

# Christian Mirror.

NEW SERIES.

WEEKLY.]

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

[7s. 6d. PER AN.

Vol. III.

MONTREAL, THURSDAY, MARCH 21, 1844.

No. 27.—N. S. No. 21.

## POETRY.

### A MISSIONARY'S FAREWELL.

FROM THE GERMAN.

ALREADY lies my childhood's home behind me,  
Though still I linger on my native ground;  
And here must soon be loos'd the ties that bind me,  
When moves yon ship, now by her anchor bound.

Yet is it hard from truest hearts to sever  
That which has taken there so deep a root?  
Fain would the tree on its own soil for ever  
Bud, blossom, and yield forth the ripen'd fruit.

Yon distant skies another blue are wearing,  
And yonder fields are clad in other green;  
This sun with other beams is there appearing,  
And other stars there gild the nightly scene.

The lay that here oft lull'd my infant slumbers  
Calm on my mother's breast, there's heard no more,  
From foreign lips will sound the unknown numbers  
That greet the pilgrim's ear on yonder shore.

"Stay—lov'd one, stay," a hundred lips are crying;  
"Is not thy home the worthiest of thy love?  
Beneath that ocean's breast fierce storms are lying,  
And fiercer still the rage of man may prove."

Fain would I stay—were his command not given,  
Who bade me serve him as his shepherd here;  
Tell me—what brought your Lord from earth to heaven?  
'Twas love to guilty man he held so dear.

Fain would I stay—if heathen voices cried not,  
And silent these—still cries aloud their need;  
I go, that they in sorrow's depths abide not;  
They must have life, from death's dark bondage freed.

Then will I go, and onward quickly haste me,  
To yon new world, across the wide-stretch'd sea;  
Where'er the shore on which its waves may cast me,  
'Twill be God's vineyard-ground to me.

And well I deem—with hardest toil to till it,  
Early and late—beside my plough to stand;  
And should my field have only thorns to fill it,  
Lord! I will not look back, or stay my hand.

Friends of my home! then fare ye well—I leave you;  
The sail is spread—the hoisted flag I see;  
Think, when in prayer, of me—nor let it grieve you;  
Mourn not—remember *who* has gone with me.

### THANKSGIVING FOR SORROWS.

To care for others, that they may not suffer  
What we have suffer'd, is divine well-doing,  
The noblest vote of thanks for all our sorrows!  
And only thus the good man giveth thanks  
To God, and also to humanity,  
Which hourly is in need of aid and guidance.  
And who has not known misery? dear soul!  
Who would not thank God for his sorrows all,  
When in their working they become so sweet!  
Good for ourselves and for humanity!  
'Tis thus the roots of the aloë-tree are bitter  
But cast upon the glowing coals, how sweet,  
How lasting and diffusive is their fragrance!  
Yea, I have seen a lame and halting child  
Prop up most tenderly a broken plant;

And a poor mother, whose own child was burnt,  
Snatch from the flame the children of another.  
So, generous man, return thou constant thanks,  
For all thy griefs, to God and to mankind,  
And ending grief will make ascending joy:  
Or, if it end not, it will be pure blessing,  
While, in the trying furnace, thou dost good.  
And if from *wee* released and happy, spread  
Thy happiness all round thee—so doth God.  
Suffering or happy, man! be always thankful.

LEOPOLD SHEPHER.

## CHOICE EXTRACTS.

### THE MINISTRY OF CHRIST.

"The Lord hath appointed me to preach good tidings to the meek."—Isa. lxi. 1.

"THIS was one part of the work Christ did on earth, and this is a great part of his work now when he is in heaven. It is written, 'How beautiful upon the mountains are the feet of him who bringeth good tidings—that publisheth peace!' The 'meek' here spoken of are those who are satisfied with God's way—God's way of justification—God's way of pardon. You know that the most of people are not satisfied with God's way—'We preach Christ, to the Jews a stumbling block, and to the Greeks foolishness.' But there are some that are brought to comply with this way; they are willing that Christ should wash and justify them: these are the meek. I believe, if we could see the heart of Christ, we would see that he has peculiar pleasure in the meek. When he sat on the mount, he said in that remarkable sermon, 'Blessed are the meek, for they shall inherit the earth.' Again he stood and said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' And when he went to the cottage of Bethany, he said to Martha, 'I am the resurrection and the life,' &c. In all that, he was preaching good tidings to the meek; and now, when he is ascended up on high, he sends ministers to preach to the meek. Who among you is willing to be justified in God's way? Which of you has been made willing through grace to be justified in God's way? This was the reason why Christ was anointed: it was to preach good tidings to the meek. O my brethren, this is good tidings to the meek. And now, when he is in heaven, he sends his ministers, and the Spirit anoints them, that they may preach good tidings to the meek."—*Rev. R. McChesne.*

### ACTIVITY.

ACTIVITY is said to be the life of business. It is emphatically the life of the Christian. If he is destitute of this happy trait, how little will he accomplish in his Master's service. The enemies of truth lose not a moment in carrying forward their unrighteous schemes, and why should he? Although the Christian may have laboured long and arduously during the early years of his religious life, he should not feel that it is now time for him to rest. This is a life of toil, and he must not expect to be released from his labours till he arrives at the haven of rest. Arnauld, an eminent recluse of Port Royal, one day desired Nicols to assist him in some new work. 'We are now old,' observed he, 'is it not time to rest?' 'Rest!' remarked Arnauld, 'have we not all eternity to rest in?' So ought every Christian to feel, so long as he sojourns in the flesh.

Aged Christian, hast thou grown grey in thy endeavours to benefit the young? Yield not to the suggestions of thy adversary. Thou art not

too old for service. Thy help is greatly needed. Renew thy strength and come forth to battle with the man of sin. Thou hast a whole eternity to rest in. Be up and doing. And thou mayest yet heal many a soul from the sink of vice to the paths of virtue.

POVERTY.—A fabricator of proverbs once said, 'One half of the world does not know how the other half lives.' This is a literal truth in large and populous cities like London, Paris, and New York. The desert and the rocky mountains are scarcely less known to some who have lived from their birth in this city, than many of the lanes and by-ways, the secret haunts and hiding places of the metropolis. And in these secret and solitary places, before the fading embers of a fire of offal or shavings, sit men and women, and children, upon whose lank forms and sallow cheeks nature has deeply graven her fearful records of suffering and sin. Neither chair, nor table, nor bed, graces the gloomy tenement. Through the leaking roof and broken windows enter the rain and snow, and biting air; and there, through tedious nights and cheerless days, within sight of holy church, and within sound of bell and prayer, the children of one common parent perish of hunger and cold.

THE BIBLE.—A French officer, who was a prisoner on his parole at Reading, met with a Bible. He read it, and was so struck at its contents, that he was converted to Christianity and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication: "I have done no more than my old school-fellow, Bernadotte, who is become a Lutheran." "Yes, but he becomes so," said his associates, "to obtain a crown." "My object," said the Christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine, to obtain one in Heaven."—*English paper.*

### NICE HINTS TO YOUNG MOTHERS.

INFANTS suffer from very slight changes of temperature; they should be gradually, with great caution, inured to cold. Keep a young child at first in an apartment temperately warmed. As soon as it is old enough, the child should rather be kept warm by exercise, and by such clothing as will confine the animal heat, and in reality increase it, rather than by the heat of the apartment. Warm feet are essential to health, and they must be kept dry. Better let a child go barefoot than wear damp stockings.

### THE PRESENT IS THE ONLY TIME.

If a man will but glance over his yesterday he will at once see how foolish it is to fret one's self about the time to come, for he will find every yesterday a miniature grave, as it were, dug by a too fearful imagination, in which is buried all his little store of daily happiness. Men slight the good they have, in their anxiety for the good to come. They waste their oil for to-day in fruitless attempts to procure a supply for the morrow, forgetting that He who replenished the cresset is inexhaustible. Trust in him and he will never fail you.

All of you are welcome, even now, to salvation, if you are only willing for a whole salvation. Your mincing and mutilating of the testimony of God will do nothing for you, but your entire faith, in his entire testimony, will do everything. The Gospel makes no man an outcast, though many is the man who makes an outcast of himself.—*Dr. Chalmers.*

## GENERAL LITERATURE.

## THE BENEVOLENCE OF THE PRIMITIVE CHRISTIANS.

BY THE REV. ROBERT JAMIESON.

(Concluded.)

BUT the primitive Christians were not content with conveying their eleemosynary aid through the public channels of the church. To them it appeared a sacred duty to countenance the poor with their presence and their purse in their own homes, where they could make more minute inquiries into their wants, and tender them the comforts of Christian sympathy and counsel, which, by the brethren both of high and low degree, were more highly prized than even the open-handed benevolence that ministered to their temporal necessities. This pious office was more especially delegated to the female members of the community; as it was thought, both from the delicate nature of the embassy, and from the jealous spirit of ancient society, they possessed facilities of access to the domestic privacy of all classes, denied to their brethren of the other sex. And exemplary was the prudence and fidelity with which they discharged their trust. Every moment they could spare from the prior claims of their own household, the Christian matrons devoted to those errands of mercy; and while they listened to the widow's tale of other days, and her traits of the friend who had gone to his rest, or saw the aged in their hut of poverty, bending under the weight of years,—or sat by the bedside of the afflicted, and those that were ready to die, or found, as was frequently the case, the helpless babe, which the frigid heart of a pagan mother had exposed and forsaken in the lonely path—they provided for the wants of each, and administered appropriate comforts both for the body and the soul. But these were light and easy attentions compared with the duties which their charitable mission frequently imposed on them. In those days there were no public institutions for the reception of the poor, and for the medical treatment of the diseased; and as there were few or none among the heathen in private life, who ever thought of entering the abodes of poverty and sickness and helping their neighbours,—such was the cold and unfeeling selfishness of the heathen world,—the Christians were never without objects, in every form of human wretchedness, towards whom their benevolence was required. Indeed, it is almost incredible to what offices the ardour of their Christian spirit led them to condescend. They, though all of them were women moving amid the comforts of domestic life, and some of them ladies of the highest rank, never inured to any kind of labour, scrupled not to perform the meanest and most servile offices that usually devolved on the lowest menial. Not only did they sit by the bedside of the sick, conversing with and comforting them, but with their own hands prepared their victuals, and led them—administered cordials and medicine—brought them changes of clothing—made their beds—dressed the most repulsive and putrefying ulcers—exposed themselves to the contagion of malignant distempers—swaddled the bodies of the dead, and, in short, acted in the character at once of the physician, the nurse, and the ambassador of God. Their purse and their experience were always ready, and the most exhausting and dangerous services were freely rendered by these Christian women. In process of time, however, as the Christian society extended its limits, and the victims of poverty and sickness became proportionally more numerous, the voluntary services of the matrons were found inadequate to overtake the immense field; and hence, besides the deacons and deaconesses, who, at a very early period

of the Church, were appointed to superintend the interests of the poor, a new class of office-bearers arose, under the name of Parabolani, whose province it was to visit and wait on the sick in malignant and pestilential diseases. These, whose number became afterwards very great—Alexandria alone, in the time of Theodosius, boasting of six hundred,—took charge of the sick and the dying, under circumstances in which, while it was most desirable they should have every attention paid to them, prudence forbade mothers and mistresses of families to repair to them; and thus, while the heathen allowed their poor and their sick to pine in wretchedness and to die before their eyes, unpitied and uncared for, there was not in the first ages a solitary individual of the Christian poor, who did not enjoy all the comforts of a temporal and spiritual nature his situation required.

It was not, however, only to the poor of their own churches that the benevolence of the primitive Christians showed itself. Never perhaps was the clear and lively principle of their character more strikingly exemplified than in the appearance of any of these calamities—famine or pestilence, with which the ancient world was so frequently visited. In the accounts that have reached us of those terrible catastrophes, mention is invariably made of a sad corruption of morals accompanying them,—the heathen became desperate and reckless amid the fearful ravages made in their ranks, their sensibilities were deadened, and a most unnatural and cold-blooded indifference was shown to the claims of their nearest relatives and friends. In the midst of all these disorders, the benevolence of the Christians exhibited an extraordinary contrast to the unfeeling selfishness of their heathen neighbours. Thus, for instance, during the plague that so long and severely afflicted Carthage in the time of Cyprian, he and the rest of the Christians were indefatigable in their exertions for the relief of the afflicted; and while the heathen abandoned the sick and dying to their fate,—while the highways were strewn with corpses which no one had the courage or the public spirit to bury, and the hardened survivors were intent on pilfering the clothes and the chests of the dead,—the Christians were constantly facing the danger, busy on the streets, or in the houses, distributing money or articles of food and clothing, and doing all in their power to alleviate the pangs of the sufferers, and soothe the last moments of the dying. Nor was their benevolence confined to the sick members of their own community,—they extended their attentions indiscriminately to all; and, while the heathen stood aloof and careless, parents deserting their children, and children trampling on the unburied corpses of their parents, the Christians were assiduously employed in the pious labour of interring them,—the rich contributing their money and the poor their labour, to clear the houses and the streets from the effluvia of the mouldering relics of mortality, and to adopt the most prudent precautions to free the city from the further ravages of the pestilence.

In like manner, when the Roman empire, especially that part of it that lay in the east, was overtaken, in the reign of Gallienus, by the simultaneous calamities of plague, famine, and earthquake, the calm fortitude and unswerving resignation of all the Christians,—their indefatigable benevolence towards all who were seized by the dreaded sickness, and the kind sympathizing attentions they bestowed on them, at the risk of their own lives, were very strikingly exemplified in Alexandria, the chief seat of the disasters.—In a letter of Dionysius, who was then pastor

of the church in that city, a most impressive account is given, of which we subjoin a translation:—"That pestilence appeared to the heathen as the most dreadful of all things,—as that which left them no hope; not so, however, did it seem to us, but only a peculiar and practical trial. The greater part of our people, in the abundance of their brotherly love, did not spare themselves; and, mutually attending to each other, they cheerfully visited the sick without fear, and ministered to them for the sake of Christ. Many of them died, after their care had restored others from the plague to health. The best among our brethren, priests, and deacons, and some who were celebrated among the laity, died in this manner; and such a death, the fruit of great piety and strong faith, is hardly inferior to martyrdom. Many who took the bodies of their Christian brethren into their hands and bosoms, who closed their mouth and eyes, and buried them with every attention, soon followed them in death. But with the heathen matters stood quite differently; at the first symptoms of sickness, they drove a man from their society; they tore themselves away from their dearest connections; they threw the half dead into the streets, and left thousands unburied; endeavouring, by all the means in their power, to escape contagion— which, notwithstanding all their contrivances, it was very difficult for them to accomplish."

In those days there were calamities of a different kind from famine and pestilence, that no less tried and displayed in a captivating light the benevolence of the primitive Christians. The land was desolated by frequent wars, the seas were infested with horrid piracies, by both of which multitudes were carried into a distant and wretched captivity.—Every fresh occurrence of such calamities moved the compassion of the Christians, and roused them to extraordinary exertions, which were often rewarded by the ransom and deliverance of thousands. It would fill a volume to describe the efforts which the benevolence of the Christians made in the cause of these unhappy exiles, and therefore we shall content ourselves with the relation of one single anecdote illustrative of them, and too romantic to be passed without notice. During the persecution raised by the Vandals in Italy, numbers of Christians, who had been carried captive in the wilds of Africa, had been redeemed from bondage by the splendid liberality of an opulent man—Paulinus. Among those whom the expenditure of his princely fortune had not been able to ransom, was the only son of a widow, who, in the bitterness of her disappointment, undertook a toilsome journey to wait upon Paulinus, and prevail upon him to bestow upon her the comparatively small sum that was necessary to purchase the freedom of one young man. With tears Paulinus was obliged to tell her that he had already parted with his all, but that he was ready and willing to surrender himself as a slave in place of her son: The resolution, strange as it was, this benevolent man lost no time in carrying into effect; he set sail in company with the widow for Africa, and made directly for the palace of the prince in whose service the woman's son was a slave, and having offered himself and been accepted in the boy's stead, the woman and her ransomed child returned to their home in Italy, while the generous deliverer remained in servitude, till the prince, discovering his real character, and admiring his extraordinary disinterestedness, at length restored him to liberty.

A good name and a good heart are two of the best items going. Young men should remember this.

## THE LAST EVENING AT HOME.

A SKETCH.

It was evening, and I stood at the threshold of my own native home. The full moon arose bright and clear, throwing her silvery light on the face of all nature, while the thousands of glittering stars that sparkled around her seemed to pay homage to their nightly queen. Here and there might be seen a lone cloud lightly skimming its way along, which, instead of diminishing aught from the loveliness of the scene, served but to increase its beauty and grandeur. Within sat my venerable father, whose brow was shaded by the whitened locks of age; and by his side sat the companion of his youth, the sharer of all his joys and sorrows, my own dear mother. All seemed to wear an air of cheerfulness and sweet content; but yet I was not happy. I felt that soon I must leave this sacred, this enchanted spot, and go to a land of strangers; that, on the morrow, I must bid farewell to all the endearments of childhood, the associations of early youth, my native hills and vale, together with the ever welcome smile and kind voices of affectionate friends; all, all must be left for a while—and, perhaps, for ever. Never shall I forget the emotions of my bosom as I seated myself by the side of my mother, the protector of my youth, and friend and counsellor of my riper years; and, as she took my hand within hers, the tears starting from her eyes, I felt that home was a sacred spot, and a mother's love the richest treasure of earth; and then, in a tone which even now seems sounding in my ear, she pointed out to me the many poisonous plants scattered in the path of the young, the snares and devices laid to entrap and allure them to the ways of sin; and then, with all a mother's affection she entreated me to shun them—to choose those of virtue and holiness, remembering that the least false step in the life of a female is seldom, if ever, forgotten. "Therefore," said she, "conduct yourself, at all times, and in all places, with modest propriety; considering a heart free from pollution and crime of more value than the richest gems of Peru. Let your motto be PURITY and RELIGION; your guide, the HOLY BIBLE; associates, those, and only those, who regard both the laws of God and man; always letting duty govern your conduct rather than pleasure. Shun the libertine, however pleasing may be his personal appearance, or great his earthly possession; regard him as a deadly foe, but ever worship at the shrine of innocence and truth, although it may be clad in the meanest garments of penury and want.—You go, and may the blessing of God go with you. Fail not to think the eye of HIM who never sleeps is resting upon you, and beholds your every action. And if we never meet again on earth, live so as to meet me in a happier and holier state of existence beyond the tomb. There may we range the blissful fields of glory together, and I spend an eternal day in praising Him who died that we might live."

She ceased speaking—and with a heart filled with mingled emotions of sorrow and love, I sought my own apartment. But time will fail to obliterate the recollection of that evening. The earnest tone, the tearful eye, and sweet expression of my mother's countenance, are as vivid as the transactions of yesterday. Oceans may roll between us, and thousands of miles separate us, but the last night at home will never cease to be remembered.—*Lowell Offering.*

THE most sublime spectacle in the world, is a powerful mind vindicating truth in the presence of its foes, and a martyr calmly sealing his faith with his blood.

## NATURAL HISTORY.

## THE HIPPOPOTAMUS.

HIPPOPOTAMUS AMPHIBIUS.

THE hippopotamus, or river horse, is peculiar to the great rivers of Egypt, and is one of the most formidable creatures in that portion of the world. What is said of the locality of the behemoth, Job xl. 21, is strictly true of the hippopotamus; "He lieth under the shady trees, in the covert of the reed and fens. The shady trees cover him with their shadow: the willows of the brook compass him about." This is peculiarly the case, when he is satiated with food. He lies concealed by day among the reeds on the banks of the river, or rolls his enormous bulk along its stream, or walks securely along its bed; and in the night time he goes ashore for food, and "eateth grass as an ox," and as much as would suffice for a dozen oxen.

Some idea of the quantity of food used by the creature may be gathered from the fact, that Mr. Burchell found no less than six bushels of chewed grass in the stomach of one of them. Tattius asserts that he is the most voracious of all animals: so that he devours the standing corn of a whole field for nourishment. The scriptures thus describe the monster's drink—"Behold he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes" (Job xl. 13, 15).

The hippopotamus is little inferior in size to the elephant. The head is very large, and the mouth unusually so. The muzzle is covered with thick bristles, and the limbs are short and massy.

The animal keeps close to the river: it never ventures from it further than is needful for the purposes of food, returning again as speedily as possible, especially if there be danger, where his covering is perfectly invulnerable to the weapons of his adversaries. It is found extremely difficult to subdue him in fair combat; and therefore the Egyptians have recourse to stratagem. They watch near the banks of the Nile till he leaves the river to feed in the adjacent fields: they then make a large ditch in the way by which he passed, and cover it with thin planks, earth, and herbage. Passing without suspicion, on his return to the flood, over the deceitful covering, he falls into the ditch, and is immediately dispatched by the hunters, who rush from their ambush, and pour their shot into his head. "He cannot," says Tattius, "be taken by any force." According to other writers, "he may be taken with iron nets, fabricated for the purpose, and when taken cannot be killed but with iron hammers, on account of the thickness of his skin."—(Paxton.)

The animal is gregarious, being found in large herds along the Nile and other rivers of Africa.—The natives from terror or superstition, take no effectual means to accomplish its destruction, or to diminish, to any considerable extent, its numbers, notwithstanding its ravages in the fields.—Sometimes the natives dig pit-falls, covered with reeds, and thus entrap a hippopotamus in its midnight rambles. It produces only one at a birth, which it immediately takes to the water. The hide, in some parts two inches thick, is made by the Africans and Arabs into whip thongs, and other articles. In the water it shows much more courage than upon land, furiously attacking boats' crews that have assailed it; frequently tearing the boat to pieces with its teeth.

The hippopotamus is well known in Abyssinia.

Mr. Salt relates that he had no sooner reached the banks of the Tacazze, a tributary to the Nile, than his attention was excited by the cry of his attendants, of "Gomari! gomari!" the Abyssinian title for the hippopotamus. At that time, however, he only obtained a momentary glance, during which he could merely observe that its action resembled the rolling of a grampus in the sea. Between the different folds of the river, which at the place alluded to might be about fifty yards across, there are pools of almost immeasurable depth, resembling the mountain turns of the north of England; and it is in these pools the amphibious giant loves to dwell. Being desirous to attack it, Mr. Salt and his party stationed themselves on a high overhanging rock which commanded one of the favourite pools, and they had not remained long before a hippopotamus rose at the distance of not more than twenty yards.—He came up at first very confidently, raising his enormous head out of the water, and snorting violently. At the same instant their guns were

discharged, the contents of which appeared to strike directly on his forehead: on which he turned round his head with an angry scowl, and making a sudden plunge, sank to the bottom with a peculiar noise, between a grunt and a roar.—They for some minutes entertained a sanguine hope that he was killed, and momentarily expected to see his body ascend to the surface. But it soon appeared that a hippopotamus is not so easily slain; for he rose again ere long close to the same spot, and apparently not much concerned at what had happened, though somewhat more cautious than before. They again discharged their pieces, but with as little effect as formerly; and, although some of the party continued firing at every one that made his appearance, they were by no means certain that they produced the slightest impression upon any of them. This they attributed to their having used leaden balls, which are too soft to enter his almost impenetrable skull. It appears from what they witnessed, that the hippopotamus cannot remain more than five or six minutes under water. One of the most interesting parts of the amusement was, to witness the perfect ease with which these animals quietly dropped down to the bottom; for the water being exceedingly clear, they could distinctly see them so low as twenty feet beneath the surface.

The following account of the killing of an hippopotamus can scarcely fail to be interesting to our reader. It is extracted from "The New Excitement for 1841," published in Edinburgh:

"We have translated the following account of the mode of killing the hippopotamus in Dongola, from the travels of Dr. Edward Kuppell, a careful observer, and a trust worthy writer. Dongola is a narrow slip of country lying on both sides of the Nile, and extending southward from 19° 43' of north lat. for about 170 miles, measured along the coast of the stream.

"The harpoon, with which the natives attack the hippopotamus, terminates in a flat oval-shaped piece of iron, three-fourths of the outer rim of which are sharpened to a very fine edge. To the upper part of this iron one end of a long stout cord is fastened, and the other is tied to a thick piece of light wood. The hunters attack the animal either by day or by night; but they prefer daylight, as it enables them better to escape from the assaults of their furious enemy. One part of the rope, with the shaft of the harpoon, the hunter takes in his right hand; in the left he holds the rest of the rope and the piece of wood. Thus armed, he cautiously approaches the animal when he is asleep, during the day, on some small island in the river; or he looks for him at night, when the hippopotamus is likely to come out of the water to graze in the corn-fields. When the huntsman is about seven paces from the beast, he throws the spear with all his might, and if he is a good marksman, the iron pierces through the thick hide, burying itself in the flesh deeper than the barbed point. The animal generally plunges into the water; and, though the shaft of the harpoon may be broken, the piece of wood that is attached to the iron floats on the surface, showing what direction he takes. There is great danger if the hippopotamus spies the huntsman before he can throw his spear. He springs forward with the utmost fury, and crushes him at once in his wide open mouth; an instance of which took place while we were in the country.

[To be continued.]

## RELIGIOUS INTELLIGENCE.

## CONGREGATIONAL CONFERENCE ON EDUCATION.

We may not only learn a lesson from our adversaries, but we have allies whose example it will be wisdom to follow. The Wesleyans in England, and the Free Church in Scotland are, equally with ourselves, opposed to the wide-spreading errors of Puseyism, and to the grasping ambition of the State Church. The Wesleyans, with a practical wisdom and a greatness of purpose deserving our admiration, have sent out their project for establishing seven hundred day schools in seven years. And how did they do it? By assembling their ablest ministers and wealthiest members in London, deliberately deciding on a plan which was wise and practicable, setting a noble example, and then frankly throwing themselves on the congregations to carry out the plan. The Free Church of Scotland, in the very hour of their utmost exigency,

with a Scottish, not to say Roman constancy, have projected the building of five hundred school-houses within five years! This they did in the assembly of their confessing and self-criticizing worthies, who animated each other to "height of noblest temper." I say these are examples which it will be wise and honourable to follow.

If there is any lesson inscribed broadly on each page of the modern history of our country, in all its religious, moral, patriotic, and philanthropic achievements, it is this, that "Union is strength." But it is more—union is wisdom. It is more still—union is warmth and life. How many wise thoughts, how many noble purposes, have kindled in the breasts of men remote from each other, and died in their birthplace, from want of that intercourse which would have spread the generous flame to whole communities and nations! Alone, man is feeble; his experience is narrow; he knows not what others are doing, can do, and will do; he does not even know his own capabilities; he wants encouragement, stimulus, and confidence. Bring men together, and, if they are prudent and good men, and bent on any worthy object, they will give to each other warmth, wisdom, expansion, and power.—*Mr. Baines to the Patriot.*

**MR. YOUNG'S VISIT TO DR. KALLEY.**—From our friend the Rev. Robert Young, who writes from Barbadoes, on his way to Jamaica, December 25th:—

"I paid a visit to Dr. Kalley in prison. He and his excellent wife were delighted to see me, and seemed greatly encouraged when I informed him of the sympathy felt, and the prayers offered for them, in England. He told me many interesting things. For instance—he informed me that he had, since June last, distributed 30,000 religious tracts; that, since his imprisonment, he had sold more copies of the Scriptures weekly, than he had been able previously to do monthly;—that the law of the island allows three persons at a time to see him; between two and three hundred natives visit him regularly to receive religious instruction;—that all these persons are more or less under a gracious influence, and some hopefully converted to God; and that two persons who have renounced Popery are under the necessity of hiding themselves, as writs are issued for their apprehension. When I arrived at the prison, I found a large number of persons waiting at the door, and on enquiry found that they had come for religious instruction, and although I and others engaged the Doctor's attention for more than an hour, they continued waiting till our departure. I learned from Dr. K. that upwards of 50 persons had visited him during the day. He also showed me several pictures, some wax figures, and rudely carved images which had that day been brought to him by a woman, who declared that they had been the objects of her adoration, and to which she had, without benefit, for many years offered her prayers.

"If the Government, instigated by the priests, had intended to spread what they call heresy, they could not have taken a more effectual way of doing it than that which they have strangely adopted. After hearing Dr. K.'s statement, I told him that I had some hesitation in praying for his release. He smiled, and said he was in no hurry to get out of prison.

"ROBERT YOUNG."

#### THE JEWS.

A FRIEND IN JESSY, the seat of the Jewish mission, writes thus:—

"JESSY, 11th December, 1843.

"It is very remarkable that there is a stir among many Jews in Europe at the very time of the afflictions of the Church, of which the whole known world seems to be aware. How very like is she to "the city set on a hill that cannot be hid." The Jews here are sinking daily more and more as a nation, and this will prove to them that they are not standing on sure ground. Eight hundred Jews will be expelled from Moldavia and sent across the Danube, because the Boyards have complained that on their account things get too dear here. The business of choosing those who shall be sent away is left to four Boyards and two Jews. Since last week several of the Synagogues have been shut up with the Government seal. Great poverty is among them, but, alas, what can we do for them? Several of the poorer class of the Jews wish to send their chil-

dren, but they scarcely have any clothes. Some have nothing but an old shirt, and perhaps an old underdress over it.

"When I read the 107th Psalm, I think often that a great part of it is most remarkably applicable to the Jews in their present state, especially when we remember that they are now expelled from so many places, see verse 1-5. They will have no rest, their hunger and thirst will not be satisfied until they have found Jesus to be the great Saviour and the fountain of life out of which soul and body can be satisfied abundantly. When I look over the past time of labours and see how little, visibly, has been done, I often remember the night when Peter fished and caught nothing (John xxi.) But when the morning was now come Jesus stood on the shore and saith unto them 'Cast the net on the right side of the ship and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes.' O surely Jesus will come some bright morning to Jassey, and bid his servants cast their net, assuring them that they shall catch many, many."

**FRENCH PROCEEDINGS IN THE PACIFIC.**—We see with pleasure an article in the *Edinburgh Review*, denouncing the iniquitous proceedings of the French of Tahiti, and publishing a clear though brief narrative of the fraudulent usurpation with some particulars which we have not seen before. The reviewer gives the letter of Queen Pomare to the King of the French, disavowing the cession of her country to France; and also a declaration signed by the two chiefs, Tati and Uiami, who were the bribed tools of the French Consul, that the document ceding the islands was drawn up by the Consul himself, and they signed it partly from fear, and partly under the promise of \$1000 each. The reviewer adduces proofs, from the narrative of Capt. Belcher's voyage round the world, of the immense benefits conferred by the Missionaries on the Society Islands, and of the simple and affectionate character of Queen Pomare, who was bullied and terrified by the French Consul into signing the deed of cession. He hopes that Louis Phillippe will give up Tahiti in the same way that England gave up the Sandwich Islands, but still seems to think that our Government has been imposed upon by French versions of the affair. He quotes with approbation the strong resolution passed in September last, by the Leeds branch of the London Missionary Society, denouncing the aggression of the French as "a gross infraction of the law of nations, and of the common rights of humanity," "and a deed of unprovoked and pitiful outrage, which ought to awaken the warmest indignation of the whole civilized world." We hope the British Government will still do its duty in this matter, and the Directors of the London Missionary Society will perseveringly and fearlessly do theirs.—*Leeds Mercury.*

**CHRISTIAN UNION.**—It is not known to the public, but should be, that a joint production, which will amount probably to an octavo volume and appear in the spring, is being prepared on the subject of Christian Union, by many of the most distinguished men of the various evangelical bodies of Scotland, including the names of Chalmers and Candlish, Wardlaw, King, and others.

**THE FREE CHURCH.**—It is stated that Dr. Cunningham has already received \$15,000 in subscriptions from the citizens of New York, for the Free Church of Scotland.—*Zion's Herald.*

**TEMPLE OF JUGGERNAUT.**—The Bengal government has just reported to the Indian government at home, in answer to their long pending inquiry, that no pledge whatever was originally given for their annual money payment of £6,000 to the temple of Juggernaut, and, consequently, that there is no pretence for its continuance. Its own landed revenue will, of course, continue; but its own votaries and patrons must henceforth supply the needful, and not the British nation.

**DIED.**—In this city, on Sunday evening last, Elizabeth, wife of Samuel Tubby, Esquire—aged 48 years.

—In this city, on Tuesday the 19th instant, Elizabeth, wife of Mr. T. Appleton—aged 40 years.

—In this city, on the 9th instant, Catharine, infant daughter of Mr. Patrick Doyle—aged 3 months and 20 days.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 21, 1844.

WESLEYAN METHODIST MISSIONARY SOCIETY.

The Annual Sermons in behalf of the funds of this indefatigable and influential Society, were preached in the different Wesleyan Chapels of this city, on Sunday the 10th instant, by the Rev. Messrs. HARVARD, RICHEY, LANG, and COONEY. These discourses were appropriate and evangelical; and were it not that these terms comprehend a large amount of praise, we would be disposed to add, that they were characterised by much fervour and eloquence.

On Monday evening, the 11th instant, the Montreal Auxiliary Branch Society held its Anniversary, in the Chapel in St. James street. The services commenced with singing and prayer by the Rev. Mr. LANG; after which, WM. LUNN, Esq. was called to the chair. A brief address from this gentleman, directing the attention of the meeting to the claims which would be presented to them, was succeeded by a report, read by the Rev. Mr. LANG; and at the conclusion of which, the following resolutions were unanimously adopted:—

1st Resolution—Moved by the Rev. HENRY ESSON, seconded by the Rev. W. M. HARVARD,

That this meeting feels unfeignedly thankful to God, for the success of our missions; and that that success should excite us to renewed and increased exertions, in order to enlarge the sphere of our missionary operations.

2d Resolution—Moved by the Rev. H. WILKES, seconded by JAMES FERRIER, Esq.

Being fully convinced that Divine influence is indispensably requisite for the conversion of souls,—this meeting hereby resolves to be more earnest and constant in prayer, that the Holy Spirit may be poured out upon the Church, and upon the world.

3d Resolution—Moved by the Rev. R. COONEY, seconded by the Rev. M. RICHEY.

That the numerous openings which now present themselves in different parts of the world, afford increased facilities for the spread of the Gospel—that the embarrassed state of the Parent Society's funds, precludes them from entering upon these new fields of labour; and that both these circumstances form an appeal, which should be responded to by increased liberality.

4th Resolution—Moved by the Rev. M. LANG, and seconded by the Rev. R. COONEY,

That the cordial thanks of this meeting be given to the Ladies' Association—to the juvenile collectors in the Sabbath Schools—to the various officers of this Society—and to its numerous friends and supporters.

The spirit of these resolutions was illustrated and enforced by addresses, which repeatedly elicited the approbation of a numerous and enlightened auditory. The claims of the heathen—the progress of the Gospel—and the diffusion of Christianity, through the agencies of the various Missionary institutions,—these thrilling topics were expatiated upon with more than usual eloquence; indeed, the different performers, to borrow a conventional phrase, had their respective instruments well tuned: and these emitted a variety of sounds, which, for sweetness and melody, have not been often surpassed.

An appropriate anthem, selected by the choir, and executed with great ability, contri-

huted to the efficiency and attractions of this anniversary.

Another meeting was held, pursuant to adjournment, in Wellington Street Chapel, on the following evening. Here, the cause of Christian Missions, was again advocated by some of the above ministers, assisted by Messrs. HUTCHINSON, RATTRAY, and MATHEWSON.

The public collections obtained at the preparatory sermons and anniversary meeting, amounted to £42 7s.

MODERN METHODISM WESLEYAN METHODISM.

THE assertion that "modern Wesleyanism is not the Wesleyanism of JOHN WESLEY," is one of the vain devices which are employed to gain proselytes by those adversaries of the Wesleyan branch of the universal Church, who are themselves unable to distinguish between things formal and variable, and things essential and unchangeable in the Christian system. If the representation, or rather misrepresentation, to which we allude, were as true and certain, as we are persuaded it is false and unfounded, such an alteration would furnish no valid reason for hostility towards the system of Wesleyan Methodism, unless it could at the same time be proved that, in departing from the views and practices of the venerable WESLEY, the Wesleyans had also departed from the doctrines and precepts of the New Testament of our Lord and Saviour Jesus Christ. Much as the Wesleyans revere the memory of that distinguished man whose name they bear, their confidence in "the truth of the Gospel" which they have embraced rests not upon his testimony, but on that only sufficient and paramount rule of a Christian man's faith and duty, the lively oracles of God. But we repeat that the imputation is unjust and undeserved. In spite of confident assertions and false assumptions, we are convinced by facts of daily occurrence, that Modern Methodism, in its leading features and general objects, is the Methodism of JOHN WESLEY. The magnificent purpose which he steadily contemplated, and to which, in his mind and actions, all other things were avowedly treated as of subordinate utility and importance, is still the inspiring design which all the operations of the Wesleyan Body are designed to secure and promote. In the midst of misrepresentation, obloquy, and reproach, but, thanks be to "the Author of all good," not without much favour and encouragement from the true Israel of God belonging to other Religious Communities, the children of WESLEY in the faith are nobly endeavouring to do that which in them lieth, to diffuse the light and warmth of Christian truth and charity throughout the British empire, and amongst all nations.—*London Watchman.*

WESLEYAN SCHOOLS IN ENGLAND.

We have already stated the intention of the English Wesleyans to raise £200,000 within the next seven years, for the important and very praiseworthy purpose of extending the number of Wesleyan Day Schools to all the circuits. We learn from the *Watchman* that the new Wesleyan Day and Sunday School, in Limehouse, was opened on the 8th of January last,—the first since the rejection of Sir J. Graham's Factories Education Bill. A social Tea Meeting was held in the School Rooms in the afternoon, and a Public Meeting in Brunswick Chapel in the evening, which were largely and respectably attended. Success to such exertions.

It will gratify our readers to learn, from the following portion of an address delivered at the Public Meeting, who wrote the Educational Resolution of the Wesleyans. The Rev. C. Priest said:—

"The subject required great consideration; and he had never seen—nor did he ever again expect to see—greater pains taken with any document than were bestowed upon the resolutions first published by the United Committee. He considered that it was a most important and a most fortunate circumstance for the Wesleyan community that those resolutions were drawn up by Dr. Bunting. (Applause.) When he said that the Rev. Doctor brought to the consideration of the subject a mind comprehensive and powerful—well stored with a knowledge of men and things, of parties and of practice,—but a mind under the influence of the deepest sense of responsibility,—they need not wonder that the document to which he alluded obtained so much attention, and challenged so much respect, from all parties in the country."—*Christian Guardian.*

We are informed that a communication has been received in this city, stating that a deputation from the Free Protestant Church of Scotland, consisting of the Rev. Dr. Cunningham of Edinburgh, and Rev. Dr. Burns of Paisley, intended to visit Canada in the course of next month. Their object is, not to create strifes or division in the Presbyterian Church, but to explain the reasons why they and their brethren have felt themselves constrained to separate from the Scottish Establishment, and to receive the free will offerings of their numerous friends in this country. We understand that the time of the deputation is necessarily limited but the following is the intended plan of route:—

Niagara,	April 9th.
Toronto,	" 10th and 12th.
Hamilton,	" 11th.
Cobourg,	" 13th " 15th.
Kingston,	" 16th " 17th.
Brockville,	" 18th.
Prescott,	" 19th.
Cornwall,	" 20th " 21st.
Lochiel,	" 22nd.
St. Andrews,	" 23rd.
Montreal & Quebec,	" 24th to —

Those subscribers who have not yet paid their subscriptions for the present volume of the *MIRROR*, as well as those who are in arrears for a longer period, are earnestly requested to remit us through our Agents, or the Post masters, the amount of their respective accounts, at their earliest possible convenience.

LITERARY NOTICE.

THE MORAL OBLIGATIONS AND THE PARTICULAR DUTIES OF THE SABBATH. By A. O. HUBBARD, A.M.

THE above is the title of a neat little octavo volume, recently published in Hanover, State of Vermont. It consists of five discourses, founded on Exodus xx. 8: "Remember the Sabbath day, to keep it holy." The author is, we believe, a Congregational minister; and exercises his pastoral office over a church in Hardwick, in the above state. These discourses are well arranged; the interest is sustained throughout; the nature and institution of the Sabbath is defined with clearness and precision; its obligations are enforced by the most solemn considerations; and what its particular duties are, as well as the way in which these duties should be performed, are so explicitly stated, that it will be impossible for any attentive reader either to overlook, or misunderstand them.

This work is well adapted for Sabbath Schools—it deserves a place in all our Sabbath School libraries,—and ought, moreover, on account of its cheapness, portable size, mechanical execution, and literary and theological merits—be favoured with a general circulation.

This book is for sale at the Bible Depository, McGill Street.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XV.

SUBJECT IN DISCUSSION: The GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans:—No. 4:—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—It will not appear unlikely that the contents of the eighth chapter of this epistle would draw the heart of its inspired author to the mournful condition of unbelieving Israel. The final destruction of their national independence, and their national exclusion from the evangelical privileges therein enumerated, drew lamentably nigh. Their having "crucified the Lord of glory," was but the forerunner of their national rejection of his Gospel. Both together rendered it inevitable that God should, as a people, cast them off "in the eyes of all the nations," and that he should, as a warning to others, visit them with the most fearful inflictions of his divine displeasure. But, on his way to richly-merited punishment, it is neither unusual nor unnatural to pity even the most hardened criminal. Nor should we be indisposed to hail the prospect of a royal reprieve, were we assured it would be connected with his reformation and regeneration.

With a large and liberal mind, and a generous and renewed heart, the review of special privileges and superior advantages, is adapted to enkindle the warmest affections of compassion and sympathy towards individuals less favoured, however criminally they may have been the perverse authors of their own disadvantage and misery. Such was the tone and temper of the mind and heart of St. Paul. The enumeration of the incomparable blessings belonging to believers in Christ, which terminates his eighth chapter, seems to have originated the digression with which the ninth commences, into the case of his apostate and rejected countrymen, the unbelieving Jews. Their justly-merited exclusion from those invaluable blessings, powerfully and distressingly affected his expanding spirit: and suddenly stopping, in the heavenward flight of his inspired genius, he drops down to earth again, most passionately exclaiming: "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart: for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh!" (ix. 1 to 5.)

Noble-minded man! Plentifully to heap upon upon them the disgraceful epithets they had justly merited,—to designate them "CARNAL JEWS," and to leave them to eternal disgrace or oblivion—did not accord with the temper of his soul towards God and man. He entertained no doubt, as we have seen, as to the final conversion of his people, in some future age; but he trembled with anguish for the havoc of Jewish souls which, in the sad interim, would be made by the cruel enemy. He would multiply the individual conversions, as the only comfort his soul could take, on that subject, in view of their ultimate recovery, as a nation. And he could almost have followed the example of Christ, and gladly have offered himself up as a sacrifice in their stead; if such a submission on his part to become "accursed" for them could have availed to bring them to be "accepted in the Beloved!"

He, however, guards against any unfair imputation against the moral government of God, lest it should be deemed an unhappy failure; or lest it should be thought God had violated his covenant with "the fathers," in his determination to reject their long-cherished, but unbelieving nation. The apostle's words on this subject are:—"Not as though the Word of God hath taken none effect. For they are not all Israel which are of Israel." As much as if he had said, "Jehovah has not broken his word of promise. He has rejected none who are truly worthy of an Israelitish recognition and acknowledgement. The principle of the divine government is invariable and unchangeable. He deals with the children of men according as they are, or are not, individually subservient to his holy administration; and also with nations as with individuals. In cases in which there is a diversity in the principles and practices of men, it may be expected there should be a corresponding differ-

sity in the dealings of God regarding them; *'neither is there a respect of persons with him?'* This proves the fidelity of God to his unfailling word, and demonstrates the omnipotent and unyielding efficiency, rather than the failure, of his plan of moral government; ver. 6.

The Jews regarded their natural descent from Abraham as a sufficient guarantee that they should never be nationally rejected of God. This national rejection, however, was then fearfully progressing. Probably the faith of the Jewish converts at Rome required that this matter should be cleared up, and the divine conduct towards their nation justified. And this appears to be the subject chiefly discussed in this chapter.

On this point he gives quotations from their sacred national Scriptures, to show that it was the divine mode to make fearful example of those who were unsubservient to his will. Prominently he mentions the case of Pharaoh, king of Egypt, as an instructive and admonitory instance. That haughty monarch made the fearful experiment of hardening his own heart, in perverse opposition to the Most High; and, as a just punishment, God hardened his heart still more, and *"made him to stand"* as an adamant monument of this principle of the divine government; ver. 17.

St. Paul further demonstrates, that the different branches of the chosen family of Abraham had been subjected to a diversity of allotment, as regarded their external condition; and which might be regarded as instructively typical of this. The descendants of Jacob, and those of Esau, were widely different in their circumstances; one being more and the other less favoured, in that respect. In the instance of those two more immediate children of Abraham, Isaac was selected in preference to his brother Ishmael, as originating the line by which the promised Saviour should descend to bless the world. It is in this sense we are to understand the expression *"Jacob have I loved, Esau have I hated;"* ver. 7 to 13.

To say that the holy and compassionate Jehovah, from his *"sovereign good pleasure,"* eternally *"hated"* Esau, as an individual, and put it absolutely out of his power to be eternally saved, would be a miserable and mischievous misconstruction of this portion of inspired Scripture. And to conclude that, from having *"hated"* his person, God had, from all eternity, reprobated either Esau, or any other individual, to everlasting damnation, would be to give as perverse an interpretation to the meaning of the apostle, and as contradictory to the most plain and positive Scriptures, as could be desired by the father of lies!

In his argument on this subject, St. Paul leaves the inference that the divine procedure, both with respect to Ishmael and Esau, and also their descendants, was fully consistent with infinite goodness and equity. But the paternal election of the believing Jews and Gentiles as his evangelical Israel, and the solemn reprobation and rejection of the unbelieving, even from among the descendants of Abraham, are transactions of the divine government which have been determined, on principles long and openly avowed, and in accordance with precedents in the past procedure of Heaven, which are eternally worthy of *"the God of Abraham;"* ver. 14.

This, as we have observed, is therefore rather demonstrative of force than of failure in the divine government. It hence awfully redounds to the honour of that administration, and to the eternal dishonour of those who had thus *"filled"* themselves for nothing else than the *"destruction"* to which, *"because of their holiness,"* they had been consigned. On the other hand, the richest and most remarkable displays of divine grace and mercy are made in his compassionate dealings (irrespective of all national considerations) towards all those who believe in Christ.—Such are enrolled among the New Testament Israel, *"not of the Jews only, but also of the Gentiles."*

No just objection, then, lies against the divine *"potter,"* who, on these invariable principles of righteousness, has acted towards the believing and the unbelieving moral *"clay,"* which lie found in *"the same [national] lump."* Their diversity of moral standing has been divinely and tremendously discriminated. And God has appointed *"one to be a vessel unto honour and another to dishonour."* But, by their action,

respectively, in reference to the gospel, each turned the scale of his own destiny, and solemnly and inevitably necessitated the *"Great Arbitrer,"* so to appoint him; ver. 18—26.

This is the conclusion to which the argument is brought, at the close of the chapter. That, by the cultivation of the Abrahamic faith, the once disparaged Gentiles had been brought to experience the blessings of the Abrahamic covenant: while the long favoured Jewish nation, who had denied the faith of their great and good progenitor, were also denied those privileges belonging only to such as justly claimed the character of being his children. The sinful temper of impiety that prevailed among the Jews of that generation, led them to cavil and scorn themselves into a state of absolute disbelief of *"the glorious gospel!"* For *"they stumbled at that stumbling stone;"* ix. 32.

Those expositors who teach that all this sin was pre-ordained of God, and that the Jews could no more avoid it, than a vessel can help being what the irresistible pressure of *"the potter's"* hand causes it to be; in our humble opinion most grievously misconstrue the true signification of the passage, and, though without fresh intention on their part, cast a direful discredit on the holy administration of compassionate Heaven! *"Shall not the Judge of all the earth do right?"*

Reserving the continuation of the Analysis,

I remain,

Dear Sir, yours,

AN HUMBLE BELIEVER IN A MILLENNIUM YET TO BE PRODUCED BY THE GOSPEL OF CHRIST.

Near Lake Champlain,  
March 11, 1844.

## THE FAMILY CIRCLE.

### THE HAPPY HOME.

BY REV. JOHN S. C. ABBOTT.

HE who has truly a happy home, has almost every desirable earthly blessing. There are comparatively few happy homes on earth; and we desire, by the following remarks, to show our readers how this blessing may most effectually be secured.

Let us, in imagination, enter this splendid mansion on Beacon street, in Boston. It arrests the admiring eye by its massive grandeur. Passing through the spacious hall you enter early in the evening, the parlor, adorned with every convenience and luxury which wealth can furnish. The most costly paintings, in rich gilt frames, ornament the walls. A brilliant chandelier is suspended from the lofty ceiling, illuminating with its clear flame, the whole room, with a radiance hardly surpassed by that of the noon-day sun. Imperial carpets are spread over the floor, so thick and soft, that a velvet cushion would be hardly more yielding to the pressure of the foot. Crimson damask curtains, mingled in delightful contrast with the finest embroidered muslin, hang in graceful drapery over the windows, glazed with plate glass, almost as transparent as the atmosphere itself. Sofas, and lounges, and divans, of the most luxuriant patterns, and of satin covering, invite to soft indulgence. Mirrors, extending from the floor to the ceiling, reflect the light of this gorgeous apartment, and invests the whole resplendent scene with mysterious and bewildering magnitude. Italy and China have furnished vases to adorn the rich mantel. Statuary from the chisels of Greenough and Chantrey, embellish appropriate niches. Plate of massive silver glitters upon the side board. Costly engravings, and books in the richest editions of the London press, are lying upon the centre table; and arm chairs, of luxurious capacity and soft as down, entice to voluptuous enjoyment.

There are ladies moving about the apartment, ladies who were cradled in sumptuousness, and have ever been lapped in indulgence; and they are adorned with the richest fabrics of French and Italian looms. Each pleasant day the carriage is at the door, and they take their morning ride, through the delightful rural districts of Brooklyn and of Dorchester, with obsequious servants, obedient to every desire. There are children in this family, and in the bright and sunny mornings of summer, a careful servant draws them in their little carriage, rocking upon steel springs, along the gravelled walks of Boston Common, under the shade of the over-arched elms. The owner of this magnificent establishment, and the

father of this family, has property invested in all valuable stocks, and his ships are exploring every sea. The nett annual profits of his business are, perhaps, fifty or sixty thousand dollars. *"Surely,"* says the reader, *"this must be a happy family."* Here all the ingredients of earthly joy. Such a family may be happy, but these externals do not make it so. We had almost said, they have no tendency to constitute happiness.

Let us suppose that the passions of the members of this family are uncultivated and unsuited. The father comes to his home in the evening, irritated by the petty annoyance of business.—Always accustomed to domineer, he is the tyrant in his family, and when thwarted in any of his plans, the ebullitions of his rage cast their gloom around his fireside. In his fretful humours, he stalks through his parlour like the chanted hyena, and neither wife nor child can win from him a kind word. His children, accustomed to these outbreaks of petulance and rage on the part of their father, have lost all respect and affection for him. They regard him with no reverence. They greet him with no kind attentions. Their only object is to tease from him as much money as they can, to squander in extravagance. Brought up under such influences, they are heartless, empty minded girls—mere fancy articles; and are strangers to any joy but that of outshining their rivals in the pomp and pride of life. They hardly know the meaning of the word happiness.

*"Father,"* says one to another, *"has come home to night as cross as he can be. I do wish he would go to England again and stay there.—There is no living in the same house with him."*

The mother is, perhaps, a vain and weak minded woman. Her husband has so often detected her in petty acts of deceit, to accomplish her wishes, that he treats her with the most contemptuous neglect. She is accustomed to be trampled upon at home, and though she dresses her countenance in smiles when her fashionable friends call, she passes many hours in moping melancholy.

Now and then, the thoughts of death will force themselves—unwelcome intruders—to the minds of the members of this family. They ride to Mount Auburn, and there is the embellished tomb, where moulder the remains of one who a few days before met them in the gay assembly, where *"music's voluptuous swell"* dispels for a time all thoughts of death and judgment. An acquaintance dies, and cold courtesy compels them to attend the funeral. And there, in the darkness, they cannot repel the terrible reflection, that they too must die. The gloomy thought sends faintness to the heart, and paleness to the cheek. They are living in the world without God. They are rejecting the Saviour. And death, the terrible foe to the unprepared soul, is coming with giant strides upon them. Thus are the truly joyless. All this external show of wealth and splendour, is but as the garnishing of the sepulchre. It but veils the desolation of the empty heart. We often read of misery in rags. There is also misery clothed in purple and fine linen.

From this scene of outward luxury and splendor, but of real wretchedness, let us, in imitation, visit this log house, in one of the vallies encircled by the White Mountains. The Saco river, there a little streamlet, ripples over its pebbly bed a few rods in front of the dwelling. The humble edifice is built of unhewn logs, and contains but one room. Two rough pine boards, nailed together, constitute the only door; and a wooden latch, opened by a leathern string passing through a gimblet hole, is the only fastening. The fireplace is rudely fashioned of stone, in one corner of the room, and a large flat slate stone, makes a smooth and pleasant hearth; and the bright flashes of an immense wood fire blazing on the hearth in a cool October evening, illuminate the whole apartment. Among the articles of furniture you see a spinning-wheel, and two or three straight-backed chairs, with bottoms braided with the thin fibres of the ash tree. There is smoking before the fire, in a small tin pan, a cake of Indian meal, which is to compose the supper of this lowly family. Two little children, a girl and a boy, are sitting in one corner of the spacious fire-place, building little bonfires with splinters of pitchpine. The mother is busily making preparations for the evening repast. The father having just returned from the labours of the day, is sitting before the hearth, cheerfully talking with his wife, and by the bright glow of their rock maple fire repairing

the bail of the water pail, which has accidentally got broken.

"Father," says little George, looking up with his rosy cheeks, "may Susan and I go with you tomorrow, and help you to get in the potatoes?"

"O yes, father!" exclaims Susan, "do let us go. George and I together can pick them up as fast as you can dig them. We can help you very much. Do let us go."

"Ah! you little chicks, says the mother, with a smile, "you are planning for some more rides in your father's wheelbarrow, I rather think."

"Yes!" the father replies, when they work for me I have a load both ways.—And I hardly know which is the heaviest. I wheel the potatoes to the house and then I find these two stout children in my wheelbarrow, and there is nothing to be done, but for me to wheel them back to the field."

"Well father," says Susan, "I do not think it tires you very much, to wheel us; for if it did, you would not run with us so fast as you did yesterday. It made us laugh so, that George almost fell out of the wheelbarrow."

"I am inclined to the opinion, on the whole, replies the father, "that I shall be under the necessity of employing two hands tomorrow. But, if you are going to work for me, you must be up early in the morning and help your mother to get breakfast while I am taking care of the cattle."

"O, that is good," says Susan to George, "we always have such a good time when we go with father."

They soon sit down to the supper table. A single tallow candle, in an iron candlestick, gives a feeble light, which is almost eclipsed by the bright gleams of the wood fire which illuminates the room. A blessing is implored before this happy family partakes of its frugal repast. Soon after supper, the children, kneeling by their mother's side, bury their faces in her lap, as they repeat their evening prayer, and then retire for the night to the little cot bed, which draws from beneath that in which their parents repose.

At an early hour of the evening the husband and father takes the family Bible from the shelf. With the strong faith of the experienced and confiding Christian, he reads a portion of the sacred volume, and commends, in fervent prayer, his wife, his children, and himself, to the care of his Heavenly Father.

"Oh God," he says, "thou art causing our cup to overflow with blessings. Thou art feeding and clothing us, and supplying our every earthly want. And we pray thee we may be prepared, in this our earthly home, for the joys of the celestial mansions. We thank thee, O God, for the beloved little ones thou has entrusted to our care. We thank thee for their intelligent minds, for their affectionate hearts, and for their well formed bodies. Wilt thou enable us to set before them such an example of consistent piety, that they may all hereafter meet, a happy family in heaven."

With such acknowledgments and supplications he gives utterance to the deep emotions of his own heart. And soon all of this favoured household are peacefully reposing, encompassed with mercies.—Their humble and solitary log house, in the midst of the mountains, is the abode of the purest contentment and joy. There are the external manifestations of poverty, but the heart is rich with heaven's choicest treasures.

These two pictures, which none will affirm to be untrue to nature, show that the possession of wealth is by no means essential to happiness.—All will theoretically admit this sentiment, and yet its practical denial is the great bane of all earthly joy, and is ruining millions of immortal souls. Money, money, is the God of the world. And in the eager adoration of that deity, the true sources of enjoyment, which God has pointed out, are neglected. A man may enjoy the highest degree of earthly happiness, though his coat be of homespun, though no carpet be spread over his floor, and though he have no income but that which he can secure from the ground by the labor of his own hands.

#### THE CRADLE.

The cradle is one of the appendages of home.—Think not lightly of it, oh man, for thou hast lain in it. When thou prides thyself on thy manly form and thy mature mind, think how little thou once wast, when the cradle held thee. The cradle is suggestive. There we begin our existence.

How much of that early existence is slept away in it! Is this for nought? Did Isaac, the child of promise and of prayer, occupy it to no purpose? The treasure in that cradle, which was rocked by the maternal hand of Sarah, was reserved to bless the world: "In thy seed shall all the nations of the earth be blessed." Was it vain that the infant Moses was cradled amid the waters of the Nile, and watched by the sleepless eye of his fond mother? The emancipation of a nation furnishes the reply. And why so many prayers offered, so many tears shed, for little Samuel? Ah, Hannah, thou didst call thyself "a woman of a sorrowful spirit," and didst "year out thy soul before the Lord." Heaven heard thy prayer, and gave thee such a son! How was that sorrow turned into joy, as thy hand rocked the cradle of thy first-born: "For this child I prayed, and the Lord hath given me my petition, which I asked of him. Therefore also have I lent him to the Lord. As long as he liveth he shall be lent unto the Lord." Happy mother of a holy child! As was his birth, so was his life and his death. A nation went into mourning when Samuel died. Such is the power of faith—the potency of prayer.

Look at that sickly little boy in the cradle. The breath of life can hardly be kept in him. But a mother's love, which never wearies, is the guardian angel of these precious hours. Who his father is I know not. Where he is, I cannot tell. He may be far off on the sea. He may moulder in the dust, and that mother may be a widow. A widow indeed she is, and her name is *MUSIC*. She is watching over the future minister of Christ, the companion of an apostle, a holy man, and a candidate for heaven.—*Mother's Magazine.*

**MORAVIAN BRETHREN.**—During the rebellion in Ireland in 1793, the rebels had long meditated an attack on the Moravian settlement at Grace Hill, Wexford county. At length they put their threat into execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets nor in the houses. The Brethren had long expected this attack, but, true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and, in solemn prayer, besought Him in whom they trusted, to be their shield in the hour of danger. The Russian band, hitherto breathing nothing but destruction and slaughter, were astonished at this novel sight: where they expected armed hands, they saw them clasped in prayer; and the whole body of men bending before the Prince of Peace. They heard the prayer for protection—the request for mercy to be extended to their murderers—and the song of praise and confidence in the sure promise of the Lord. They beheld all in silence,—they were unable to raise a hand against them,—and, after having for a night and a day lingered about, they marched away, without having injured a single individual, or stolen a loaf of bread. This singular mark of the protection of Heaven induced the inhabitants of the neighbourhood to bring their goods, and ask for the protection of these Christians.

**HOW TO WRITE CLEARLY AND FORCIBLY.**—A man fully possessed of his subject, and confident of his cause, may almost always write with vigour and effect, if he can get over the temptation of writing finely, and really confine himself to the strong and clear exposition of the matter he has to bring forward. Half of the affectation and offensive pretension we meet with in authors arises from a want of matter, and the other half from a paltry ambition of being eloquent and ingenious out of place.—*Lord Jeffrey.*

**SUDDEN DEATH IN A BALL ROOM.**—A truly awful instance of the uncertainty of life occurred at Ross on Wednesday se'ennight. A party of friends had met to spend the evening at the house of Mr. Thomas Edwards, New Street, when one of the party, Miss Eliza Fisher, who resided within a few miles of Ross, on standing up to join a quadrille, became suddenly indisposed, and before medical assistance could be obtained, the vital spark had fled.—*Yarmouth Merlin.*

A subscription is in contemplation at Folkestone, to erect a monument to the memory of the celebrated Dr. Harvey, the discoverer of the circulation of the blood, who was born in that town. It is intended to erect a monument on the spot of his birth place.

## CIVIL INTELLIGENCE.

### THE POSTAGE ON NEWSPAPERS.

A CORRESPONDENT, who writes us a business letter from —, observes: "I fear the new Post Office arrangement will be the means, to some extent, of circumscribing the circulation of newspapers in the country. In my opinion, it would prove beneficial to the country if newspapers were allowed to pass free. There should be an influence exerted by the Press in favour of the free circulation of newspapers, and especially those printed in British North America. As the Post Office law now stands, papers printed in England can pass through the mails to any part of the British possessions free, and I see no reason why the same privilege should not be extended to the craft on this side of the 'big waters.'"

The view taken by our correspondent is, in the main, correct. The new Post Office regulations have had the effect of "circumscribing the circulation of newspapers in the country parts," and are felt injuriously both by subscribers and newspaper proprietors. The tax is out of all proportion with the actual resources of the community, and with the present state of the newspaper business. In England the stamp duty of 1d. is in keeping with the general system of taxation adopted, and is probably but a fair equivalent for the privilege which that stamp gives of forwarding the paper to all parts of the British dominions free. But in respect to this particular tax, there is (keeping in view the actual state of the two countries) nothing like proportion between the English 1d. sterling and the Canadian 1d. In this country, the newspaper proprietor has, under the most favorable circumstances, a very up-hill game to play. The manner in which the population is spread over a vast extent of territory, makes it impossible that he should receive a very prompt return for the money he lays out, and renders his business particularly precarious. Long credits he must give, if he is to carry on business at all; and even then he cannot always insist on cash payments. Every one who knows any thing of the country parts in Canada, knows that business transactions are in two cases out of three reduced to simple barter, and that the farmer frequently lives from month to month without being the happy possessor of even a dollar bill. Now, to require of such a population as this the pre-payment of a half-penny for their newspaper is, in fact, as much as to tell them that the Government has determined that they shall have no newspaper at all; and to make the newspaper proprietor pay it (as he must in other cases, do) is to add another, and a very unfair risk, to those which he already runs.

We are far from requiring that the newspaper proprietor should not be taxed in his business as well as other classes—but we ask that the tax shall be consistent with moderation and fair-play. Half the amount of the present tax—(to be paid when the papers were mailed)—would be quite as much as ought to be levied.

It is not only in respect to the tax also, as it affects his subscribers, that the newspaper proprietor has to complain. Under the operation of the present system, he is compelled to pay a heavy sum for exchange papers, which are necessary to enable him to carry on his business, and which it is only fair to demand that he shall receive free. In the United States no tax is imposed on exchange papers sent to newspaper offices; and this is a wise and liberal plan. By our present system, the newspaper proprietor is compelled in self-defence to confine himself to as few exchange papers as he can possibly do with, and the consequence is, that the free communication of intelligence from one part of this continent to another is obstructed, and communities, instead of being brought closer together, are placed further apart.

On the whole, we cannot imagine a more vexatious and illiberal measure than this new regulation. It exhibits a total ignorance with the actual resources of the country, and must have been the suggestion of some "blundering" foreigner who did not possess the requisite knowledge himself, and who was too lazy or too stupid to go to the proper sources to obtain it.

We do trust that some alteration will speedily be made, and that to the end our fellow journalists will exert themselves by all the means in their power.—*Transcript.*

**MONTREAL MARKET PRICES.**

WEDNESDAY, March 20, 1844.

	s.	d.	s.	d.
Oats, per minot	1	0	1	3
Wheat, "	5	9	6	3
Barley "	2	0	2	6
Pease "	2	0	2	9
Lint Seed "	4	0	5	0
Buckwheat "	1	8	2	0
Turkeys, per couple	4	0	6	0
Fowls "	2	6	3	9
Geese "	3	4	5	6
Ducks "	2	0	3	0
Chickens "	1	0	2	0
Partridges "	2	6	3	4
Eggs, fresh, per dozen	0	6	1	7 1/2
Butter—Dairy, per lb.	0	9	0	10
" Salt "	0	6	0	6 1/2
Pork, per hund.	22	6	27	6
Beef "	12	6	25	0
Flour, per cwt.	12	6	14	6
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	10	0
Lamb, per qr.	4	0	5	6
Lard, per lb.	0	5	0	6
Potatoes, per bushel	1	0	1	3
Corn, "	2	0	2	6
Rye, "	2	6	3	0
Beans, "	4	6	6	8
Honey, "			4	0
Hay, "			25	0

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**THE POOR.**

THERE never was a time when distress and suffering was felt by the poor to a greater extent in Montreal than at the present moment, owing to the different sources of relief for the poor in winter being in a great measure closed (especially that excellent provision, the Soup Kitchen).—The Committee of the Strangers' Friend Society appeal to a benevolent public, and request their charitable aid, either in money, fire-wood, potatoes, oatmeal, or food of any description, cast off clothes, blankets, or wearing apparel, &c.—which would be thankfully received and gratefully acknowledged.

The report for the last year, and any other information relative to the Society's operations, may be obtained from the Treasurer, Mr. R. YATES, at H. BENSON & Co.'s, 178, Notre Dame Street,—to whom all donations are to be given.

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Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingsey, C. E., the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdell, Danville; the Rev. Mr. Kinz, Robinson, C. E. The Postmaster of Kingsey 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.

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