

Christian Mirror

NEW SERIES.

WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—DANIEL xii. 4.

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POETRY.

JEHOVAH—SHAMMAH.

WHAT means that sweet and heavenly sound
From yonder dungeon swelling?
What sheds such peace and gladness round
The captive's lowly dwelling?
Though lightly drawn the tyrant's chains,
And foul that dark vault's air,
With these may joy and comfort reign,
And why? "The Lord is there!"

What lights that meek and placid smile
On you lone couch of sorrow;
What thought can those sad hours beguile,
Which death may close to-morrow?
That upward glance, that glistening eye,
Those features fresh, yet fair,
All, all with one consent reply,
'Tis this—"The Lord is there!"

Why shows that frail and aged form,
Who has with labour-pined,
You hut to shelter from the storm,
Himself and shivering child?
Why shows he still that look serene,
By hearth and rafters bared,
No longer, ev' amidst that cheerless scene,
Anger and gloom and care?

In Hubert's towers, though plenty flow,
No mirth or festive din
Disturbs that order and repose
Which rule and rest within.
Why thus should stately baron's hall,
With parks and gardens rare,
The soul to hallowed musings call?
The Lord—"The Lord is there!"

And oh! what other source than this
Sends forth that glorious stream
Of joy, which laves the courts of bliss,
Of angels' harps the theme?
The charm which bids the realms of light
Such matchless splendour wear,
The charm which makes heaven's self so bright,
Is still—"The Lord is there!"

CHOICE EXTRACTS.

THE CHRISTIAN MINISTER ON HIS WAY TO THE SANCTUARY.

I AM going to the sanctuary—going to meet God—going to engage in His worship—going to preach His word; that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest order of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete restoration to happiness. I am to represent to them the character of a Saviour who is waiting to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to watch for their souls—to labour that I may be instrumental

in their everlasting welfare; and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account—to say how I have improved my talents; what exertions I have used in the office I sustained, and what effects have resulted from them. Perhaps before another Sabbath day some that hear me this day will have removed to their long home; they may have appeared before their Maker; they may have given in their account. What if it should be said of any, that I have been accessory to their damnation—that I had not reprov'd—that I had not entreated—that I had not instructed them? What if they should, to eternity, be heaping curses upon my head, because of my lukewarmness and inattention?

Or perhaps before the arrival of another Sabbath I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities I now enjoy of winning souls to Christ may be the last I shall ever have. Oh, that I may be able to keep my own accountability and the immortality of my hearers in view! May they annihilate all fear of the creature, and make me solicitous to please God; may I enter the sanctuary under a deep impression of His presence I may I remember that he is acquainted with all my thoughts and with all my intentions; may I be kept from the folly of striving merely to be heard; may I be animated to go forward with a spiritual and heavenly frame of mind; may I strive to cherish this disposition in those that hear me! may I be very serious, and very much in earnest for my own salvation and that of all them that hear me! and, above all, may I be indulged with thy smiles, oh thou infinitely blessed God; and when my work on earth is done, rise to noble communion with Thee and my Son for ever. Amen and amen!—N. Y. Evangelist.

CHRIST CRUCIFIED.

THE following excellent reflections from the writings of Bishop Stillingfleet, convey a deep and impressive meaning. Christ crucified, is indeed the great end of all the Christian's labours and the Christian's thoughts: Christ crucified, in adaptation to the moral necessities of sinful man:—

"Above all other discoveries of God's goodness, His sending His Son into the world to die for sinners, is that which the Scripture sets forth in the greatest life and eloquence. By eloquence I mean not an artificial composition of words, but the gravity, weight, and persuasiveness of the matter contained in them. And what could more to melt our frozen hearts into a sentiment of thankful obedience to God, than the virtuous reflection of the beams of God's love through Jesus Christ upon us! Was there ever so great an expression of love heard of! Nay, it is possible to be imagined, that that God who so justly hates sin should himself offer the sacrifice and send His Son into the world to secure the sinner, who doth so heartily repent of his sin, as to deny himself and take up his cross and follow Christ! Well might the apostle say, this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." How dry and sapless are all the luminous discourses of philosophers, compared with this sentence! How jejuna and uninteresting are all the discoveries they had of God's goodness, in comparison of what we have by the gospel of Christ! Well might Paul say, that he determined to "know nothing but Christ and Him crucified." Christ Crucified is a library which triumphant souls will be

studying in to all eternity. This is the only library which is the true medicine of the soul; that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent; this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves; this brings them to the truest views of themselves, and thereby to humility and sobriety. Other knowledge leaves men's hearts as it found them; this alters them, and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world."

GROWING IN THE IMAGE OF CHRIST.

"The great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their Master, who is in heaven. And we live under a special economy that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fulness, we grow up into the stature of perfect men in Christ Jesus; and instead of heaven being a remote and mysterious unknown, heaven is brought near to us, by the simple expedient of inspiring us where we stand with its love, and its purity, and its sacredness. We grow from Christ that the heavenly gates are all or them compatible with the wear of an earthly body and the circumstances of an earthly habitation. It is not said in how many of its features the new earth will differ from, or be like unto the present one; but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that 'wherein dwelleth righteousness.'"—Chalmers.

GUARDIAN ANGELS.—That earth, air, and sea are full of shadowy creatures, having more or less to do with the dwellers of earth, and the business of earth, is a prevailing and beautiful superstition throughout the world. Superstition said we! But why superstition? How know we that such creatures are real, ever present, whispering intelligences, appointed to everlasting companionship with man, and to the guardianship of the blessed that still abide upon the earth.

SERMONIZING.—We heard an excellent sermon on Sabbath evening last—of about twenty minutes. We can recollect nearly the whole of it. Clergymen of all denominations should observe, as an infallible rule in preaching, never to fatigue their hearers. This point is of infinitely greater importance than rounding a period or polishing an expression; and without presuming to dictate to so exalted a profession, we may state our conviction that no sermon can be so eloquent as to justify a disregard of reasonable brevity and the patience of a congregation.—One-half the sermons we usually hear would be wonderfully improved if curtailed one-third of their proportions.—Halifax Morning Post.

RELIGION is a treasure affording continual expenses, not exhausted, yea, increased by expenses; wherein it exceeds all the other treasures in the world.—Shaw.

THE BODILY TEMPLE is a piece of architecture more difficult and wonderful than the house of God at Jerusalem; and like that, it has the sacred character of "an habitation of God through the Spirit." It is a conscious and living structure, capable of glorifying God.

GENERAL LITERATURE.

THE PRIVATE MANNERS OF THE EARLY CHRISTIANS.

In the first ages of the Christian Church, when the followers of the crucified Redeemer were few in numbers, and exposed to frequent and severe persecutions, the circumstances in which they felt themselves placed were such as to lead to a marked separation, both in habits and principles, from the ungodly world around them. They were, in the most emphatic sense of the expression, "a peculiar people," and that peculiarity was evinced not merely on great and important occasions, but in the minute details of every-day life. Such an obvious distinction from the idolaters among whom they lived, was not more in accordance with the high and holy doctrines which they professed to believe, than it was useful in preserving them from an unwarranted conformity to the maxims and modes of life prevalent among the heathen. Not that they were called upon to stand so completely aloof from worldly men, as to refrain from the ordinary charities of social life. No. If there is one principle which the gospel inculcates more earnestly than another, it is that of universal benevolence and kindness, commanding Christians to do good to all as they have opportunity. But among the primitive Christians, while this duty was observed with the most exemplary strictness, the dread of being too much conformed to the world was ever present to their minds. The animating and purifying motives of Christianity operated upon their hearts with an intensity which can scarcely be understood in the present day. The doctrines of their holy religion they adopted as ruling principles, influencing their whole deportment. They were, in the great majority of instances, men who had been formerly sunk in the degradation of a barbarous heathenism, and now that they emerged as it were into the light of day, they gladly cast away from them every remnant of their former habits, and entered with the utmost ardour into all the peculiarities of the new system which they had embraced.

And, besides, the Christians felt, to their own sad experience, that they were viewed with no favourable eye by the votaries of paganism; cold suspicion, rankling jealousy and hatred, burst forth at length into the most cruel and long-continued persecution. In this state of matters, it would have been wonderful indeed, if a striking distinction in manners had not characterized a people so situated. The profession of Christianity in a country and age such as ours, scarcely affords any test whatever of the sincerity of an individual's principles and views. It is unfashionable, nay it would be discreditable, and might seriously injure any man's secular interests, to avow himself an unbeliever. An outward adherence to the Christian profession is almost universally prevalent in the community. The infidel is compelled either to be silent, or at all events to assume an apparent respect for religion. He cannot do otherwise unless he has made up his mind to become an outcast from society. And the nominal professor too, feels the same overwhelming pressure from without. He has no true regard at heart for the interests of religion. He would gladly cast away from him the restraints which Christianity imposes. But to part with the profession and name of believer, he dare not; such a step would ruin his character and reputation in the eyes of his fellows; and, though he has "no fear of God," he has some little regard for the esteem of man. He plays his part with the utmost dexterity, he becomes a hypocrite—a mere nominal Christian, "in

words professing to know Christ, while in works he denies him."

Such characters as we have now referred to are comparatively unknown in an age of persecution. The chaff is then most effectually separated from the wheat. When the ungodly world begins to frown, when the clouds of adversity and trouble gather, and blacken, and burst over the Church of God, then it is that her winning time is come. The love of man, who in the days of prosperity were loudest in their professions of attachment to the cause of Christ, suddenly seems to wax cold. They quit the ranks of his followers; "they walk no longer with him." It is most edifying to turn to the early ages of the Christian Church, and see the effects of persecution on the minds of true believers. They remain steadfast and unmoved. Their courage is unshaken by the most earnest solicitations of friends, or the most bitter reproaches of enemies. They love Christ and his salvation, and nothing can avail to wrench from them this precious treasure. They feel that they are bound to one another by a firmer tie than before; and now that they are not merely believers of one common faith, but objects also of one common hatred, they stand out in bolder relief than ever, from their ruthless persecutors. Is it wonderful that in these circumstances the Christians of early times should cautiously avoid every, even the slightest tendency to conform to the customs of the heathen around them, and perhaps rush into the opposite extreme; thus exhibiting a marked singularity in their manners and deportment? In the minute details, however, of their ordinary conduct there is a beautiful simplicity which we cannot but admire. And we are all the more anxious to call the attention of our readers to the habits of the primitive Christians, that there are few who have carefully studied the subject, and the edition, indeed, of Mr. Jamieson's recent work, entitled "The Manners and Trials of the Primitive Christians," we are not aware of any modern volume to which we can refer our readers; and as the book to which we have now alluded abounds in interesting and authentic information on the topics of which we are treating in this article, we still avail ourselves of it for the purpose of illustration.

The first point to which we shall advert, in speaking of the manners of the early Christians, is their

DRESS.

It may to many appear a matter of indifference what colour or mode of dress is worn. Nothing, in fact, is more subject to caprice; and we may almost wonder how any one should attach the slightest importance to a thing so trivial. Viewed in the light of Christianity, however, nothing is destitute of the degree of interest, which either affects or is indicative of the spiritual condition of man. The primitive Christians felt this, and accordingly we find that they were not altogether inattentive to the style of clothing in which they appeared. On this subject Mr. Jamieson, after admitting that they gradually adopted a dress peculiar to themselves, thus vindicates them:

Not that they affected any singularity in their personal appearance—for their billiments were worn in the ordinary fash of the time and place,—and Christians whether they were found in the high, the middle, or the lower ranks, were accustomed to equip themselves in a manner suitable to the exigencies of the state or profession to which they belonged. But, looking to the moral influence of dress, desirous of avoiding every thing that might minister to vanity, or lead the way to

ornaments of a meek and quiet spirit, they studiously rejected all finery, as unbecoming the humility of their character, and confined themselves to a suit of apparel, remarkable not so much for the plainness of the material, as for the absence of all superfluous ornaments. Every thing gaudy or sumptuous, that partook of the costly stuffs, or the crimsoned dyes that suited the luxuries or taste of the times, was discountenanced by the spiritually-minded followers of Christ; and though many of them were entitled, by birth or otherwise, to appear in the flowing robes of the graceful toga, yet, even that favourite garb, while it was retained for the valuable privileges it conferred, was looked upon as too gay and splendid for ordinary use, and was by most, if not by all the Christians, laid aside for the common pillium or cloak, to which the preference was given on account of the air of greater modesty and gravity that was supposed to belong to it. Moreover, among the Christians of the East, the custom early prevailed of wearing garments of no other colour than white,—in order that they might carry about with them a perpetual memorial of the purity of character that became their profession; and there were others, in various parts of the world, who thought it their duty to carry the imitation of Christ to wearing the meanest and most common attire of one in the form of a servant. But neither of these extravagances met with very general countenance; and the greater part contented themselves with a dress free from all approach to gaudiness and pomp, betraying no symptoms of an anxious and elaborate decoration of the person, and conspicuous only for its neat and cleanly appearance.

From these remarks it must be apparent that though in some cases there might be an excessive attention to their dress, the great mass of believers contented themselves with the observance of such a plainness and simplicity, in this particular, as became men whose minds were engrossed with far higher objects than mere outward decoration. And not merely in the article of dress were the early Christians thus simple and unostentatious; in the internal arrangements of their houses the same spirit was maintained. Thus Mr. Jamieson remarks in speaking of their

FURNITURE:

The same simplicity and plainness reigned throughout the domestic establishment of the Christians. Most of the primitive disciples, indeed, were in circumstances that offered no temptations to indulge in the splendour or variety of ornamental furniture. Their inventory of goods embraced only a few simple articles of use, which their personal and family wants required; and it may be supposed therefore that there was nothing remarkable in the absence from their homes of all traces of pomp and elegance, which they neither possessed the means nor entertained the hope of acquiring. But even those of their number, who were persons of rank and opulence, amply provided with resources to gratify a taste for ornament, contented themselves with such things as were recommended by their utility rather than their elegance, and calculated to answer the purposes of necessity and comfort, rather than to gratify the lust of the eye and the pride of life. Seats and cabinets, finished with the costly veneering of tortoise-shell, and couches ornamented with the rich embroideries of Babylon; vessels of gold and silver, the numberless statues and other graceful accompaniments, of all sizes and forms, which adorn the chambers and porticoes, and gardens of the rich, and indicated the epicurean taste that distinguished the age, disappeared from the house of the Christian, as inconsistent with

an humble and mortified life; and however refined and exquisite the taste which, through education and the habits of society, any of them had acquired, they learned to subject it to the higher principle of denying themselves to every thing that tended too much to captivate the senses and to increase their love to a world, the fashion whereof they thought was soon to pass away.

Thus discarding all worldly point and luxury, the early professors of the Christian faith strove to cultivate an entire superiority to those carnal pleasures which prevailed among the heathen. But while in the furniture of their houses they used articles of the plainest kind, they came, in process of time, to adopt a more ornamental style of domestic arrangement,—converting, however, the images of idolatry, so universally found in the houses of their pagan countrymen, into emblems of subjects connected with the Christian system.

To be concluded.

ASPECT OF MODERN TIMES.

There are times when the moral world seems to stand still; there are others when it seems impelled towards its goal with accelerated force. The present is a period more interesting, perhaps, than any which has been known. The scenes of Providence thicken upon us so fast, and are shifted with so strange a rapidity, as if the great drama of the world were drawing to a close. Events have taken place of late, and revolutions have been effected, which, had they been foretold a few years ago, would have been viewed as visionary and extravagant; and their influence is yet far from being spent. The empire of darkness and despotism has been smitten with a stroke which has sounded through the universe. When we see the dignity of man rising up from depression, and tyrants trembling on their thrones, who can remain entirely indifferent, or fail to turn his eye towards a theatre so august and extraordinary. These are a kind of throes and struggles of nature, to which it would be a sullenness to refuse our sympathy. New prospects are opening on every side, of such amazing variety and extent, as to stretch farther than the eye of the most enlightened observer can reach. The devout mind will behold in these momentous changes the finger of God; and, discerning in them the dawn of that glorious period in which wars will cease, a non-Christian tyranny fall, will adore the unerring wisdom, whose secret operation never fails to conduct all human affairs to their proper issue, and impels the great actors on that troubled theatre to fulfil, when they east intend it, the counsels of Heaven, and the predictions of its prophets.—*Robert Hall.*

THE TRAVELLER,

AUDUBON, THE NATURALIST.

The following letter from this celebrated person will show his latest movements and discoveries:—

“Latitude 49, 10 N., June 20, 1843,
110 miles above Fort Union.

“TO DR. J. BACHMAN.

“My dear Friend,—It is with a transport of pleasure that I avail myself of this opportunity of sending a letter (by a hunter going down to Fort Union) to impart the gratification I have experienced since the date of my last (at the fort, 13th instant.) I cannot say but that I consider all my toils, troubles, and travels in the wilderness are fully and amply repaid by the discovery of an animal which bids fair to become not only a valuable but a domestic one, although I have been successful in this my last journey in collecting a number more of beautiful specimens of birds, attended, too, with great hardship in some cases; but still they are nothing in comparison with that which I have so lately discovered existing in these regions; and from my own ob-

servations, with the inquiries I have made of the Indians in this neighbourhood relative thereto, I am sure that these animals can be had in great plenty in certain portions of this territory. But I must proceed, as you always expect, with my doings since the date of my last.—We left the fort (Union) on the morning of the 14th instant—a more beautiful day I never beheld. Just picture to yourself a clear sky, and not too warm a sun, with the most beautiful scenery in the world before you, affording wide plains for your researches, filled with the melody of innumerable wild songsters, scented with the delightful perfumes of a thousand variegated and useful plants and herbs, which not only delight the eye by their various hues, but at once show the vast fields that Nature has provided for the use of man and the improvement of science; it was indeed a beautiful subject for reflection, though I cannot say I paid it a just tribute, being so intent on my pursuits. We travelled that day a distance of forty miles, and I procured two more additional and beautiful specimens to my collection, but nature seemed afterwards to be not quite so munificent; continual heavy showers have molested us daily, and it is in a great measure owing to this that I accidentally came upon the animal I am going to describe. Yesterday, about 10 A.M. we saw dark heavy clouds coming from the south east, attended with heavy peals of thunder and vivid lightning, when in the distance, about a mile to the westward, we perceived a large wood or forest, on the borders of a lake, some ten miles in circumference, towards which a number of flocks of birds were directing their course. This led us there, not for the mere purpose of shelter (for that to a man of my pursuits would be feminine), but that we might be enabled among so great a variety of the feathered tribe to procure something in addition to my stock. We had no sooner arrived at the place described than it rained in torrents. My companions placed themselves under shelter of a large tree, while myself, too well aware of the abundance before me of that which I have so long made my study, sallied forth with my fowling piece, with the lock well protected from the rain. I had proceeded the distance of about four hundred paces, when to my horror I heard not far from me a very singular cry, in some measure resembling that of a human being in distress, but much louder. For a moment I did not know what to do, having nothing with me but small shot; however, I was determined to proceed towards the spot from whence the cry arose, and ascertain, if possible, what was the cause, knowing, from its continuance and loudness, that my companions would be attracted thither. I had not advanced many paces to the left, verging on the margin of the lake, before I perceived some animals moving among the trees. I approached very cautiously, and to my surprise saw two beasts engaged in playing or fighting; they appeared there to be of enormous heights when they stood on their hind legs, which I have since ascertained they continually sit on. I remained there watching them a short time, uncertain what to do, when, to my great joy, my friends came up, being attracted by the noise, and having some fears for my safety. Inactive spectators we could not remain, so determined, therefore, to attack them, and, as they then lay exhausted, I thought, if they were not too vicious, I might procure one alive. Filled with this intent, we advanced towards them, and when near they both sprang up and sat on their hind parts, with their forepaws upraised, seeming to threaten descent upon us. One of my companions being somewhat afraid, immediately shot one, and the other bounded off with the most fearful leaps. Another such animal I never saw—your buffaloes or mountain elks are nothing in comparison in the scale of worth. To give you a proper description will be to liken it somewhat in shape to a kangaroo, but varying in many particulars. It sits on its hind legs the same way, but not shaped in the abdominal regions the same; its front legs or arms are short, but armed with sharp claws, and they bound or jump with their hind legs. They have a tail somewhat like that of a sheep, about ten inches long, and round the middle of the body they have a ring of flesh about twelve inches wide, and eight inches thick in the middle or centre, which produces a great quantity of oil. On their heads they have two horns, very similar to the horns of the deer, but not more than eighteen inches long; the head is shaped also very like that of the deer, and has the same kind of

teeth; but what is more remarkable than all the rest, their coat is of the most beautiful fur I ever beheld, of a dark brown colour. The proportions of the one we killed were very great; it weighed, to the best of our calculations, upwards of 600lbs., and it measured from the top of the head to the end of the tail nine feet four inches, which appears to be their full grown size. We had no sooner killed this one than some Indians, attracted by the report of the rifle, joined us. Our interpreter conversed with them; they said that in those woodlands these animals were in great abundance. They called it in their tongue, the ke ko ka ki, or jumper; they feed on grass, herbs or foliage. Upon observing us take off the skin, the Indians expressed a desire to have some of the flesh, which we gave them. We cooked some of the same, and found it delicious; it was very white and tender, tasted very similar to veal, but the ring on the body was nearly all oil, and the whole upper part will produce a great quantity. The Indians took us to their huts or village, which consisted of but six families; there we saw no less than six of these animals domesticated,—two young ones, male and female, which I bartered some beads for, and intend to send them down to the fort by the first opportunity.

“I think, without doubt, in point of usefulness and value, I may pride myself in passing most of my compeers in thus bringing so great a discovery to light. Every information respecting them I shall endeavour to obtain before leaving here.”

THE JEWS OF HEBRON, 1843.

ONE of the principal Jews of Jerusalem had furnished the bishop with a letter of introduction to one of the chief Jews of Hebron, for whose house he now enquired. And glad we were when finally the house was shown to us, and we were ushered into the room, where we found the bishop and Mr. Roland sitting at a coal fire. Thus we found ourselves in the city where Abraham, Isaac, and Jacob dwelt, sojourning under the hospitable roof of a son of Abraham. Our hostess, a native of Poland, soon brought us some supper, after which we lay down to rest.

Early in the morning on the following day, being Saturday, we saw the Jews going to their synagogues. The bishop, Mr. Roland, and myself soon joined them. Mr. Blackburn being indisposed, was obliged to keep in the house. The first synagogue we visited belonged to the saphardim; it bore marks of antiquity, but we could discover the date when it was built. It has two shrines containing the law of Moses, handsomely decorated, the gift of a pious Jew of another country. The name of the giver is engraved on a silver or gold plate hanging on each roll. There were also various curtains before the shrines, embroidered with gold, where also the name of the giver is visible. Over the reading-desk is the following inscription in Hebrew: ‘O man, why continuest thou in sin, and dost not reflect that the day of death will certainly appear, when the angel of death will approach thee, and take thy soul from thee. I do not ask whether thou art old or young, thou livest after thy heart’s desire, but death will quickly overtake thee!’ Around the reading desk, Psalm cxxx. was inscribed in Hebrew.

After we had remained here for a little while, we went into another synagogue, which belongs to the German Jews; it is a very small one; the third we visited belongs to the same community. These are the only synagogues at Hebron. We then returned to the first synagogue, and remained there until the end of the service. The portion of scripture which they read to-day, was Exodus x. xi. xii. xiii.

After the service was finished, the bishop addressed some Jews in one part of the synagogue, while I did the same in another. We were glad to find they were willing to enter into conversation. The topics of our conversation were of course, Christ crucified, Christ glorified, and the promises of God towards Israel, if they turn in repentance to him.

We gave away several appropriate tracts. Most of the Jews now left the synagogue, and went into the jeshiba, to read the portion of the Talmud. We followed them thither, and here again the bishop addressed one party, whilst I conversed with another; and thus a regular discussion took place. I said, ‘you have this day read in the synagogue, that God commanded you

to sacrifice the paschal lamb; why have you ceased to do so?

Reply.—Because our temple is destroyed, our holy city desolate; we have no more high priests, and, therefore, we cannot offer up the paschal lamb.

J.—But why has all this happened to you?

Reply.—On account of sin.

J.—Herein you speak the truth; it is because your fathers have sinned against the Lord, and did not hear the prophets of old, who foretold to them the coming of the true paschal lamb, even the Messiah; when he came, the majority rejected him.

Reply.—The Messiah is not yet come.

I pointed to Daniel ix. and showed, from that passage, that the Messiah must have indeed come.

One of them said, 'This scripture refers to the Messiah, the son of Joseph, who is to be killed, and then, after his death, the son of David will appear.'

I replied, 'Your explanation will not hold good; for you see that it is here said, that after the death of the Messiah, the Holy City is to be destroyed, and the sacrifices are to cease; both have happened already. But if you will refer it to the Messiah, the son of Joseph, then he has yet to come, and then to build the temple, to reinstate the sacrifices, to restore Jerusalem to its former glory, and then, after all this is done, he is to be killed, and the temple again destroyed, and the Holy City laid waste; this explanation of yours is therefore impracticable. Many of the Jews present fetched Bibles to examine the chapter mentioned. There was a great murmuring among them.—*Rev. F. C. Ewald.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 16, 1843.

We have just been kindly favoured with a copy of the "Annual Report of the British and Foreign Bible Society for 1843"—which abounds with the most interesting facts and narratives relative to the continued success which has been graciously vouchsafed by the Great "Inspirer of the Ancient Seers," to this truly noble and glorious Instrument. We hail with pleasure those cheering tidings, inasmuch as they exhibit the faithfulness of the God of the Bible, in the fulfilment of that blessed promise: "As the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

So numerous and interesting are the details of the Society's exertions in different parts of the world contained in the Report before us, that we find it exceedingly difficult to select a few extracts from its pages.

The labours of the Society's indefatigable Agent in France have been characterised, to use the words of the Report, "by the same obstacles, the same successes, the same resistance of man, the same blessing of God," and are of so interesting a character, that we copy rather largely from his report.

The following extract will be read with interest:—

"In the establishment of an eminent jeweller, the principal cause to permit me to enter his workshop, which I was previously known: I informed him, with all possible politeness, that I was not a merchant, but a person in the employ of a Society, and that for its object the circu-

lation of the Holy Bible. 'Enough, enough,' he replied; 'I know your Bible Societies, and can fully appreciate your doings.' While he was speaking, his wife entered, and showed herself as little disposed in favour of the work as her husband. In a joke she took up one of my Bibles, and opening the little window leading to the workshop, cried out 'Who wants a Bible?—who wants the word of God for so and so much?' Her astonishment was not small when the price she named was handed out to her through the easement; and on being asked if more copies could be obtained, she was under the necessity of answering in the affirmative; so that, greatly against her will, seven more Bibles were passed through the same opening."

Another colporteur relates:—

"I met with a soldier who had received, in a hospital, a medal which had been religiously blessed, and the virtues of which he was assured were exceedingly great. He was told, that if he continued to wear it, he would be preserved from every bodily accident; and that whenever the tempter appeared to him, he had only to look upon the medal to escape his snares; yea, that all his sins would be forgiven him, provided that, every day on his knees, he devoutly recited before the medal nine Paternosters, and as many Ave Marias in honour of the Virgin. After listening for some time, I inquired if, with all this, he had found peace in his soul? He frankly confessed that he was as much troubled in his mind as ever; and at times he was overwhelmed with fears respecting himself. 'By these symptoms,' continued I, 'you ought to recognise the falsehood of those doctrines you have been taught, and how dangerous it must be for you to trust to them for the salvation of your soul.'—My words appeared to astonish him, and he requested me to explain myself. 'It is not I,' was my reply, 'who can explain these things to you, but God himself, through the medium of his holy word, to which we ought always to have recourse, in order to come to a knowledge of the truth.' So saying, I opened the sacred volume, and pointed out to him, in various passages, that man, by reason of sin, had become the enemy of God; and that, by his rebellious conduct, he had drawn down upon him condemnation, and eternal death. I then proceeded to explain to him that man, having fallen from a state of original holiness, was unable to offer anything to God as an atonement for his sins; and that as all human works were tainted by evil, it was utterly impossible for them to procure his pardon; that neither his merits, nor his virtues, nor any external works—such as fasting, doing penance, undertaking pilgrimages, and the like—could make good a single transgression against the commandments of God. And, lastly, I set before him the Lord Jesus Christ, endeavouring to prove to him that he is made unto us of God, wisdom, and justification, and sanctification, and redemption. What I advanced on this head, I took care to confirm by several passages, which I read aloud.

After I had left off speaking, there was a silence of several minutes, when I was at length interrupted by the soldier, who, taking the Virgin's medal in his hand, asked, 'What shall I do with it—it has certainly been blessed?' 'Do?' replied I; 'the Bible informs you in the second commandment,' which I pointed out to him.—Upon this, without further hesitation, he threw the medal away from him, exclaiming, 'Well, since I dare not look upon it, or address it, without falling into sin, and since I have this day heard the truth, I will get rid of it.' I availed myself of his state of mind to give him a few instructions as to the manner of worshipping God in spirit and in truth. In the mean time, his thoughts seemed to be occupied with what he had just done; but at length, in real anguish of mind, he burst out into the inquiry, 'What, then, must I do, in order to be saved?' My only answer to this was, to read from the Acts of the Apostles the words of the Apostle Paul, addressed to the gaoler of Philippi. A passage so truly appropriate to his case appeared to make a lively impression upon him. 'I see it, I see it!' he exclaimed; 'he that believes in the Lord Jesus Christ with all his heart, he it is that hath eternal life.' He then expressed an earnest desire to obtain the whole Bible; but as he had not yet reached the end of his journey, and was short of money, he thought to content himself for the time with a New Testament only. On enquiring the price, however, and examining the state of his

purse, he was mortified to find that his whole store consisted of eight sous only. Such being the case, I told him at once that I would make him a present of the sacred volume, as a remembrance of our meeting together. But he refused to accept it as a gift, and obliged me to receive the eight sous, telling me at the same time that he would find means to remit me the remainder of the price. On entering Paris, we took a friendly leave of each other; and, from the bottom of my heart, I implored the blessing of God upon my new acquaintance.

"I ought here to add, that the soldier strictly kept his promise, and remitted the money that was due to the colporteur, accompanied by a letter, from which it may be fairly inferred, that the impressions which he had received were not such as were likely to fade as the morning dew."

The following extracts present striking contrasts:

"Being, on the 14th instant, at the fair of A—, a man, to whom we offered a New Testament, told us that he supposed we did not recollect him, adding, that he had purchased a copy on our former visit. 'You are quite in the right,' continued he, 'to prosecute the good work in which you are engaged; nor ought you to be discouraged by the number and the violence of your enemies. Here what happened in the village where I lived. After you left us, our vicar went to every house in the parish, and wherever he could, he seized hold of all the New Testaments which you have sold, for the purpose of burning them, insisting upon it that they were Protestant books, and not New Testaments duly approved by the Church. On his calling upon me, I strongly cautioned him against touching my Testament; telling him that if he continued to annoy me, I would, without further ceremony, complain of him to the mayor, who would soon settle the matter. Finding me determined, he altered his tone, and left me in no small confusion.' We asked if the manner in which he treated the priest had proceeded from a spirit of opposition generally, or from a desire to preserve the sacred volume, in consequence of a knowledge of its important contents; to which he replied, 'to tell you the truth, I purchased the book, like many others, from sheer curiosity, being told that the books sold by the colporteurs were Protestant books; and I was desirous of ascertaining for myself why it was that Protestants were so much cried down. I there ore read the whole book, page by page, and as I proceeded the interest I took in it wonderfully increased; and now I would not exchange my Testament for the whole world, for the more I read it, the more benefit do I gain for my soul.' 'I assure you,' added he, 'this precious book is generally needed in our country, for the priests are deceiving us, and seeking to separate us from Jesus Christ.' We quitted this person, after having given him some Christian advice, and recommended him to the grace and blessing of the Lord. We found what he had told us of the deplorable influence of the clergy fully confirmed before we had gone much farther. One of us entered a public-house to offer Testaments for sale: on hearing me speak, a man stood up in a great rage, and, pointing me out to the rest as the heretic, against whom the vicar had preached from the pulpit the foregoing Sunday, gave me so violent a blow on the chest, that losing my breath for a moment, I fell to the ground. The Lord, who causes good to come out of evil, mercifully enabled me to restrain myself, and to answer my opponent with mildness, so that the bystanders, who were absolutely astonished, took my part. After patiently and respectfully listening to me, two of them purchased a New Testament each.

On the first of this month, I visited the vicar of— the same venerable priest to whom a couple of months ago I sold a New Testament, and who enabled me to sell several copies among his parishioners. On meeting me again in his parish, he pressed me to go home with him, and we had a conversation on various interesting topics, which lasted upwards of three hours. I found him possessed of sincere faith, and am persuaded that he does not exereise the duties of his calling, like too many, from mere motives of worldly interest, but from a deep conviction of its importance, and from love to souls. Notwithstanding the various points of doctrine on which we differ, he holds Protestants to be his brethren

in Jesus Christ and is far from asserting that there is no salvation but in the Romish Church. On this particular subject he distinctly stated that the only means of salvation was faith in the atoning death of the Redeemer. As to the work of Colportage, he declared himself highly in favour of it, and that he offered up his prayers in behalf of the Bible Society, being convinced that its object was to promote the glory of God, and the eternal welfare of poor sinners. We separated, but not without cause for rejoicing in the opportunity which had been afforded us to converse together on the one thing needful; and cordially shaking me by the hand, he said, 'should it not be our lot to meet again on earth, we have the satisfaction to know that we shall meet again in heaven, where no nominal distinction will exist, but where all true Christians will be united in the enjoyment of the same felicity.'

SEASONABLE REFLECTIONS.

THIS season of the year is peculiarly calculated to awaken in the reflecting mind salutary thoughts of man's mortality. "The fading, many-coloured woods"—the falling leaves—the nipping winds—the whitened fields—the general decay of Nature—all proclaim to man, that when the summer of life is gone, he too must be gathered to his fathers until the morn of the resurrection.

Where are now the flowers that so lately bloomed in all their sweet variety of colour, and sent forth their fragrance on the passing zephyr? Where are the winged insects that sported in the evening sun—the rossignol, that unpretending songster, that cheered us with its soft notes; or the bobolink, with his loud song in the meadow; or the swallow, that chattered on yon old chimney-top?—All are gone; and cold, cheerless winter approaches, fit emblem of death, as it robs man of the sunshine of life—of the song of gladness—the bloom of health—and, in its lank arms, holds him stiff and motionless in its cold embrace.

Oh! thou man of sinful pleasures, canst thou behold the wintry change that awaits thee, and be happy? Thou man of wealth, "whose only care is to increase thy store," what thinkest thou of the fall of life, when the gold and the silver shall fall from thy clammy hand, to be perchance picked up by some profligate successor? What thinkest thou of the grave, poor mortal, that were wont to call death an endless sleep, and laughed in thy Maker's face? Ah! too late thou hast discovered that it is a fearful thing to die. And thou, O hypocrite, who, in thy attempt to cheat thy fellow-men, hast cheated but thyself, art thou prepared to give thy body to the worms, and appear before thy judge? But now thou tremblest, and art forced to confess that it were better thou hadst been an honest man. "So teach us to number our days, that we may apply our hearts unto wisdom."

HINTS TO SUNDAY SCHOOL TEACHERS.

1st. In order that you may lead your class to Heaven, you must know the way yourself, and be walking therein.

2d. To make children understand you, and that what you say may interest them, you must talk like a child.

3d. Your deportment ought to be calm and sober, not trifling and light. It is remarkable how quickly children imitate their teachers in this respect.

4th. Avoid being dull or prosy, or indulging in a sleepy, careless humour; if you begin to yawn, your class will soon yawn too.

5th. Cultivate a bland, affectionate manner; let it be seen that you love your scholars, and be not ashamed to shake hands with each of them when you meet them in the school room every Sabbath.

6th. Be punctual in your attendance at the school; many an interesting class has been broken up by the uncertain attendance of teachers; and endeavour to be at your post five minutes before the time of opening the school, rather than one minute too late.

7th. Endeavour to make your class the most orderly and best conducted in the school; to this end you must have your eye constantly on all your class, and take cognizance of the smallest faults.

8th. Get the children of your class to promise that through the week they will pray for you, and enquire every Sabbath of each if they have done so. You must also promise to pray for them, and you are piously and carefully to perform such promise.

9th. Let those of your class who are present see that you manifest a deep concern on account of the absence of any who may have remained at home, and if possible engage those present to bring the absent ones to school with them the next Sabbath.

10th. Permit not one part of your class to remain idle while you are hearing the lessons of another part. Let all have the same lesson to commit to memory, and let each of those who have learned it recite a portion in their turn. If there be some who have not learned the lesson, let one of their number hear the rest read, while you are engaged in hearing the others recite their lessons.

11th. In alphabet, spelling, and reading classes, it is best that each child name a letter, spell a word, or read a line or paragraph in turn; thus you will keep all employed at the same time. In order to this, every child must have the same kind of book, and your children must be equally advanced in learning.

12th. Study the character of each member of your class, and endeavour to accommodate your instructions to their different capacities. Continue not too long at the same lesson, as few children are capable of protracted application to one subject.

These hints are suggested with an affectionate desire that they may be profitable to those for whom they are intended, by

A. SUPERINTENDENT.

WE hail with pleasure the appearance in Montreal of a neat and valuable little juvenile periodical, which is published under the auspices of the Canada Sunday School Union, and entitled "The Children's Missionary and Sunday School Record." It is admirably calculated "to excite and keep alive a true Missionary spirit" in the minds of youth. The number before us is intended as a specimen of the work—which is to appear monthly, at the exceedingly low price of one shilling per annum. We most earnestly recommend it to Sunday School Teachers, and through them to every child attending our different Sunday Schools: conceiving it to be of great importance that a missionary spirit be cultivated in the minds of all our children—for upon them is placed the hope of the church.

RELIGIOUS INTELLIGENCE.

SACRAMENTAL OCCASION IN THE HIGHLANDS.

THE Scottish Guardian describes an interesting occasion of this kind, enjoyed a few weeks since. It was the communion at Ardehatten, a parish situated on the banks of Loch Etive, described by tourists as one of the most beautiful lochs in Scotland. The Rev. Mr. Fraser, the minister, has joined the Free Church, with all his people. The parish church, a handsome new edifice, was closed on this communion Sabbath of the Free Church, its deserted courts presenting a melancholy contrast to the animating scene in which the Seceders participated. The Guardian says:

"It was generally computed that not fewer than three thousand people were congregated on this spot, many of them from a great distance, some of them having crossed mountain, and mair, and loch, for thirty miles round. It was the first communion of the Free Church in the district. None but those who have mingled amongst these warm-hearted and high-minded people can estimate the depth of affection and the generous enthusiasm with which they have flown to the support of the Free Protestant Church of Scotland. This, of itself, is attracting hundreds from the mountains and the glens to the Highland communions; and never were seasons of greater solemnity experienced in a land which has long been characterized by the piety of its people. But this occasion was rendered still more interesting by the presence of that eminent servant of God, the Rev. Dr. McDonald, of Urquhart, familiarly known throughout the Highlands as 'the apostle of the north.'

"The tent was pitched, and the table spread upon a plot of smooth green sward skirting the loch, and sloping upwards from the water's edge, till it terminated in a knoll, rising to the level of the ancient sea-beach, which is seen running with remarkable precision in parallel lines on the banks of Loch Etive, as in all the manifold lochs which intersect this part of the Highlands. It was on this knoll, formed by a passive rock, and glittering with wild flowers—the stone-cup, the blue-bell, Milton's 'euphrasy,' the thyme, the tormentilla—that the great proportion of the multitude were seated, full in view of the tent, which was placed with its back to the water. Contemplated from this beautiful spot, with the solemn associations of the day and the occasion crowding upon the mind, the surrounding scenery assumed the aspect of one august temple. We have often heard of the attention which Highlands give to preaching in Gaelic, but never before had an opportunity of witnessing it. Dr. McDonald was the first minister who preached from the tent, the action-sermon to the Gaelic-speaking population being assigned to him; and while his sonorous voice rose high and clear as the sound of a trumpet, all heard, and all hung upon his words with an eagerness which we never saw equalled under the most eloquent discourse to a Lowland congregation. Wherever there was a prominence on the knoll, which projected a group of heads in strong relief from the mass, there they sat, like a study of heads in statuary, all looking earnestly at the preacher, and all rooted immovably to the spot. The universal attention was infectious, and Sassenach ears, albeit unused to the music of a mountain tongue, listened too with pleasure, till they began to attach intelligible ideas to these unwounded sounds. The table was stretched in one long line in front of the tent, where Dr. McDonald was seated, the benches running parallel on either side. The preacher closed his animated address, and as the elders moved noiselessly along, carrying the consecrated memorial of redeeming love, the eye, in glancing along the rows of devout communicants, might have fallen upon the figure of some venerable man in a shepherd's plaid, swaying himself backwards and forwards, unconscious of aught but his own thoughts—and whose stooping posture and thin white locks testified of the winters he had weathered amongst the surrounding heights. There were many such fine specimens of the cottage patriachs, pious and grave men, seated at the table of communion; and decent matrons in homely but comfortable attire, wearing no bonnets, but with caps as white as the driven snow. All seemed profoundly affected. Many shed tears. Surely that was a day of refreshing from the presence of the Lord, and a day long to be remembered in the district."

(From the Halifax Guardian.)

IMPRISONMENT OF DR. KALEY AT MADEIRA.

An event has lately taken place in the Island of Madeira, which has excited intense interest among the religious public of Great Britain.—We allude to the imprisonment of Dr. Kaley on a charge of blasphemy, and for siding heresy and apostasy amongst the Catholic population.

For preaching the glad tidings of salvation in his own house, to the benighted inhabitants of that island, who came to him for medical advice, Dr. Kaley has been rudely dragged from his family and habitation, and thrown as a guilty criminal into a common prison. It is true that the rigour of his confinement has been in some measure mitigated through the interference of some of the native Magistrates, and the sympathy of the inhabitants; but from the bigotry of the ecclesiastical authorities and their influence in the Courts of the Island, his life is still exposed to the most imminent danger.

Impressed with this conviction, and deeply sympathising with this eminent and faithful servant of God in his affliction, large and influential public meetings have already been held in Edinburgh, Glasgow, and Aberdeen, and Memorials adopted and forwarded to her Majesty's Secretary of State for Foreign Affairs, earnestly praying that "on the score of general humanity, of international treaty, of civil and religious liberty, and of British rights, an immediate enquiry be made into this case, and such steps be taken as to relieve Dr. Kaley from unjust imprisonment, and obtain due redress, as well as the protection of the rights of British subjects in future." To these Memorials favourable answers have been returned by Her Majesty's Government.

The *Scottish Guardian*, in reporting the proceedings of the meeting in Glasgow, makes the following remarks:—

"We have attended few meetings more full of promise of great and permanent good to the cause of pure evangelical religion, than that which took place in behalf of Dr. Kaley, on Tuesday evening, in Dr. Wardlaw's chapel. After the controversies that have so long marred the unity of the Christian world, it was delightful to see the same platform occupied by so many clergymen of different evangelical denominations, breathing the same ardent love to the grand doctrines of Protestantism, and attracted to one another by a common sympathy for a suffering servant of the one great Master. The history of the disinterested and Christian labours of Dr. Kaley, given by Dr. Henderson, who might have said, "*quorum pars magna fui*," was, notwithstanding all that has been already said on the subject, replete with a fresh and thrilling interest; and the addresses of Dr. Symington, Mr. Banks, and Dr. King, manifested an enlightened appreciation of the dangers we may have to expect, from the rapidly rising power of the grand apostacy."

From letters received recently from Madeira, it appears that the disinterested and devoted labours of Dr. Kaley, in behalf of the degraded slaves of Romish superstition in that island, have at length been violently put a stop to. After repeated threatenings, he has been cast into prison, on a charge of "blasphemy, and abetting heresy and apostasy." This most unwarrantable act has been perpetrated, it would seem, upon the opinion of a judge altogether incompetent to pronounce such a deliverance regarding a British subject—in defiance of treaties between Portugal and Great Britain, which secured to British subjects the right of exercising their religion in their own houses without let or hindrance, as well as freedom from imprisonment, except in their own houses,—until tried for any offence with which they may be charged—and without reference at all to the proper authority, the *Conservatorial Court*, to which the guardianship of these rights and privileges of British subjects is still, in terms of the latest treaty, committed.

In Dr. Kaley's own language, "for speaking upon religion in his own house"—for telling the poor ignorant Portuguese, when they came to him for medical advice, of the great Physician of souls—he is a prisoner. Surely "England will not show indifference"—will not permit the perpetration of an act like this. If it do, its sun is indeed set, its glory is gone. Its greatness was founded on its Protestantism, and when the one goes, the other will not linger long behind. The

time was when the Protestants throughout Europe looked up to Great Britain as their patron and protector, and looked not in vain—when the name of Cromwell, usurper though he was, made the Duke of Savoy restrain his bigotry, and respect the religious freedom of his Waldensian subjects. And is it now to be proclaimed to the world, and in the face of the Romish States of the Continent, that the zeal of this country for its Protestant faith has become so lukewarm, that the Government officials of even our allies may with impunity trample on the religious liberties of our own countrymen—may, after months of harassing annoyances, and in defiance of solemn treaties, cast them, for the mere exercise of their British privileges, unjustly into prison?—*Scottish Guardian*.

ECCLESIASTICAL SUMMARY.

LIBERALITY OF THE PREMIER.—We have the highest gratification in announcing that Sir Robert Peel has, within these few days, forwarded a check for £4000 to the ecclesiastical commissioners, with the view of raising a fund to meet the demand for the building of churches, which will ensue from the act that was passed in the last session. This truly seasonable gift was accompanied, we understand, by a letter scarcely less gratifying, in which he spoke of it as a debt due from him in consideration of the large fortune he had derived from trade.—*English Churchman*.

We understand the Bishop of Exeter has addressed a letter to the Rev. Mr. Coleridge, of Buckerell, in reply to one that was published with his signature concerning the mutilation of the Burial Service, in this and other Dioceses; and he states that the practice of not performing the full service unless an extraordinary fee be paid, subjects the minister to a very heavy penalty. We trust, therefore, that in future the same rite will be administered to the rich and poor, and every corpse regularly brought into the church for the full service (for the benefit of the survivors) previous to interment.

The Times paper intimates that Mr. Sibthorp has again returned to the Anglican Church, and that he was admitted to the communion at St. Helen's, near Ryde, on Sunday last. The English Churchman says, "if we had heard of this gentleman turning Mahometan, it would have given us little surprise; for no aberration, however eccentric or devious, can be considered out of his remarkable orbit."

ENGLAND.—The Oxford Chronicle states, as its opinion, that Mr. Newman has been induced to resign his living, in consequence of the remonstrances of the Bishop of Oxford against the ultra Puseyite doctrines, promulgated by the leading tractarian in the pulpit of St. Mary's.

RETREAT OF THE TRACTARIANS.—We are enabled to announce to our readers a fact, which in ordinary times would be one of very little moment; but to which recent circumstances have conspired to impart an almost universal interest, that the new number of the British Critic is the last that will appear under the present management. We understand that the editor has signified to the publishers that not only he, but all his friends, purpose to withdraw at once from the Review.—*English Churchman*.

The Bishop of Winchester has become a subscriber to the Oxford Library of the Fathers, and to the Anglo-Catholic Library of English Divines.

A grammar school has been founded at George Town, Demerara, to which the Society for the Propagation of the Gospel in Foreign Parts intend appointing a head master, at a salary of £500 per annum, as soon as a competent person shall be found.—*Exeter paper*.

MISCELLANEOUS.

THE PEACHES.

TRANSLATED FROM THE GERMAN.

A FARMER brought five peaches from the city, the finest that were to be found. But this was the first time that his children had seen any fruit of the kind. So they admired and greatly rejoiced over the beautiful peaches with red cheeks, and soft pulps. The father gave one to each of his four sons, and the fifth to their mother.

In the evening, as the children were about to retire to sleep, their father inquired, "Well, boys, how did the peaches taste?"

"Excellent, dear father," said the eldest.—

"It is a beautiful fruit, so juicy and so pleasant. I have carefully preserved the stone, and will cultivate a tree for myself."

"Well done!" said the father. "This is husbandry to provide for the future, and is becoming to a farmer!"

"I ate mine," exclaimed the youngest, and threw away the stone, and mother gave me half of hers. O, that tasted so sweet, and melted in my mouth."

"You," said the father, "have not acted very prudently, but in a natural and child-like manner. There is still time enough in your life to practice wisdom."

Then the second began, "I picked up the stone which my little brother threw away, and cracked it open; it contained a kernel that tasted as good as a nut. And my peach I sold, and got for it money enough to buy twelve when I go to the city."

The farmer patted him on the head, saying, "That was indeed prudent, but it was not natural for a child. May Heaven preserve you from being a merchant."

"And you, Edmund?" inquired the father.

Frankly and ingenuously Edmund replied, "I carried my peach to George, the son of our neighbour, who is sick with fever. He refused to take it; but I laid it on the bed and came away."

"Now," said the father, "who has made the best use of his peach?"

All exclaimed, "Brother Edmund."

But Edmund was silent; and his mother embraced him, with a tear standing in her eye.

ANECDOTE OF GEORGE HERBERT.—Walking to Salisbury one day he saw a poor man with a poorer horse, that was fallen under his load; they were both in distress, and needed present help, which Mr. Herbert perceiving, put off his canonical coat and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan that he gave him money to refresh both himself and his horse; and told him, that "if he loved himself he should be merciful to his beast." Thus he left the poor man, and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposd; but he told them the occasion. And when one of the company told him "he had disparaged himself by so dirty an employment," his answer was, "that the thought of what he had done would prove music to him at midnight, and that the omission of it would have upbraided and made discord in his conscience, whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion. And now let us tune our instruments."

REMEDY FOR INDIGESTION.—A friend has handed to us for publication the annexed remedy for indigestion, a complaint which is so generally prevalent in this country. It was communicated to him by a gentleman in Great Britain, who says in his letter on the subject:—

"Having suffered much from indigestion, I send you the remedy to relieve you. It arises by rejecting too large a portion of the phosphates of lime and magnesia contained in the bran in making our bread: being quite sure that our all-wise Creator, in giving us wheat for our food to support our frames, placed in it every necessary constituent for the health of them. When, therefore you derive benefit from it, please to make it known to our brethren in America."

Boil half a pint of white wheat three hours in a quart of water, or a little more, if necessary. Drink half a pint of the liquid, twice or thrice in a week, and the effect will soon be perceived.

TO MAKE WHOLESOME BREAD.—Six ounces of bran boiled one hour and a half in five pints of water; strain the liquid from the bran, and dilute it with water sufficient to make the bread. Two ounces of salt; five pounds of good flour, two table-spoonfuls of yeast. In baking a larger quantity, each article must be proportionably increased.—*U. S. Gazette*.

WHY IS THERE NO FROST IN A CLOUDY NIGHT?

The remark is frequently made that "there will be no frost to-night, for it is too cloudy." A correspondent of the Buffalo Commercial Advertiser thus explains this phenomenon, so familiar to all, but the why and wherefore of which so few have taken the trouble to ascertain:

All bodies emit heat in proportion as they contain it; two bodies of equal temperature placed beside each other will mutually give and receive equal quantities of heat, therefore one will not gain of the other. But a piece of ice placed in a warm room will receive much more heat from the surrounding objects than it imparts; it will therefore gain in temperature, and melt. The earth during the day, receives much more heat from the sun, than it imparts to the surrounding space in the same time. But during a clear night, the surface of the earth is constantly parting with its heat and receiving none; the consequence is, that it becomes so cold that the humidity contained in the surrounding air, becomes condensed, and attaches itself to objects in the form of dew, in the same manner that a tumbler or a pitcher containing cold water "sweats," as it is called, in a hot day; the surface is cooled by the water, and this surface condenses the humidity of the contiguous air. If the surface of the earth, after the formation of dew, loses heat enough to bring it to the freezing point, the dew becomes frozen, and we have a frost. But if it be cloudy, then the heat, radiating from the earth, will be received by the clouds, and by them the greater portion of it will be returned to the earth; thus the surface of the earth very nearly retains its temperature, which not only prevents a frost, but almost always prevents even the formation of dew.

A LOTTERY SCHEME.—A beautiful carrier dove during a recent storm alighted in a gentleman's yard in the rear of the College at New Haven. The Courier says:—It was exhausted with its flight, and hunger compelled it to seek food. It is a timid bird, and there was much difficulty in securing it. Around one of its legs was a strip of red morocco, with the number "41" marked upon it, and doubtless this, like the one found in Bridgeport the other day, was sent off from New York for Providence or Boston by some lottery operator. This beautiful bird is unlike the ordinary pigeon. It has a long, richly carved neck, with a thick bill and large lustrous eyes. Its wings are very long, and project in front of the breast, and its formation, in every respect, admirably adapts it for speed when on the wing. Between Brussels and Paris, they have been known to fly at the rate of fifty miles within the hour, and consequently are trained for carrying important despatches. Before sending them on errands they are nearly deprived of food for one or two days, and as they are sent up from strange places to return to their homes, hunger hastens their journey. When ready for the start, they ascend to an immense height, circle through the atmosphere, and then, having taken their bearings, dart off with incredible velocity toward their place of destination.

CIVIL INTELLIGENCE.

PROVINCE OF CANADA.

UNION OF THE NORTH AMERICAN PROVINCES.

This is the next great political subject which will engage public attention in this Colony, and it is more than probable that the agitation which has been occasioned by the attempt now making to remove the Seat of Government from Upper Canada will hurry it on. Every one who has read Lord Durham's Report must be satisfied of the absurdity of keeping up a number of petty Governments on this Continent, each one too weak and too much divided by party feelings to be able to protect itself; whereas, by uniting them all in one Government, they would present a front such as would render any enemy cautious how he insulted them. The time is probably not yet arrived when this question can be discussed in the spirit it ought to be; but that time is not far off; and it is even now worthy of consideration whether, in settling the future Seat of Government for the Canadas, it would not be well to place it at such a point as would be most convenient for the assembling of a convention of members from all parts of the British North American possessions.—*Transcript.*

LATEST FROM EUROPE.

The Cunard Mail Steamet made her passage this time in fourteen days, after experiencing very rough weather. Her London dates are to the 18th ult., and Liverpool to the 19th ult., inclusive.

The commercial news that she brings is very satisfactory. The improvement in trade still continues, and the state of the country is tranquil. In Ireland the Ministry have struck a bold blow against the Repealers, by dispersing the meeting at Clontarf, and arresting Mr. O'Connell and others of the leaders.

ARREST OF O'CONNELL AND EIGHT OTHERS.

Mr. O'Connell, and his son, Mr. J. O'Connell, were arrested on Saturday, Oct. 14, upon warrants issued by Judge Burton, on information sworn in on the day previous.

Mr. O'Connell entered into cognizances, himself in £1000, and Mr. McLoughlin and Mr. Dunne in £500 each, to answer a charge of conspiracy and misdemeanor on the first day of term. Mr. John O'Connell having done the same (the same gentleman being bail in both cases,) the crown solicitor gave to each the copies of the informations required, which he said he could not before, as the bail was not then perfected.

Mr. O'Connell immediately caused the following address to be issued:—

"TO THE PEOPLE OF IRELAND.

"Beloved fellow-countrymen!—I announce to you that which you will hear from other quarters, namely, that I have this day given bail to answer to a charge of 'conspiracy and other misdemeanors,' the first day of next term. I make this announcement in order to conjure the people, one and all, to observe the strictest and most perfect tranquility. Any attempt to disturb the public peace may be most disastrous; certainly, would be criminal and mischievous.

"Attend, then, beloved countrymen, to me.

"Be not tempted by anybody to break the peace, to violate the law, or to be guilty of any tumult or disturbance. The slightest crime against order or the public peace may ruin our beautiful and otherwise triumphant cause.

"If you will, during this crisis, follow my advice, and act as I entreat you to do, patiently, quietly, and legally, I think I can pledge myself to you, that the period is not far distant, when our revered Sovereign will open the Irish Parliament in College Green.

"Every attempt of our enemies to disturb the progress of Repeal hitherto has had a direct contrary effect. This attempt will also fail, unless it be assisted by any misconduct on the part of the people.

"Be tranquil, then, and we shall be triumphant. I have the honour to be, your ever faithful servant,

"DANIEL O'CONNELL.

"Merrion Square, Oct. 14, 1843."

It appears that the arrests are to have a very wide scope, including several editors of journals, and the gentlemen connected with the working of the association. The magistrates were instructed by the government to remain in their offices till they received intimation from the Castle that their attendance was no longer required.

Warrants were issued against the following:—D. O'Connell, M.P., T. M. Ray, Dr. Gray, Thos. Steele, J. O'Connell, M.P., R. Barrett, Rev. Mr. Tierney, Rev. Mr. Tyrrel, C. G. Gavan Duffy.

"Two inspectors of police have just waited upon Mr. Duffy to put him under arrest, and make arrangements for receiving bail."

It was generally believed, that warrants were to be immediately issued against the Right Rev. Dr. Higgins, the Most Rev. Dr. McHale, and Lord French.

Notwithstanding the quietude with which the meeting at Clontarf was abandoned, more troops have been poured into Ireland, and more are under orders for the same destination. Three regiments of infantry have been landed at Dublin within the last few days. Two more are already on their way, and three regiments of cavalry, the Royals, the Scots Greys, and the Carbineers, are under orders to follow them. Arrangements have also been made by means of which the whole Household troops may be transferred to Dublin on twenty-four hours' notice; and it is said that the King of Hanover has placed at the disposal of Her Majesty 20,000 of his troops, which could be landed at any point of the Irish coast within four

days. These preparations certainly go far to show that Government is at length determined to bring matters to an issue, and at once terminate an agitation which has been so ruinously injurious to the best interests of Ireland, as well as alarming to the whole United Kingdom.

Arrangements have been made with the Directors of the Great Western and London and Liverpool Railways to have trains at the disposal of Government, to start at any time an order to be sent from the Horse Guards, without the slightest delay. At Bristol and Liverpool steamers are also ready.

REPEAL.—OFFICIAL NOTICE TO PENSIONERS.—An official notice, from the lord and others, Commissioners of the Royal Hospital at Chelsea, was issued, on Tuesday last, cautioning the out-pensioners against attending or countenancing repeal meetings, under pain of forfeiture of their pensions.

In Scotland, the rioting still continued at Rosskeen. In Wales, the Rebeccaite were going on with the demolition of toll-gates; a government proclamation had been issued for the suppression of the disturbances, and a commission appointed to investigate the grievances.

All was peaceable on the continent, except in Spain, which is in much the same unsettled state as at the date of our last advices; and in Italy, where the troubles in the state of the Church are said to be far from being at an end.

The revival of trade continues the theme of general congratulation. The cotton market is more active than it has been for years; indeed, during the past week, a greater amount of cotton has been sold than in any week since 1825.

CHINA.—There is very gratifying intelligence from the East; the signature of the Emperor of China has been at last affixed to the treaty, and a tariff agreed on for regulating the rates of duties to be levied on articles of English manufacture.

Custom House frauds continue to be detected in London, and it is believed that a clue has been obtained to a system of illicit trade almost fearful in extent; but owing to the secrecy with which the investigations are conducted, the peculiar nature of the transactions have not yet been made public.

SPAIN.—The affairs of Spain continue in a most deplorable state. One military reaction after another—"treachery destroying treason, and mutiny repaying the suborner." The conspirators who overthrew Espartero appear to be quarrelling about the division of the spoils—and our opinion is that if the Regent were to return and plant his standard manfully, as did Napoleon when he escaped from Elba, he would soon gather round him all the chivalry of Spain.

The Greenock Advertiser states that a secret expedition has been fitted out at that port, and that several vessels have sailed under sealed orders, which are not to be opened until they have crossed the equator. It is said that the expedition is going in search of an island reported to have been discovered to the southeast of the Cape of Good Hope.

There has been a desperate affray between the police and some people at Outerard, in Galway.

It is stated that the contract entered into with the Darings by the Republic of New Grenada for the construction of a ship canal across the isthmus of Darien, cedes to them the land on the line of the canal, and eighty thousand acres in the interior.

The latest accounts from Syria represent that country as generally tranquil, though there were occasional indications that the old feud between the Druses and Christians was not entirely healed.

RUSSIA AND THE CIRCASSIANS.—Letters from Tiflis of the 10th September, contain rumours of the surprise and capture by the Circassians of a Russian fortress in the Black Sea.

The Russians are building a superb fortress on the frontiers of Turkey and Asia. It is situated on a hill that rises in the midst of an extensive plain, at the distance of half a league from the river Aspathal. The barracks are sufficient to lodge an army of 50,000 men.

There are in the Romish Church eight patriarchs, one hundred and two archbishops, and four hundred and ninety bishops, besides eighty-one episcopal sees, now vacant or filled by bishops suffragan. These numerous vacancies are owing to the state of religion in Spain, Portugal, Russia, and Ireland.

