

in: and are in fact, so many avenues, by which shrewd and penetrating people may walk into our hearts, and explore all their dark and crooked places. Politicians, trained up in the school of dissimulation— aspiring and fashionable people, who try to maintain their consequence by the stiffness of their manner—haughty people, who try to pass off supercilious looks for real dignity—hypocrites, the comedians of the church, who are always consulting appearances, and acting a part,—these different classes can, in some measure, control their feelings, and prevent their countenances from betraying their secrets; but, in spite of all their endeavours, their eyes often commit them: and through those windows of the soul we see all that is going on within.

The eye is a tongue, and looking speaks a silent but very copious and expressive language; and when the tongue is mute through astonishment, or dumb through terror, the eye speaks with a loud and an intelligible voice; and hence we understand a look of sorrow—a look of recognition—a look of joy—a look of distrust—a look of confidence—a look of hatred—a look of love. Looking unto Jesus implies an earnest desire to obtain relief—an humble dependence on him for salvation—an unlimited confidence in his willingness and ability to save—and an hearty approval of him as our only and all-sufficient Saviour.

Jesus addresses us from the stable in which he was born—from the temple, where he discoursed with the scribes and doctors—from the wilderness, where he was tempted of the devil—from the garden, where he was sorrowful even unto death—from the cross, upon which he expired—and from the throne of his glory, where he sits as “the blessed and only Potentate. From all these places, our adorable Saviour earnestly and affectionately addresses sinners of all nations, and ranks, and conditions—and says: “LOOK UNTO ME, AND YE SHALL BE SAVED, ALL THE ENDS OF THE EARTH; FOR I AM GOD, AND THERE IS NONE ELSE.”

The subject, which the following correspondence is intended to introduce to the attention of the public, is one of paramount importance. It must be admitted, that those who have laboured among us in word and in doctrine, are entitled to the kind consideration of those for whose salvation they have borne the burden and heat of the day—none will deny that the widows and orphans of those that have fallen bearing “the ark of the testimony,” should be objects of our solicitude; and as these are the principles which “A British Wesleyan Methodist” advocates, we feel pleasure in laying his communication before our readers, hoping that they will “mark, learn, and inwardly digest it.”

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—While the benevolent mind must rejoice at the efforts that are now being put forth to mitigate human woe, and to raise man from the ruins of his fall to the enjoyment of God on earth, and the society of the blessed in the upper and better world,—there is, I think, one class of persons too generally overlooked, in one section at least of the Christian Church. With some of

them we have been in habits of intimacy, and have surrounded with them the table of our dying Lord—to some of them, under God, we owe all our bliss on earth, and all our hopes beyond the grave; and many of us, I trust, will form the crown of their rejoicing in the day of the Lord Jesus. You will perceive, sir, that I allude to the Ministers that have laboured among us from time to time.

Now it is well known to those that are acquainted with the economy of the Wesleyan Body, that when a Minister, either through age or infirmity, ceases to labour, he has no claims on the people for any support. If he has a little of his own—well; but many of them have not, and their only dependence is on what is called the Preachers’ Fund—a fund raised many years ago, by the preachers themselves, towards the support of those who had been or might be worn out in their Master’s service. To this fund each preacher was required to pay one guinea a year; but such has been the claims on the funds of late years, that they have been called on to pay much more—in some years, if I mistake not, as much as five pounds. It is true, many of our friends at home throw in their mite; and I was in hopes, on coming to Montreal, to find it to be the case here; but in this I have been disappointed, as I cannot learn that little or anything has been done in this way.

From the well known liberality of our Montreal friends, I cannot for a moment attribute this neglect to a want of esteem for those who have laboured among us in word and doctrine; but to the subject not having been brought before them—the ministers themselves feeling a delicacy on the subject, being the parties interested. But, Sir, besides the case of those preachers who have worn themselves out in their Lord’s work, we must take into the account the number of widows and children of those whose husbands and fathers have fallen in the field of toil and conflict—some in distant and barbarous climes, and among still more barbarous men.

Sir, notwithstanding the numerous claims on our friends in Montreal, I cannot for a moment doubt, that, if the stewards and leaders will take up the subject, even this act of Christian mercy would find a warm response in many hearts; and something, in this way, would yet be done worthy of Montreal; and thus, by this work of faith and labour of love, many, in other places, would doubtless be stimulated to imitate the example.

As the period for holding the District Meeting is now approaching, this is the time to take such steps, as in their united wisdom, the friends in Montreal may deem best. Honoured fathers and brethren, to whom I appeal in behalf of an honored class of men, and of the widows and fatherless children of those who have fallen! Mothers and Christian ladies, to you I turn. You have influence—use it for the honour of God and the good of his church. Remember the obligations you are under to the Christian ministry. Our working days will soon come to a close. Happy if we be prepared to hear that sentence, “Enter ye into the joys of your Lord.”

Submitting, Mr. Editor, these remarks to you, to use them as you may think best,

I am, Sir,

yours respectfully,

A BRITISH WESLEYAN METHODIST.

Montreal, March 18, 1844.

THE QUEEN’S RESPECT FOR THE SABBATH.

ALTHOUGH not connected with this portion of her Majesty’s life, there is another incident which proves the high moral and religious influences exercised over the mind and heart of the Princess Victoria during her earlier years, and which now leads her to conduct herself every way worthy of her rank and elevation. The fact I am about to record demonstrates the devout respect she was always taught to feel for the sacredness of the Christian Sabbath. Indeed, her religious education was invariably made a matter of the deepest and primary importance, and the lessons given at the period of her life we are now considering, have brought forth the most satisfactory results in after days. The incident to which I refer is the following:—A certain noble Lord arrived at Windsor one Saturday night at a late hour. On being introduced to the Queen, he said, “I have brought down for your Majesty’s inspection some documents of great

importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attention to-morrow morning.” “To-morrow morning!” repeated the Queen: “to-morrow is Sunday, my Lord.” “True, your Majesty, but business of the State will not admit of delay.” “I am aware of that,” replied the Queen; “and as, of course, your Lordship could not have arrived earlier at the palace to-night, I will, if those papers are of such pressing importance, attend to their contents after church to-morrow morning.” So to church went the Queen and the Court, and to church went the noble Lord; when, much to his surprise, the subject of the discourse was on the duties of the Christian Sabbath. “How did your Lordship like the sermon?” asked the Queen. “Very much, indeed, your Majesty,” replied the nobleman. “Well, then,” retorted her Majesty, “I will not conceal from you that, last night, I sent the clergyman the text from which he preached. I hope we shall all be improved by the sermon.” The Sabbath passed without a single word being said relative to the State papers; and, at night, when her Majesty was about to withdraw, “To-morrow morning, my Lord, at any hour you please,” said the Queen, turning to the nobleman; “as early as seven, my Lord, if you like, we will look into the papers.” The nobleman said, “that he could not think of intruding on her Majesty at so early an hour; he thought nine o’clock would be quite soon enough.” “No, no, my Lord,” replied the Queen, “as the papers are of importance, I wish them to be attended to very early. However, if you wish it to be at nine, be it so;” and accordingly, the next morning at nine her Majesty was seated ready to receive the nobleman and his papers.—*Frazer’s Magazine.*

THE CHRISTIAN SABBATH.

WE know the man who was charged with an immense amount of property, during the great pecuniary pressure of 1836-7, when all was in jeopardy, who said: “I should have been a dead man long ago had it not been for the Sabbath.—Obliged to work, from morning to night, during the week, no one can tell how I felt on Saturday. I felt as if I were going into a dense fog. Every thing looked dark and gloomy. I could see no way out. It looked as if every thing would be lost. I gave it all up, and kept the Sabbath in the good old way. On Monday it was all bright sunshine—I could see through.” He got through, and saved, by his financial skill and labour, a large amount of property. But, said he, “If it had not been for the Sabbath I have no doubt I should have been a dead man long ago.”

And, says that distinguished medical philosopher, John Richard Farre, of London, “The Sabbathical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution; but it is to be numbered among the natural duties, if the preservation of life be a duty, and the premature destruction of it a suicidal act.” And a number of our most distinguished physicians, who have lived on the Erie canal since its completion, state that they have witnessed the deteriorating effects of seven days’ labour on the physical constitution, which is referred to by Dr. Farre. All attentive observers will, we have no doubt, come to a similar conclusion.

And as to the moral effects of the desecration of the Sabbath, all know that they are most disastrous. But in illustration of it, though the facts are numerous and strong, we will mention only one. In one state prison, there were admitted from September, 1842 to September, 1843, one hundred convicts. Eighty-nine of them literally had no Sabbath. They did on that day as they did on other days. Five attended public worship sometimes, though not often. The other six attended more often; though it does not appear that one of them duly observed the Sabbath, or habitually and regularly attended public worship. Should the examination be faithfully made, we apprehend the result would be substantially the same in all the prisons of our country. The desecration of the Sabbath by secular business, travelling, or amusement, demoralizes the public mind and injures the community. The discontinuance of it, while it will gratify many, will tend powerfully to promote the good of ALL.—*Albany Argus.*