

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 17, 1842.

The responsibility which is attached to the Christian character should never for one moment be lost sight of. This responsibility is in proportion to the talents, circumstances, and influence enjoyed by the Christian, and increases in proportion as opportunities for usefulness present themselves, whether in the Church or in the world. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," is a Divine command that should constantly influence the conduct of every disciple of the Lord Jesus Christ.

Whilst the claims of the perishing heathen world demand, and are entitled to, our sympathies and most zealous exertions, the spiritual necessities of those more immediately within the sphere of our influence cannot be neglected or trifled with, without incurring the displeasure of heaven. Are there none of our relatives or acquaintances living without the enjoyment of religion—urging their downward course to eternal misery? And can we associate with them from time to time, conscious of this fact, and never administer one word of reproof or exhortation; but, on the contrary, by our silence and apparent indifference, encourage them in their neglect of God, and in trifling with the interests of their undying spirits? Alas! we fear we are too generally guilty in this matter. Was their temporal life threatened with imminent danger, should we not immediately fly to their relief, and use every exertion to rescue them from death? And shall we behold them standing on the brink of ruin, and exposed every moment to the bitter pains of death eternal, and put forth no effort to snatch them from the awful gulf?

Let us at once awake from this state of criminal supineness and indifference, and if any go down to the pit who may have been accessible to us, let us see to it that we are not chargeable with their ruin. Rebuke should be administered faithfully and affectionately, so as to secure their attention, and to convince them of the sincerity of our motive; and not in that harsh manner which will invariably produce the opposite conviction, and which, we regret to say, is far too generally practised.

Were we, as Christians, more alive to the spiritual condition of those around us, our own souls would more abundantly prosper, and we should be made the happy instruments in the salvation of those with whom we are associated here—be the means, under God, of introducing them to the blest society of heaven; and thus, extend the kingdom of the Redeemer in the world, and augment the number of those who shall be eternally saved.

**JUVENILE SABBATH SCHOOL TEA MEETING.**—We were much gratified, on the evening of the 5th instant, by witnessing an assemblage of the children belonging to the Wesleyan Sabbath School in Griffintown, who

were convened by their teachers in the commodious school-room of the Wesleyan Chapel, and treated with tea and cake. We believe this is the first attempt of the kind ever made in this city; and the success which attended it will, doubtless, induce other Sabbath Schools to follow the example. Notwithstanding there were about one hundred and seventy children present, the utmost order and good behaviour prevailed throughout the entire evening.

The Rev. W. Squire conducted the religious services, which consisted in singing several appropriate hymns selected for the occasion, and prayer. Interesting addresses were delivered by several friends of the school, who expressed themselves highly gratified by the quiet, and general good behaviour of the children. It was truly delightful to listen to the praises of God ascending from so many young voices, and to witness the happy expression that sat upon every countenance. The excellent arrangements gave entire satisfaction, and the conduct of the children reflected much credit upon the superintendent and teachers of the school. At an early hour the little ones were dismissed, who will no doubt carry with them a lasting and grateful recollection of this expression of love on the part of those who have the care of their religious instruction.

## GIDEON OUSLEY.

The following beautiful and striking miniature likeness of that great and good man, Gideon Ousley, is from the pen of Dr. Elliott, editor of the Wesleyan Christian Advocate. There was something in Mr. Ousley's refusing the peerage and estates of his ancestors, and "choosing to suffer affliction with the people of God," so strange that we question if his parallel can be found in all history, except in the case of Moses. Blessed man, his reward must be great!—*N. Y. Advocate.*

Mr. Ousley was a marvellous man. He possessed a strong mind, well cultivated with a good university education. He was of a noble family, but became an itinerant Methodist preacher early in life, and for about fifty years kept the field, in labors most abundant. He preached in the Irish and English languages with equal fluency. The Irish language (the opinion of others to the contrary notwithstanding,) is the foremost language under heaven for the pulpit. In this he preached with power to those who understood it. His pulpit performances usually amounted to twenty-one each week; two each day, in the open air, and one each evening, in a church, house, barn, &c., as the case might be. He preached thousands of sermons on horseback, in the markets, at horse-races, cock-fights, &c.; and when the multitudes were inclined to leave, which was seldom the case, he followed them in their movements. He was often persecuted, way-laid, and beat so as to be left for dead; but God always raised him up. The Popish clergy hated him to execration: and though many attempts were made on his life, he always escaped except with the loss of one eye. His violent persecutors mostly came to an untimely end. So manifest was the hand of God in his preservation that the Papists concluded it would not do to kill him, as by this means he would obtain the reputation of a martyr. He controverted, most freely, the errors of Popery, and exposed them unsparingly, always remembering to point the errorist to the Lord Jesus Christ for mercy. Many thousands were converted from Popery through his instrumentality.

At the death of Sir Gore Ousley, his uncle, he became heir to his estate and his peerage; but he relinquished both in favor of the next heir, and continued his preaching till death. Few men of the age equalled him for usefulness and labors.

**MARRIED.**—On the 11th inst., at Lachine Grove, by the Rev. John Taylor, the Rev. Henry Eason, Minister of St. Gabriel's Church, Montreal, to Elizabeth, eldest daughter of John Campbell, Esq., W. S. of Carbrook, Surlingham.

FOR THE CHRISTIAN MIRROR.

BY MRS. J. R. SPOONER.

## ON THE PURSUIT OF HAPPINESS.

"Live while you live," the epicure would say,  
"And seize the pleasures of the passing day;"  
"Live while you live the sacred preacher cries,  
"And give to God each moment as it flies."  
Lord, in my view let each united be:  
I live in pleasure when I live to thee.

DODDRIDGE.

THE pursuit of happiness is what men generally make their first care; all desire to be happy, and this is natural to the human heart; but there is a wide diversity of opinion as to the manner by which this end is to be attained. Some consider it to consist in the possession of one thing, and some in another—consequently, many are the paths in which happiness is sought; yet the result is frequently the same, and those who have proved themselves most industrious in the search, have been forced to acknowledge, that they have "spent their labour for that which satisfieth not."

To one just entering upon the career of life, the acquisition of wealth seems to be "the one thing needful," and in the pursuit of this, youth passes away—health is often sacrificed—the mind, like an uncultivated field, lies waste—and the heart becomes cold, its natural affections blighted by the idolatry of mammon, and death lays his hand upon the seeker, ere he has "got ready to die." Is this doubted? Look around in the crowded city, and observe the fate of many of the most ardent votaries of wealth, and it will be seen that the picture is not exaggerated.

Look at another, whom fortune seems to have favoured by the inheritance of the fruits of the labour and toils of others. He considers that all he has to do, is to enjoy life. He thinks he possesses the means to purchase happiness, and he seeks it in the indulgence of the senses, in the haunts of dissipation, in the wine cup, the "broad way" that leads to the destruction of all that is noble, and of "good repute" in man—not employing the "talents" which Providence had so bountifully bestowed, in a manner that might have produced good to himself and to others, but abusing them to his own injury, as well as to that of those around him, by an example of ruinous folly and extravagance. He has drank of the poisoned cup which promised him pleasure; instead of which, he reaps decayed health, premature old age, a blasted reputation, and the gnawings of remorse, that "worm that dieth not," and a mere lumberer of the earth, he descends to the grave, without living out half his days, unhonoured and unmourned. How truly do such "spend their money for that which is not bread."

Another, fired by the name of glory, seeks renown in the battle field, and he may succeed in winning a high place among the great ones of the earth; yet he is not satisfied. Napoleon, in the midst of unrivalled success, presented a life in which there was little to be envied; and the great Alexander, after vanquishing the then known world, wept that there remained no more for him to conquer.

Another may enter the enticing path of literature, full of the determination to seek his happiness there: and his is a nobler and a better aim. Years may be passed in the acquisition of languages, in the pursuit of science—and the reward may be great. Besides the high degree of pleasure attending the occupation of the mind thus, the world may admire and respect his talents, and fame may weave a wreath around his name, which it is destined to preserve after he has gone down to the grave; yet is the end attained? Has he found happiness? Does not the nature of man demand something more than this? Can fame place him beyond the reach of "the thousand ills that flesh is heir to," or present a balm that has power to soothe and heal the wounded heart? No! Religion alone can do this, and a knowledge of its truths, and grace to practise them, is of more importance to man than all that can be offered by wealth, pleasure, or fame. Of how little consequence do these appear in the hour of death! How vain their ability to dry the tear of sorrow, or to console the mourner, under the various trials of life. At such seasons there is but one fountain of consolation that sends forth "living waters"