 4th Ward Report; that they were satisfied with the Public Schools, and approve of the morality inculcated in the New Testament, although they did not believe in Jesus Christ, and that they had no objection that their children should understand it. They were also opposed to the 4th Ward Report because they have enjoyed civil rights only in countries where there is a free circulation of the Bible. In such countries only have they ever been permitted to enjoy civil rights in common with other religious denominations." This is an entirely different version of the opinions of the Jews on this question, from that which has had currency.—*North American.*

SABBATH IN HONOLULU.—The New-York Journal of Commerce gives the following extract of a letter from a sailor, dated in August last:—"I was ashore last Sunday, and certainly I never saw the day more strictly kept in any town of the same size in the United States. The missionaries have done an infinite deal of good here, but it would be difficult to say whether the vices of civilization have not done equal harm." The last expression relates, we take it, to the intercourse of the people with civilization before the arrival of the missionaries, by which the vices of civilization, and not civilization itself, were communicated to them. Since the Bible was introduced among them by men influenced by its spirit of benevolence, civilization, and the blessings of it,—and of Christianity, the true genius of civilization,—have poued healing oil over the wounds which vice had made.—*Zion's Her.*

NOVEL BUT USEFUL FREIGHT.—The brig *Globe*, which sailed from this port on the 4th inst. for the Sandwich Islands with a reinforcement of missionaries, carried out the former pilot and communion-table of the Centre Church, New Haven, Ct. They have been presented, by the congregation to which they have hitherto belonged, to the First Church at Honolulu, and are to be placed in the costly edifice which has there been erected principally by the munificence of the King of the Islands. The owners of the *Globe* granted the articles a free passage.—*Puritan.*

THE NEW BISHOP.—Archdeacon Lonsdale, the new Bishop of Lichfield, is understood to be not a Tractarian, but a high churchman, holding what he probably regards as a *via media* between the Puseyites and Evangelicals. We cannot but regret that the government, whom we would willingly believe to be hostile to Tractarianism, have failed to avail themselves of so good an opportunity of inflicting "a heavy blow and great discouragement" on that heresy, by the appointment either of Dr. Wynter, or of some equally uncompromising Protestant.—*Watchman.*

The opinion of three eminent counsel, who have been consulted upon the legality of the degrees conferred upon Mr. Everett, the American Minister, by the University of Oxford, having been submitted to the Vice Chancellor, they have all concurred in pronouncing the whole proceeding null and void.

The nullity consists, no doubt, in the non-conformity of Mr. Everett to the articles of the Church of England; both the Universities rigidly withholding their degrees from dissenters.

A Farmer in the West of Scotland, in gratitude to God for the abundant harvest, has arranged the stacks in his stack-yard in a circle, so that the sheltered space within may accommodate the free church of his parish.

MISSIONARY INTELLIGENCE.

ALLAHABAD MISSION.

THE REV. J. OWEN'S JOURNAL ON THE GANGES.
(Concluded.)

PREACHING THE GOSPEL AND IDOLATROUS WORSHIP.—NATIVE PLOUGHING.

We went between four and five, and found a large concourse of natives, full of bustle, and engaged in various kinds of traffic. The duty of preaching was put upon me, and I had Modoo-shudun (a native assistant) again for my interpreter. We took our station in the street, before some of the shops, and soon had a crowd of people around us. Just as I was about commencing, a procession came up, bearing two images of the goddess of knowledge, beating drums, tom-toms, and other noisy instruments, making ludicrous gestures, burning incense to the images, with two men holding umbrellas over their heads, and all presenting such a spectacle as I never before beheld. All their actions had more the appearance of buffoonery than of religious worship. In the strength of my Master I now commenced preaching the unsearchable riches of Christ, in this stronghold of Satan, and to many souls who, undoubtedly, had never heard the precious Gospel before. In general, good attention was given, but it is with the Lord to bless his truth. At the close I announced to them that we had some books that would give them more information about the Saviour, of whom I had been preaching. There was then a great and general rush, and the books were almost torn from our hands. We gave away a large number of tracts, and many Gospels, all in Bengalee. Thus did we cast our bread upon the waters.

Just as I had done preaching, another procession came up, bearing the images that we had seen in the morning, to which they were burning incense, beating and blowing on musical instruments, and making all the indecent gestures that accompanied the others. Soon another procession, with similar images and accompaniments, followed, preceded by men on horses, and followed by men on a large elephant, all painted in various ways, and making horrible grimaces. It seemed, indeed, as if the wicked one had been let loose, and was exerting his power without control. In the evening, they brought the image of a goddess down to the water with great ceremony, music, noise, and confusion, and amid the firing of crackers and guns, and threw her into the sacred stream.

After tea, I walked out on the bank and saw a large group that had assembled around Modoo, with whom he was arguing on religious subjects. Some of them were deists, and were offering their objections for him to answer. Among these also I distributed some tracts. It seems very desirable that a missionary should be stationed here. As we pass along, we see village after village whose inhabitants are entirely ignorant of the true way of salvation.

Jan. 30th.—After breakfast, brother McAuley and myself stepped ashore to walk, and had a good opportunity for observing the native ploughing. We passed through a large plantation, where were about thirty yoke of oxen drawing ploughs. These were little pieces of iron, that made small scratches in the ground three or four inches deep. With these they continued scratching the ground, until prepared for receiving the seed. Instead of using whips for their oxen, they have goods, such as are alluded to in Scripture, as being used in ancient times.

A SABBATH AND ITS OCCUPATIONS.

Feb. 1st.—Yesterday was to me the most pleasant Sabbath that I have spent in India. We stopped the day before at a quiet place where we had the time entirely to ourselves, without submitting to the formalities that are requisite when among strangers. We all assembled in our budgerow, in the morning, at ten, and had prayer, and a short discourse by brother Rankin, and afterwards reading of the Scriptures in Bengalee, and prayer in Hindostanee by Gopee. Gopee assembled the men in the afternoon, at three, on the bank, and read the Scriptures, and talked to them.

In the meantime, brother McAuley and myself went with Modoo to a village a short distance from us to preach and distribute books. We passed through a field, where were men busy ploughing as on other days. When we ar-

rived at the village, one of the first objects that met our eyes was a large tree worshipped by the natives under which was an image of the wife of Siva, one of their gods. We passed on a little farther, and came to a shade where were some men winding yarn. Here we stationed ourselves, and Modoo commenced reading a Bengalee tract to three or four men.

MISCELLANEOUS.

THE BENEFITS OF INDUSTRY.

THERE are many persons who regard every species of labour as an evil. Children are often unhappy, because they must study in order to acquire knowledge; and men and women sometimes complain, because they must sow before they can reap. To all such persons I would tell the allegory, which may suggest the lesson, that industry is a blessing and indolence a curse:—

"There was once, in the city of Bagdad, a little boy who was poor, and obliged to earn his daily bread by rearing flowers in a little garden. As the price of flowers in that luxurious climate is extremely low, he was obliged to be very industrious in order to obtain necessary food and clothing.—But still he had good health, and ate his meal with high relish and satisfaction. But this was not his greatest pleasure: his flowers were a perpetual source of enjoyment. They were his flowers; he planted them, he watered them, pruned, and nurtured them. Besides all this they were the source of his livelihood. They gave him bread, shelter and raiment. He therefore loved them as if they were his companions.—He saw them spring out of the ground with pleasure; he watched the budding leaves and unfolding flowers with delight."

But at length discontent sprung up in his mind,—in the evening of a hot day, he sat down in his garden and began to murmur. "I wish," said he, "that flowers would plant, prune, and tend themselves. I am tired of this incessant toil. Would that some good genius would step in, and bring me flowers already made, so that I might be saved all this trouble!" Scarcely had he uttered this thought, when a beautiful being stood before him, and said, "You called me, what do you desire?" "I am weary of my employment," said the boy. "I live by cultivating flowers. I am obliged to toil day by day, with unceasing industry, and I am only able to obtain my bread. If I mistake not you are a kind and powerful genius, who can if you will give me flowers, and save me all this toil and save me all this trouble."

"Here!" said the genius, holding forth a fan of feathers, "take this; wave it over the earth, and the brightest blossoms of Cashmere will spring up at your bidding." Saying this the spirit departed.

The boy received the charmed fan with great delight, and waved it over one of his flower-pots. A bud immediately shot up through the soil, gradually unfolding itself, and in a few moments a beautiful moss-rose, blooming and fragrant, stood before him! I need not describe the transports of the little gardener. He had now no labour to perform; a few sweeps of his fan brought him all the flowers he needed.—He, therefore, spent his time in luxurious indolence.

Things went on very well for a fortnight. But now a different kind of weariness began to creep over him. He lost his interest, likewise, in the flowers; he saw no beauty in their bloom; their odour became sickening. The poor boy was unhappy, and he began to murmur. "I wish," said he, "the genius would come back and take away this foolish fan." In a moment the bright being was standing by his side.

"Here," said the boy, handing forth the fan, "take back the charm you gave me forgive me, I sweet genius, but I was mistaken. The weariness of indolence is far worse than the weariness of industry. I loved the flowers which were produced by my own skill and care; but things which cost nothing are worth nothing. Take back the charm, and leave me to that humble happiness which my own industry can secure, but which your potent spell would chase away."

OLDEN TIME.—In 1351, the price of labor was regulated in this country by Parliament; and it is remarkable that "corn-weeders and hay-makers, without meat, drink, or other courtesy demand," were to have one penny per day! In 1314, the pay of a chaplain to the Scotch Bish-

ops, who were then prisoners in England, was three-halfpence per day. Although wages were so low, things at that time were so cheap that 24 eggs were sold for a penny; a pair of shoes for fourpence; a fat goose for twopence half-penny; a hen for a penny; eight bushels of wheat for two shillings; and a fat-ox for six shillings and eightpence. In 1336, wheat, per quarter, two shillings; a fat sheep sixpence; a fat goose twopence; and a pig one penny.—See *Fleetwood's Chronicon Praecios.*

A TIME FOR ALL THINGS.

"I only tell you what yourselves do know."

Mark Antony.

Farmers often need a little jogging; they need to be reminded of what they already know; they have many cares in summer, and when they have no memorandum to refer to, they let slip the opportunity of performance at the most proper seasons. "There is a time for all things," but time is always most under our controul when we take it by the foretop.

There is a class of farmers who reason well, but who do not act in accordance with their own theories—

"They know the right and they approve it too, Condemn the wrong and yet the wrong pursue."

Thus you will find large land owners admitting that they have more acres than they profit from; yet these very men continue to add "field to field." They have not money to spare to pay for an agriculture paper, but they have money for land, while the old farm remains but half cultivated for the want of a little enterprise. You find men every where admitting they plant over too much ground; that it yields them no profit; yet they pursue the same course from year to year. They seem to be as much afraid of planting a less number of acres than formerly, as of owning a less number. They have not manure enough to spread over four acres, and instead of putting two of the four in good order, and getting a crop that will repay the labour, whilst the other two are recruiting by ploughing under what may grow on them, they will spend their valuable time in endeavoring to make a little manure go a great way. They will dole out a mess to each hill, for fear the roots of the corn and the potatoes will not be able to find it unless the seed is buried in it.

A very slight variation in the management of a farm will often increase the profits enough to pay for a dozen agricultural papers—a single hint we are often told, has been of more service to the subscriber, than the cost of a year's subscription—yet we have many landholders who give not the least encouragement to an agricultural paper! They lift not a finger to circulate facts, experience, knowledge of husbandry; though they are sensible of their own deficiencies.

There is one class of landholders which the world will never cease to admire. They make themselves familiar with the contents of these papers, yet contribute nothing to its support. They persuade hired men to take them, or they borrow of neighbours—then they are heard to say, that they can manage their farms as well as those who subscribe. We hope, for the honour of the profession, that there are but few of this class:—*Massachusetts Ploughman.*

BEWARE OF DEBT.

KEEP out of debt. Avoid it, as you would war, pestilence and famine. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Do any thing that is honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams and happy wakings, keep out of debt.

As you love freedom, keep out of debt.—Debt is the hardest of all task-masters, the cruellest of all oppressors. It is a small millstone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kingliness out of the port and bearing of a man. It takes the soul out of his laugh,

and all steadiness and freedom from his walk. Come not under its accursed dominion. Pass by it as you would pass by the leper, or one smitten with the plague. Touch it not. Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Finally, we say, to each and to all, but we speak especially to you, young men—KEEP OUT OF DEBT.

INTERESTING FACT.

There is at present, in the possession of an individual in this place, a male canary of about fifteen years of age, that is unable to feed itself, and to whose musical powers Father Time has put a complete stop. On the floor, but in a separate apartment, is another male canary, a son of the aged bird. This young one, being allowed to leave his cage early in the morning, and fly about at pleasure, is in the practice of visiting his old friend and kindly feeding him as birds feed their young; and this he does several times in the course of the day. He also perches on the cage of his progenitor, and sings with great spirit, no doubt to cheer up his old relative in his declining day. The old bird has a particular way of calling on this prop of his old age, when he requires his services, which are always given and received with mutual satisfaction.—*Aberdeen Herald.*

CIVIL INTELLIGENCE.

NEW POST OFFICE REGULATIONS.—There is one part of the Post Office arrangements that is objectionable, namely, the charge of 1d. each on all papers sent to the United States, or received from thence, in addition to the United States postage on the latter. Why a paper should be charged 1d. to or from the Province line, 8 or 10 miles, when the charge is only a halfpenny to the extremities of the Province, is more than we can understand. The postage on a paper from the States is now 2d.—so that a daily paper will cost 1s. per week, or 52s. per year postage—more than doubling the original cost. And in addition, we have to pay 1d. on every paper sent thither, making 4s. 2d. more; so that the postage to pay for a daily paper with our exchange will be 56s. 2d. per annum. The postage to or from the lines should be the same as to other parts of the Province, a halfpenny, and no more. We call the attention of the Deputy Post Master General to this subject. He may not have power to alter the rate, but he can represent the matter to the authorities at home. If the design of this double tax on papers to or from the States be to hinder the circulation of their newspapers, it is highly illiberal and impolitic, for, as we receive our earliest foreign intelligence from New York, their papers must of necessity be taken here.—*Kingston Herald.*

LATEST FROM EUROPE.

By the merchant-ship *Sea*, Captain Edwards, arrived at New York, London dates to the 16th and Liverpool to the 18th December have been received.

The intelligence from the Old World is not of much importance: and if we may judge from that never-failing barometer of the affairs of the nation, the Funds, we may conclude that all is going on pretty well in old England.

The most interesting item of news is the account of the affairs of Spain. The capital of that beautiful but wretched country has been again the scene of another sanguinary conflict between the troops and the populace. Opposed as we are to the principle of intervention in the affairs of other nations, we do think it high time that the rest of the civilized world should interfere in the settlement of matters in that country, and save the Spaniards and Spain from utter destruction in despite of themselves.—*Courier.*

The British Parliament is to meet on the 1st of February for the dispatch of business.

The death of the Rev. Mr. Tyrell, the Irish repealer, furnishes matter for extended comment, and for the strangest statements in the Irish papers. The Dublin Packet doubts that he is dead; and intimates that if he really is dead, he probably committed suicide. The Pilot denounces these as fabrications.

LATER FROM THE NESTORIANS.

THERE is, in some of the London papers received by the *Hibernia*, an extract of a letter from Mosul, of very great interest. The substance of it is, that the Tiyary Nestorians, who had been driven across the Zab, being reinforced by the tribes among whom they had taken refuge, have recrossed the river, recovered Ardishai and other villages, driven the Koords from the greater part

of the Tiyary country, and seized several of the mountain passes by which alone the country can be invaded. "Ardishai" is evidently a mistake for Ashita, the principal Tiyary village, where the American mission-house was built, as Ardishai is a little more than twenty miles southward from Ooroomiah, near the lake, and not among the mountains.

This report is worthy of the more attention, because letters previously received in this city announced that such an attempt was in contemplation. Very probably the success of the Nestorians has been exaggerated; but there seems little reason to doubt the recovery of Ashita, Lazan, and other important places.

These facts seem to confirm the suspicion that the number of Nestorians slaughtered by the Koords has not been so great as is usually supposed. The ferocity of the Koords does not appear to have been exaggerated. They butchered men, women, and children without mercy, and to the extent of their ability; except that they kept a few for slaves. But their advance was repeatedly checked by the desperate valour of small parties of Nestorians, while the great body retired sullenly across the Zab, meditating vengeance.

The mountain Nestorians, of both sexes and all ages, have never been estimated at more than about 100,000 fighting men engaged in this war; and Dr. Grant thinks they may have had as many as 70,000. To be defeated after all, they will esteem an intolerable disgrace. We may therefore expect another onset, more determined than the former. On the other hand, it is plain that the Nestorians are absolutely desperate. They expect no mercy, and would have no confidence in any treaty that their enemies could propose. They have no expectation of any future safety for their property, their liberty, or their lives, except such as they secure for themselves with their swords. The only alternative before their minds is, to expel the enemy, or be exterminated.—*Cor. N. Y. Observer.*

ANOTHER MASSACRE OF THE NESTORIANS.—Advices from Constantinople of the 23d November announces the receipt of intelligence from Mas-sout of another slaughter by the Turks of the Nestorian Christians. Upwards of 200 of the latter were believed to have fallen under the Ottoman cimeter.

ERUPTION OF MOUNT ÆTNA.—By the Neapolitan steamer *Francesco I.*, which arrived yesterday morning, November 22, we have received an account of the breaking forth of Mount Ætna. The mountain had been for some days heavily capped with dense clouds; some rumblings were heard at times, resembling distant thunder; and many persons, especially on the west side near Bonte, imagined that they felt at intervals slight shocks of earthquake, or tremblings of the earth. On Saturday, about midnight, several violent explosions were heard, and fire was soon seen to ascend near the mouth of the old crater. The stream of lava gradually increased in extent, and took a course toward the town of Bronte: luckily a few hillocks to its left served to turn the direction, which then flowed on toward the road to Palermo. On Monday this stream of liquid fire had attained the destructive breadth of upwards of two miles; it still flowed on, destroying everything in its path.—The road to Palermo is closed up, filled with burning lava. The sight is awful, grand, beautiful, yet terrific beyond description. It bids fair to be the most magnificent eruption of the last century. Pray heaven it may not be more destructive; as yet its damages have been confined to a few houses and vineyards.—*Malta paper, Nov. 26.*

LAUNCESTON.—We have great pleasure in informing our readers that an old and valued friend of Methodism was lately elected Mayor of the ancient borough of Launceston, in the person of Mr. Dingley who has been 30 years a local preacher, and for many years past circuit steward. Mr. Dingley is the first Mayor of Launceston, since the days of the Commonwealth, who has not conformed to the custom of lending himself to a public exhibition on the Sunday following his election, by walking in procession robed from one end of the parish church to the other, preceded by the town sergeants carrying maces, &c., a custom entirely at variance with the simplicity of religious worship under the Christian dispensation; neither would he give his sanction by nominating a proxy, but attended the Wesleyan Chapel as usual, thereby showing that all denominations of Christians stand on terms of perfect equality.—*Wesleyan Chronicle.*

MONTREAL MARKET PRICES.

WEDNESDAY, January 24, 1844.

	s.	d.	s.	d.
Oats, per minot	1	0	5	1
Wheat, " "	5	0	5	1
Barley " "	2	0	2	3
Pease " "	2	0	2	1
Lint Seed " "	4	0	4	6
Buckwheat " "	1	8	1	10
Turkeys, per couple	4	0	6	0
Fowls " "	1	3	1	8
Geese " "	3	4	5	6
Ducks " "	2	0	2	6
Chickens " "	1	0	2	6
Patridges " "	2	0	2	6
Eggs, fresh, per dozen	0	7	0	10
Butter—Dairy, per lb.	0	9	0	10
" " Salt " "	0	5	0	6
Pork, per hund.	22	6	26	3
Beef " "	12	6	21	3
Flour, per cwt.	12	6	13	4
Beef, per lb. (1d. to 2d. per qr.)	0	2	0	5
Pork " "	0	3	0	5
Veal, per qr.	2	6	10	0
Mutton " "	1	6	4	0
Lamb, per qr.	1	3	2	0
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	3	1	6
Corn, " "	2	0	2	6
Rye, " "	2	6	2	9
Beans, " "	4	6	6	0
Honey, " "	5	0	6	0
Hay, " "	25	0	30	0

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The author having dedicated the profits of the above Work,—the compilation of which has occupied much of his time for the past three years,—to aid the completion of a church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect—will be unnecessary. The work will contain nearly 400 pages, 8vo., and will be sold to Subscribers at 6s. 3d. per copy.

Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingscy, C. E., the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdell, Danville; the Rev. Mr. King, Robinson, C. E. The Postmaster of Kingscy will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.

Editors of Religious Publications are requested to notice the above.
December, 1843.

JUST PUBLISHED, and may be had of Mr. C. Bryson, Bookseller, St. Francois Xavier Street, THE THRONE OF JUDAH PERPETUATED IN CHRIST, &c. By R. Hutchinson.
December 14, 1843.

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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," without 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 interfere, in the most remote manner, with his peculiar predilections, 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 gratifying proof that he was not mistaken. The Christian 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 induce 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 acquainted 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 remarked, that an additional supply of Missionary and other religious Periodicals is about to be ordered.

A portion of the paper is also devoted to the interests of the great Temperance Cause—which has been so signally blessed to thousands of our fellow-men.

In its management, the discussion of all party politics is most sedulously avoided; while in its pages will always be found a summary of the latest secular News, state of the Markets, &c.

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Religious Literature, being extracts from the most popular writers on Divinity, that is, such as interfere not with the neutral principles of the paper.

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In consequence of the increasing circulation of the Mirror, it is strongly recommended to the commercial community as a good advertising medium.

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