

Our readers are respectfully informed, that the office of the CHRISTIAN MIRROR is now removed to Great St. James Street, next door to the workshop of Messrs. Richard Robinson & Son, and opposite the residence of Dr. Holmes,—where every description of Printing will be executed in a superior style, and on very reasonable terms.

Opportunity is also taken of requesting those subscribers to the MIRROR who may have changed their residences on the 1st May, to leave their new addresses at the office.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 5, 1842.

WE are happy to notice that the notorious and shameless desecration of the Christian Sabbath has at length attracted the attention, and excited the zeal, of the Christian public, not only in this city, but in other places. This is as it ought to be. It is high time that a practice so disgraceful to a Christian community, and so painful to the pious mind, should be put down by every lawful means.

A memorial on this subject, numerous and respectably signed, was lately presented by the inhabitants of Kingston, to His Excellency the Governor General, with particular reference, however, to the transit of the Royal mail through that town on the Sabbath; in answer to which, His Excellency assigns as his reason for refusing to grant the prayer of the memorialists, "that to carry out the principle advocated in" the "memorial to its full extent, would involve a sacrifice of public interests which he is not prepared to incur;" but states, "that he is most anxious to enforce an observance of the Sunday throughout the Province, as far as the circumstances of the country will permit," and "will be ready to take any necessary measures for that purpose."

In Montreal, too, exertions are being made with a view to secure, at least, that outward respect which is due to the sanctity of the Lord's Day. These exertions, so far as we have learned, have been confined to the practice of the arrival and departure, the loading and unloading, of steamboats on the Sunday—which we conceive to be a crying evil; and we fully agree with a respected city contemporary, in the opinion "that no satisfactory cause can be shown why the conscientious feelings of the religious community should be shocked by the continuance of a practice which they consider as positively criminal," and that "if the general sense of the community were against the practice, there would shortly be an end to Sunday boats."

While on this subject, we beg to call public attention to another disgraceful practice, peculiar, we believe, to Montreal—we mean the hordes of cabs, caleches, and other vehicles, which are everywhere to be met with, furiously driving through our streets, or stationed on our public squares, throughout the Sabbath day, to the great annoyance of the passers-by. This, we hesitate not to say, is little better than a public nuisance—and, for the credit of the city, we hope the Corporation will speedily adopt measures to abolish a custom which we

believe cannot be advocated on the ground of expediency or necessity; but, on the contrary, proves a powerful temptation, to the young especially, not only to profane the sacred day by pleasure excursions, but also acts as an incentive to dishonesty and numerous other species of crime. "Look into the streets," says Bishop Porteous, (and his remarks may be justly applied to Montreal,) "on the Lord's Day, and see whether they convey the idea of a day of rest. Do not our servants and our cattle seem to be almost as fully occupied on that day as on any other? And, as if this was not a sufficient infringement of their rights, we contrive, by needless entertainments at home, and needless journeys abroad, which are often by choice and inclination reserved for this very day, to take up all the little remaining part of their leisure time. A sabbath day's journey was, among the Jews, a proverbial expression for a very short one; among us, it can have no such meaning affixed to it. That day seems to be considered by too many as set apart, by divine and human authority, for the purpose, not of rest, but of its direct opposite, the labour of travelling—thus adding one day more of torment to those generous but wretched animals whose services they hire; and who, being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claim to suspension of labour on the seventh."

We again say, that the public desecration of the Sabbath day, which we behold on every hand, is truly disgraceful to us as a Christian community, and calls loudly for amendment.

There is also another practice prevalent in this part of the Province, which we would just notice, viz. the public sales of property which frequently take place at the doors of Roman Catholic churches on the Sunday. This, we are told, is a part of the law of the land; if such be the case, then we say, it should by all means be repealed. All violations of the Divine command on this subject are as unnecessary as they are disgraceful and highly criminal.

THE Treasurer of the "District Visiting Society," taking the charge of the poor in the district assigned to Trinity Church in St. Paul Street, acknowledges the receipt of £37 11s., being the amount of a collection after a sermon in the morning by the Rev. Wm. Dawes of £36 6s. 9d., and a sermon in the evening by the Rev. Mr. Willoughby of £21 4s. 3d.—*Transcript.*

ERRATUM.—In the notice of the meeting of the Methodist New Connexion, in our last number, we regret that the name of the Rev. W. Taylor, who very ably assisted on the occasion, was accidentally omitted.

THE BOUNDARY QUESTION.—The Boston Transcript of last evening, on the authority of a gentleman from the state of Maine, says that Gov. Fairfield was about to convene the Legislature of that state, in consequence of despatches just received by him from Mr. Webster, stating that Lord Ashburton was fully authorized to settle the boundary question, and that there was every prospect that this long disputed matter would be soon adjusted to the satisfaction of all parties.

DIED.—At St. Valentine, on the 27th ult., after an illness of three days, Edward, youngest son of Mr. Alex. Bissett, of Lachine—aged four years and four months.

DIED.—At Frost Village, Shefford, on the 24th ult., Rebecca, infant daughter of the Rev. Thomas Campbell, aged five days.

"Sweet babe!

She glanced into our world to see  
A sample of our misery;  
Then turn'd away her languid eye,  
To drop a tear or two, and die—

Sweet babe!

She tasted of life's bitter cup,  
Refus'd to drink the potion up,  
But turn'd her little head aside,  
Disgusted with the taste, and died—

Sweet babe!

She listen'd for a while, to hear  
Our mortal griefs; then turn'd her ear  
To angels' harps and songs, and cried  
To join their notes celestial, sigh'd and died—

Sweet babe!

Sweet babe no more—but scrapp now;  
Before the throne behold her bow:  
Her soul enlarg'd to angel size,  
Joins in the triumph of the skies—  
Adores the grace that brought her there,  
Without a wish, without a care;  
That wash'd her soul in Calvary's stream,  
That shorten'd life's distressing dream;  
Short pain, short grief, dear babe, was thine;  
Now joys eternal and divine!"

## RELIGIOUS INTELLIGENCE.

REVIVALS OF RELIGION IN THE U. STATES. INTELLIGENCE of revivals in various parts of the land is daily received, and the friends of Christ will rejoice that God is pouring out his Spirit so freely upon the churches. Our exchange papers contain notices of numerous awakenings, and our private correspondence brings us acquainted with others.

A letter from *Ellicottsville, N. Y.* gives us a detailed and deeply interesting narrative of a work of grace which has been in progress in that village for some time past. It appeared with manifest indications about the commencement of the present year, and has continued until more than a hundred are reckoned among the hopefully converted. Some of the most influential citizens of the place have been brought to the foot of the cross, and some of the most abandoned have been reclaimed! The letter gives an account of several striking cases in which backsliders were restored through grace; and some instances of conversion truly remarkable. A man noted for profligate vice and somewhat advanced in years, was converted and received into the church, who had never seen the Sacrament of the Lord's Supper administered, until he sat down to the table.

A letter from *West Troy, N. Y.* gives us information respecting a revival there, which in many of its features resembles the one mentioned above. The number of hopeful converts our correspondent does not think it expedient to mention, preferring to leave the reckoning to the day of final account. "No foreign aid has been called in, except the assistance of neighbouring pastors."

At *Cohoes Falls, N. Y.* we learn by letter, there is an interesting revival in progress; and also in two other towns in that region of country.

We have also information respecting increased attention to religion in many other places, but those who communicate it, do not desire that at present any public mention should be made of the subject.—*N. Y. Observer.*

### REMARKABLE RELIGIOUS MOVEMENT.

THE Boston Transcript learns that the Archbishop of the province of Bahia, Brazil, has presented a project to the Senate of Rio Janeiro, which will render the Brazilian Church independent of the Roman See. The Ex-Regent Feijo presented another project to have the mass and all the prayers of the church said in Portuguese, instead of Latin.

THE NEW YORK AND BROOKLYN AUXILIARY MISSIONARY SOCIETY, together with the Female Branch, celebrated its anniversary in the Tabernacle on the 6th inst. From the Treasurer's Report, it appears that during the last year the sum