

brought them no help, for they cried when there was none to hear; but they were so loud and bitter that I thought I could not hear to hear them; and so in my trouble I woke, and behold it was a dream.

## THE TRAVELLER.

### THE MOSQUE.

THE Mosques, which they pronounce Mesjid, are built exactly in the fashion of our churches, where, instead of such seats and benches as we make use of, they only strow the floor with mats, upon which they perform the several sittings and prostrations that are enjoined in their religion.—Near the middle, particularly of the principal mosque of each city, there is a large pulpit erected, which is balustraded round, with about half-a-dozen steps leading up to it. Upon these, (for I am told none are permitted to enter the pulpit) the Mully, or one of the Im-ams, placeth himself every Friday, the day of the congregation, as they call it, and from thence either explaineth some part or other of the Koran, or else exhorteth the people to piety and good works. That end of these Mosques, which regards Mecca, whither they direct themselves throughout the whole course of their devotions, is called the Kiblah, in which there is commonly a nich, representing, as a judicious writer conjectures, the presence, and at the same time the invisibility of the Deity.—There is usually a square tower erected at the other end, with a flag-staff upon the top of it. Hither the crier ascends at the appointed times, and displaying a small flag, advertiseth the people, with a loud voice, from each side of the battlements, of the hour of prayer. These places of the Mahometan worship, together with the Mully, Im-ams, and other persons belonging to them, are maintained out of certain revenues arising from the rents of lands and houses, either left by will, or set apart by the public for that use.—*Shaw.*

All the Mosques are built nearly in the same style. They are of an oblong square form, and covered in the middle with a large dome, on the top of which is fixed a gilt crescent. In front there is a handsome portico, covered with several small cupolas, and raised one step above the pavement of the court. The Turks sometimes, in the hot season, perform their devotions there; and between the columns, upon cross iron bars, are suspended a number of lamps, for illuminations on the Thursday nights, and on festivals. The entrance into the Mosque is by one large door. All these edifices are suitably built of freestone, and in several the domes are covered with lead. The minarets stand on one side, adjoining to the body of the Mosque. They are sometimes square, but more commonly round and tapered. The gallery for the maazen, or criers, projecting a little from the column near the top, has some resemblance to a rude capital; and from this the spire, tapering more in proportion than before, soon terminates in a point crowned with a crescent.—*Russell's Aleppo.*

## RELIGIOUS INTELLIGENCE.

### FREE CHURCH OF SCOTLAND.

#### SECOND GENERAL ASSEMBLY.

THE second General Assembly of the Free National Church has just closed its deliberations.—In so short a period as five months from its separation from the Establishment, who could have dreamed that this body would be supplying ordinances to upwards of 800 congregations, not a few of them numbering more than a thousand individuals—that 700 churches would be built, or are building; or are about to be built, in connection with it—that a college, whose ornaments Erastianism may envy, but cannot filch, with an excellent students' library, is ready to be opened by it—that it is employing active means for planting a school by the side of every Free Church, and providing a salary for the teacher—that almost every evangelical Church at home has held out to it the right hand of fellowship, and that from near and distant foreign lands, the missionaries, (most impartial, because unprejudiced jurymen) have pronounced its contending and its cause to be righteous, and have therefore cast in their lot with it,—who, we ask, could have dreamed of such a mighty, speedy, universal, moral revolution?

### STATE OF THE HIGHLANDS.

Dr. Candlish gave in a verbal interim report on the state of the Highlands, with especial reference to the hardships which the adherents of the Free Church there have suffered, by the refusal of sites for churches, and other kinds of persecution. With considerable warmth he denounced the systematic attempts which were being made to crush the Free Church in the Highlands by these unworthy means; and he warned those landowners who sheltered themselves in these proceedings behind their rights of property, to consider how many difficult and complicated questions they were forcing reflecting men to entertain. He expressed a hope, however, that upon a better understanding of the objects and proceedings of the Free Church, quietly pursuing its single end of promoting the gospel of our Lord Jesus Christ, the aristocracy would be led to adopt a more becoming course. At an early period of the summer, the Special Commission organized and arranged a deputation to visit the Highlands and Islands, and they also appointed special visitors to go to the county of Sutherland to encourage the hearts of the friends of the Church residing there. These men did visit that country, and the best report that could be rendered by the deputation from Sutherland was, that entire peace and good order prevailed throughout that county, in the midst of the unheard-of privations, too unexampled persecutions, to which they had been exposed. (Cheers.) With respect to the recent riots in Ross-shire, he (Dr. C.) refrained from expressing any opinion, as the matter was at present under judicial investigation, and contented himself with stating the steps which had been taken on the subject by the acting committee. He concluded in these terms.—“I should rejoice if the Assembly to-night were to come to such a resolution as would show that the attempt on the part of those in power to force out from that entire county the principles of the Free Church of Scotland, will be met by a resolute effort throughout all the Church.—(Cheers.) I should rejoice if the liberality of this Church, ay, and the liberality of other Churches of Christendom, were to be put forth in behalf of the ministers and their afflicted flocks, to such an extent as might enable us to say to the great ones of the earth—You think, by depriving the people of their churches, and the ministers of their houses to dwell in, to shut out the gospel of the grace of God in that form in which these ministers proclaim it, and these people desire to hear it—you think this, but the liberality of Christendom enables us to put these ministers in such a position that they will be able, even when they have to travel the distance of 60 or 70, or 100 miles, still to visit their flocks, and still to dispense among them the bread of life.—(Cheers.) If such a resolution of this Assembly were accompanied, as it will be, by a solemn admonition against all degrees of excess—which cannot serve the cause of the Lord, but can only draw down judgment on the Church and the land—I say a resolution of this Assembly, manifesting our determination to support our afflicted brethren, accompanied with such a solemn admonition, would do more to preserve the peace of the Highlands than all the constabulary and all the military the authorities can muster, and though in addition to all the troops in Scotland, they should pour in upon us all the troops which they are now sending in upon Popish Ireland.”

### THE JEWS.

Dr. Candlish stated that all the missionaries and all the agents employed by the committee in the cause of the conversion of the Jews, had declared their formal adherence to the Free Church of Scotland. (Loud cheers.) Not only the missionaries had done this, but those other persons—some of them converted Jews—who were agents along with them in this work, had signed their adherence. As it had pleased God to honour this Church by giving to it the men whom he had raised up and sent forth into the field, so since they had separated from the State, he had put it into the hearts of his people at home to contribute so liberally, that they were at present in possession of funds which would enable them to keep up the mission on the same scale as that on which it had before existed.

### RELIGIOUS PERSECUTIONS IN DENMARK.

The intolerance with which the Lutheran and Protestant Government of Denmark pursues the

Baptists is most disgraceful. A Baptist minister from England (Dr. Hoby, of Birmingham) and a Baptist minister from Hamburg (Mr. Oecken) have been expelled from Copenhagen for no other cause than because of their religion. These gentlemen arrived in Copenhagen on the 31st of August, on a fraternal visit to their brethren in that city, the former having a passport from the British Charge d'Affaires at Hamburg. On their arrival they went to call upon a Baptist minister, and whilst at his house two of the police came to convey them to the police-office. There Mr. Oecken was told that he must leave the city by the same packet. Dr. Hoby was told that he too must depart, unless he would engage ‘not to preach or baptise, nor in any way, directly or indirectly, to proselytise, or spread his religious opinions.’ The Doctor replied that ‘it was not his object or intention either to preach or administer the holy rite of Christian baptism; but that it was his conscientious belief that no Christian could, consistently with his duty to God and Christ our Redeemer, give the required pledge.’—*Leeds Mercury.*

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 7, 1843.

THE SABBATH.—It is truly lamentable that, in the present enlightened age, when the Scriptures of Divine Truth are possessed by almost every individual in Christendom, and when the ordinances of the ever blessed Gospel are so generally dispensed throughout the length and breadth of the land,—men should be found so dead to the sacred obligations of the law of God, as to utter and entertain sentiments like those contained in the following extract, which were lately delivered by Mr. Aylwin, a member of the Provincial Parliament, in his place in the House of Assembly, during a discussion on the “Bill for the preservation of Game, and to prevent shooting on the Lord's day.”

“A great opposition was also evinced, with reference to Lower Canada, to placing any restriction upon shooting on the Sabbath Day. The arguments in support of that part of the third clauses which contained the restriction were, that the day ought to be kept sacred in Lower as well as Upper Canada. Those in opposition to it were that such an amendment was objectionable to the majority of the inhabitants in that section of the Province. Mr. Aylwin, whose opinions were in accordance with the latter, said, that it was not because the Sabbath was less regarded in Lower than in Upper Canada, but owing to a difference of opinion, which afterwards was the cause of so many sects in the world. That if it was observing the Sabbath to look solemn, pull a long face, and then spend the evening in debauchery with some, so was it equally observing the Sabbath to enjoy the simple amusements of dancing, and other cheerful and harmless recreations with others.”

We should like to ask Mr. Aylwin, upon what ground he founds the necessity for any person indulging in “debauchery,” or by what rule that circumstance can be said to give any licence to another for practising other species of Sabbath desecration?—for if we understand his meaning, it is this: that because some men spend the Sabbath evening in debauchery, therefore it is quite innocent in the great mass of the Canadian population of Lower Canada “to enjoy the simple amusements of dancing and other cheerful recreations” on the same sacred day; or, in other words, that because men are found so destitute of common honesty—as covertly to slander and destroy the reputation of an offending neighbour, therefore others are war-