

## THE DYING MOTHER TO HER INFANT.

My baby, my poor little one, thou'rt come a winter flower,  
A pale and tender blossom, in a cold unkindly hour;  
Thou comest like the snow-drop, and like that pretty thing,  
The power that calls thy bud to life, will shield its blossoming.

The snow drop hath no guardian leaves, to fold her safe and warm,  
Yet well she bides the bitter blast, and weathers out the storm;  
I shall not long enfold thee thus, not long, but well I know  
The everlasting arms, my babe, will never let thee go.

The snow-drop how it haunts me still, hangs down her fair young head,  
So thine may droop in days to come, when I have long been dead,  
And yet, the little snowdrop's safe; from her instruction seek;  
For who would crush the motherless, the lowly and the meek?

## SCRIPTURE ILLUSTRATIONS.

"The sheep follow him: for they know his voice."—John x. 4.

It may be here desirable to observe that the word rendered "voice," has a much wider meaning, being applicable to any kind of sound whatever; and when thus applied to a shepherd leading his flock, may, if it be considered preferable, mean not only a call in the natural voice, but any call, such as by a pipe or whistle. Another observable point is, that here, as everywhere else in Scripture, the shepherd is said to *lead* his flock, not to *drive* it, as our own customs might lead us to expect. The first point explains the latter, showing that the Hebrew shepherds did not, like ours, follow their flocks, driving them along; but attracted them to follow by their call; the animals knowing the person of their shepherd, and being aware what his call intimated. The same custom is still observed in the East, and in some parts of Europe, in application to herds as well as flocks. It exists in Spain, having probably been introduced by the Arabs; and is also found even in Russia, in the villages of which we have often, of a morning, seen a peasant marching through the street playing on a pipe, on hearing which the animals came forth from their various cottage homesteads, following him to the pastures. They are brought home in the evening, and called to be milked, in the same manner. A vocal whistle, or any peculiar sound of the human voice, might, and probably often did, answer the same purpose.

"They know not the voice of strangers."—John x. v.

Polybius, writing of the island of Corsica, at the beginning of his twelfth book, has a passage which might be quoted as a striking illustration of this, as well as of the point to which the preceding note refers. He observes, that the island is rugged and rocky, and also covered with woods, so that the shepherds are not able to follow their cattle into the places in which they are dispersed; but when they have found a suitable pasture, and are desirous to bring them together, they sound a trumpet. Upon this signal, the whole herd or flock immediately run together, and follow the call of their own shepherd, never mistaking one for another. Thus it happens that when strangers come upon the island, and attempt to lay hold of the goats or oxen which they see feeding by themselves, the cattle, unused to the approach of strangers, immediately take to flight. And then, if the shepherd, perceiving what has happened, at the same time sounds his trumpet, they all run towards him with great haste. "That the cattle should be thus obedient to the sound of a trumpet," adds the historian, "is no very wonderful thing. In Italy, those who have the care of swine never inclose them in separate pastures, nor follow them behind, as is the custom among the Greeks, but go always *before* them, and from time to time sound a horn. The swine follow and run together at the sound; and are so taught by habit to distinguish their own proper horn, that their exactness in this respect seems almost incredible to those who never heard of it before."

FAMILY WORSHIP.—I confess with shame that even now the families amongst whom domestic worship is established in France, form but an imperceptible minority. What blessings do we thus put away from us! What peace, what brotherly union, what holiness which might reign beneath our roof, do we thus refuse, by refusing to assemble together daily all who dwell beneath it; masters and servants, relations and strangers, round the same Bible, and at the footstool of the same God! There are few things more touching than to see, in England,

busy members of Parliament, statesmen, whose lives one would think were wholly engrossed by political agitation, regularly devoted to the inspired Word, within the narrow circle of their households, a voice that the crowd hears with admiration, beneath the vaulted roofs of Westminster. Domestic worship is the most solid basis of the Church. It is also the closest bond between the diverse classes that compose it; for it alone gives to the important connection between masters and servants, the character which it ought to possess. It is by family worship that we rightly appreciate the importance of community of faith, and the inconvenience there always will be in compromising it, by inviting beneath our roof unbelievers or members of different communions. It is by kneeling together, that we feel ourselves truly equal, with the Christian equality, that takes nothing away from subordination and respect, but that creates affection and restores to the word "family" its broad, its patriarchal signification.—*Compte de Gaspari*.

QUEEN VICTORIA AT OSBORNE HOUSE.—Her Majesty and the Prince are out in all weathers. Let any one conceive to himself a country squire and his lady, after a London season, once more back into the country, to their own pet place—their "turtle dovery," if you like—that they are having some alterations made in the shrubberies and grounds—that they are superintending them—that the squire or the Prince, has a spade in his hand, (not made for show but use, the same as the gardeners and labourers use,) and is digging a hole in the pleasure grounds to plant a shrub in—that his lady, or the Queen, plants the shrub, and holds it while he treads it in. This may daily be seen at Osborne by all persons having business at the house; and no more notice is taken of the parties or of the children who are playing near them, than of a squire and his lady. A piece of ground is being laid out and planted, to screen the view of the stables from the house and grounds. One gentleman sent one-hundred curious evergreens, and quantities have been sent from Windsor, &c.; and we know instances that, where the land has not been dug deep enough, and a certain person cannot send the spade so far into the gravelly soil as it ought to go, we know he can make the pickaxe turn it up. The work being completed, the lady takes his arm, and with one child on each side, away they trudge together across the park to admire the views, or observe the progress of some improvements, like an old English squire and his lady.—*Boulogne Gazette*.

## NEWS.

To such an extent has the schism among the London Jews gone, that the chief Rabbi, Dr. Adler, has refused to allow the marriage ceremony to be performed between a member of the Western Synagogue and the daughter of a member of the reformed body. Some of the most eminent of this body are among the seceders.

The fortifications of Paris are now completely finished. The fosses and ramparts are sowed with grass seed. Six years have been spent in this gigantic work.

There are now in the environs of Paris, 16 plantations of water cresses, producing annually 1,350,000 dozens of bunches, valued at £37,000.

The standing committee of the Society of Friends have addressed Sir Robert Peel and the Earl of Aberdeen in favour of a peaceful settlement of the dispute existing between this country and the United States of America, with respect to the Oregon territory. They pay a just tribute of approbation to the conduct of the Government hitherto.

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