

prints at the seminary, I have purchased nuts, &c., and ordered them to be left here, in the hope that you would allow your little son to crack the different kinds for me, and bring them to the seminary in the twilight of to-morrow evening, for I wish the treat to be wholly unexpected. You will find almonds, filberts, madeiras, hickory nuts, raisins and confectionery. Open each package, and take what you choose for your own children."

Tears were in the eyes of Mrs. M., and the lady feared that her feelings had been hurt.

"I wished your children to share with the others," said she, "and I asked this as a favour—but perhaps I am wrong, since it was only to gratify my desire to surprise my young friends at the seminary."

"Oh no. Sit down and I will tell you." And she narrated the incident related above. "How faithful is my covenant-keeping God. Mr. Fanning has again remembered me, and never has he failed, since my husband's death, to send me something for thanksgiving. Never has my table failed to be spread on that day. Never has my rent failed to be paid, and never have I failed for wood. My heart overflows. Truly I may say, however dark present prospects, God will provide."

"Yes, he will provide," said the stranger on leaving. "Light is sown for the righteous, and joy for the upright in heart." "Blessed is he that giveth," "It is more blessed to give than to receive;" and could the wealthy look into the habitation of the widow and the fatherless, and see the light and joy diffused by a timely benefaction, would they spend on trifles what would bring them pearls of enjoyment?

Dear reader, can you not deny yourself some unnecessary indulgence—can you not deny yourself bodily ease, and by some laudable exertion earn a little sum to bestow upon the poor? It may purchase necessary clothing, or it may help to send some children to school, that pines for instruction, and would value as the richest blessing a small part of the opportunities for study which you enjoy, while you perhaps, count study a burden. Try, and know from experience, the blessedness of giving. But if you would know it in all its sweetness, do not give that only which you solicit from some kind friend, but let it be something that is the fruit of your own labour or of self-denial. King David, though exalted to a throne, would not offer unto the Lord a sacrifice of that which cost him nothing.

"I never forgot Mr. Fanning in my prayers," said Mrs. M. "What a bulwark is the prayer of the pious widow—the blessing of the humble poor!"

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE THIRTY-NINTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

FRANCE.—M. De Presbère expresses himself in the following strong manner as to the evident good resulting from the labours of the colporteurs:—

"So great, in my firm opinion, is the good here spoken of, that should your Committee, which God forbid, be obliged to diminish the means by which it is accomplished, I should myself feel called upon to proceed to those countries, where servants of Jesus Christ are to be found, who, by sacrifices on their parts, are able to support the good work, in order to entreat and to conjure in the name of the Saviour of sinners, and for the love of perishing souls, not to suffer the holiest and most blessed of all works to languish and die. At the great day, when the pages of the Book of Life shall be laid open, with what joy will not the saints of God receive the tidings that a multitude of names were written therein, in consequence of the multitude of Bibles and Testaments circulated by colporteurs!"

The French and Foreign Bible Society, in its last printed Report, gives a pleasing view of its extending labours among sailors, soldiers, and the inmates of hospitals, and the blind.

The friends of the circulation of the Scriptures every where, while they rejoice in the sentiment expressed in the following paragraph of the Report of the French and Foreign Bible Society, will cordially subscribe to the position taken by the last:—

"The Bible Society has effected much good. It has abundantly circulated the Holy Scriptures, and yet its work can scarcely be said to be begun, for hundreds of millions of our fellow-creatures are yet destitute of the Bible. Nor will its work be accomplished until the last Committee of the Bible Society shall lay on their table the first Bible refused for want of a recipient. It is our duty to distribute the Bible in every place, in every church, in every house, in every family; to place it in the hands of the rich, and in the hands of the poor; in the hands of the child, and in the hands of the aged man."

GERMANY.—The following notices, furnished by Dr. Pinkerton, convey much interesting information:—

"From Liegnitz I changed my route, from the east, southwards, towards the Riesengebirge (Giant's Mountains.) On passing through the town of Hirschberg, I called at the printing office of Mr. Krahn, where I saw the printing of the Hirschberg Bible going forward. It is the undertaking of the Countess von Reden; and consists of Luther's text, with short annotations and comments of a truly evangelical character. The edition consists of 9000 copies in large octavo, in one volume. The King of Prussia has subscribed for 6,000 copies, with the view of placing a copy in every school in Silesia and Pomerania. It is nine years since I suggested this undertaking to the pious Countess. Many obstacles came in the way of its execution; repeatedly has it been undertaken and abandoned; but her perseverance has triumphed at last, and the edition is now three times the number of copies originally intended.

"During the last few years the Countess has been much occupied with the settlement of the sixty-three families of Zillertal peasantry, who, from reading the Scriptures and the writings of Protestants, became convinced of the errors of Popery, and, in the year 1837, were compelled either to return to the Catholic Church, or leave their native valleys in the Tyrol. The latter painful alternative they chose; and when the late King of Prussia was made acquainted with their sufferings and destitution, by one of their number whom they had sent to him for that purpose, he generously allowed them to settle upon a part of his own estate at Erdmansdorf, at the foot of the Giant's Mountains. Their huts are now studding the place, built in the style of their Tyrolese habitations; and to each there is attached a small farm, which they cultivate for their support. The king entrusted the settlement of these exiles on account of their religion, to the Countess, who has executed her commission with great success, after having had many difficulties to overcome; and the gratitude of the poor people from Zillertal is marked on every occasion when they meet her: her name among them is changed from the Countess von Roden to "Our Mother." I visited several of their neat cottages, and found them well-supplied with the Scriptures. I was much gratified, in conversation with them, to find them really well read in the Bible, and able to quote with ease in support of their own principles.

REVIVAL AMONG THE JEWS.—Rev. Dr. King, an American missionary at Greece, has recently transmitted to this country an account of the conversion of a number of Jews in Hungary. It appears that two English missionaries have been labouring with much success among the Jews at Pesth, a Hungarian city on the Danube, of about 120,000 inhabitants. Upwards of twenty Jews, some of whom are men of note, have openly professed Christianity, and have very zealously engaged in labouring for their kinsmen. Dr. King met most of them, and expresses himself highly gratified with the spirit they manifested, as well as encouraged by the aspect of things at that place. That the blindness with which that unhappy people has been so afflicted begins to be removed, is one of the many cheering presages that the fulness of the Gentiles will soon be brought in.

FORMATION OF A NEW JEWISH SECT.—The Frankfort Journal, Aix-La-Chapelle Gazette, and other German papers, announce the formation of a new Jewish sect at Frankfort on the Maine, of which Dr. Creiznach is the head, who has Dr. G. Riesser of Hamburg, and Dr. Stern, of Gottingen as his coadjutors. The members of this sect bind themselves by their signatures to

the non-observance of Talmudical ceremonies of injunctions; to hold circumcision immaterial, whether regarded in a religious or civil point of view; and to look upon the promise of a Messiah as having found its fulfilment in the blessings of a German father-land. This movement is attributed in some degree to political causes. Its leader is represented as a man of great zeal and energy, and of very extensive literary acquirements.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 30, 1813.

THE great importance which men of comprehensive and highly cultivated minds attach to the elucidation of subjects connected with science and the arts, in their application to civil and domestic economy, demands our highest approbation, and our most strenuous exertions to further and encourage every laudable and praiseworthy effort which is made to promote and extend the mental, moral, and religious improvement of those by whom we are surrounded; but while we consider it our duty and our privilege to advocate the utility of those institutions which are founded upon such principles, we nevertheless feel ourselves under an imperative necessity of recording our unqualified disapprobation of many of those principles, and our regret at the existence of those defects, which are perceptible in the instructions communicated in some of those institutions which have been formed for the improvement of the middle and lower classes of society. It has been publicly announced in the speeches of gentlemen of science and erudition, and the announcement has been re-echoed through many of the public literary journals of the day, that "henceforward the discussions of science are to be completely separated from religion."—We do not attribute to these gentlemen the design of premeditated hostility to religion. Their object might have been to prevent those "angry disputes" which frequently occur between sectarians about comparatively unimportant points in theology, which have for ages distracted the peace of the Church and of the world; but while we are led to consider the use which may be made of this flimsy covering in the communicating of scientific knowledge, we are constrained to pronounce it as unphilosophical as it is impious and immoral in its general tendency. If philosophy, in its highest acceptation—and in its bearing and ultimate design—is to exhibit the character and perfections of God—the power, the wisdom, the benevolence, and the superintending providence which is constantly displayed in the structure and movements of the universe—the relation in which we stand to our great Creator from whom we have derived our existence—the duties which we owe to Him, and the obligations under which we are laid to promote to the utmost of our ability a practical and experimental knowledge of that Being, which constitutes the essence of all sound philosophy—it is impious to discard from a system of public instruction, subjects of such high and commanding importance—subjects in which the welfare of society, and