

unto life. There were a few cases of awakening previous to that time; but not generally known. One dates her first serious impressions from the time of that awful providence, when the Rev. Mr. Buffelt and myself were struck down by lightning, at our communion table, as you saw in the New York Observer, last summer. The frightfulness of that scene no language of mine can describe. It was a signal interposition of divine power and goodness that none of us in the congregation were killed. Some of the cases of hopeful conversion among us are very remarkable. One individual, who has been an avowed deist, a man of talents above mediocrity, now prays in his family and in religious meetings, and exerts a good influence. Two whole families are hopefully brought in. One of these families consists of the parents and six children—one of these children is from home, established in business in New-York, but he and the family at home are rejoicing in Christ together. The work in that family is most signally a work of grace. My own family, too, has been visited in mercy. Some of the most affecting instances of hopeful conversion have been among children, about 12 years of age.

Our meetings have generally been thronged, and marked for stillness and solemnity. They have usually been held in the meeting house; and it is affecting to see the house on week day evenings often crowded, both below and above; and all apparently listening as for their lives. I have never before during the whole course of my ministry had such an opportunity of pouring in instruction. New cases are still occurring, but during the month, the work was the most powerful. I need not tell you, my brother, that my heart is full. Sometimes I have literally stood still and seen the salvation of God. But in general my time has been wholly devoted in going from house to house, and in hasty and delightful preparations for meetings. My brethren in the ministry around me have been very kind in regard to affording me needed assistance."

BIBLE DISTRIBUTION.—The sixth report of the Jaffna Bible Society contains a letter, from which the following is an extract:

Batticaloa, Hindostan.—Many Heathens have been brought to a knowledge of the truth during the year, at this station. In almost every case when a Heathen has been aroused to seek the truth, his first inquiry has been for a portion of Scripture, more especially of the New Testament, and I am thankful to say, the reading of the Scriptures is becoming very general. The Mahomedans are even anxious to peruse them.

But I think the greatest demand has been amongst the Roman Catholics. We attacked their errors very strongly, last year; and after a while, numbers of them became anxious to read the Bible, and see if those peculiar doctrines which they held are not found there. The result has been, that several have lost their confidence in their priests, their Pope, priest absolution, image-worship, transubstantiation, purgatory, &c. Seven have already renounced the errors of Popery, and joined us; and several more are just on the point of doing so. Among them, the reading of the Bible has wrought wonders. They received it as the word of God, and it has been a "lamp to their feet, and a light to their path."

STOTT.

THE MISSIONARY SPIRIT.

It exhibits itself, wherever it has an abode, in some form; never perhaps, more than in the feelings inspired by encouraging intelligence from the missionaries who have been sent abroad. What we want is, such intimacy with the field and the operations, and such a sympathy with the brethren at work, that we can sometimes feel as Pearce did, when, having received letters from India, he wrote to his brother Fuller as follows:

"Perhaps you are now rejoicing in spirit with me over fresh intelligence from Bengal. This moment, have I concluded reading two letters from brother Thomas, one to the Society, and the other to myself. He speaks of others from brother Carey. I hope they are already in your possession. If his correspondence has produced the same effect on your heart as brother Thomas's has on mine, you are filled with gladness and hope. I am grieved that I cannot convey them to you immediately. I long to witness the pleasure their contents will impart to all whose

heralds are with us. O, that I were accounted worthy of the Lord to preach the gospel to the Booteas!"

The same brother says, in his journal, a short time after:

"I dreamed that I saw one of the Christian Hindoos. O, how I loved him! I long to realize my dream. How pleasant will it be to sit down at the Lord's table with all our brethren, and hear Jesus preached in every language! Surely then will come to pass the saying that is written, 'In Christ there is neither Jew nor Greek, barbarian, Scythian, bond nor free, all are one in him.'"

Here is a specimen of the missionary spirit. What a mighty power would the church wield over the condition and destinies of the human race, if such a spirit pervaded her entire body! O brethren, diffuse it—diffuse it.—*Macedonian.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 29, 1842.

GRATITUDE, at all times one of the essential properties of the Christian character, should more especially be called into fervent exercise at the present season of the year. On reviewing the mercies, blessings and deliverances, temporal and spiritual, which have been vouchsafed to us, both individually and as a community, by the Great Donor of every good and perfect gift, hard and callous indeed must be that heart that does not feel its obligations to Almighty God, and is not the subject of grateful emotion. But this feeling is greatly heightened in the breast of every sincere Christian, upon a retrospect of his own conduct, contrasted with the kindness and forbearance of his heavenly Father; for such is the imperfection of our nature, and the natural tendency of the heart of man to evil, that the most devoted Christian may very properly, with the venerable Wesley, exclaim, "I the chief of sinners am, but Jesus died for me."

On looking over a late magazine, we met with the following appropriate reflections, which we have copied, with a slight alteration, trusting they may be found beneficial by our readers:—

MANY who read these pages will undoubtedly be summoned to exchange this world for another, long before the year 1843 has run its round. We can assure them from Scripture, that their departure may be expected; "In such an hour as ye think not." We can assure the unconverted that, departing unreconciled to God, it will be ill with him.

We can assure the Christian that every day of his life on earth will be a day of temptation; and so much the worse for him, if it be not also a day of conflict. We can assure the unbeliever that every day is hardening him, and increasing the wrath of God; and that no resolution short of immediate repentance, is likely to do aught else than ensure his ruin.

"But shall I die this year?" You are too young, healthy, busy, or gay to think of it. So were hundreds who commenced the year 1842, but never lived to close it. In all kindness and honesty, permit us to ask: Reader, how is it with thee? Art thou the friend of Christ, or his enemy?

The merchant, with the new year, reviews his gains, and forms his plans. Imitate him.

1. Review the past, and repent. Know yourself in the light of the Holy Spirit. Believe and live. Be humble, and be in earnest.

2. If pious, be determined to become more pious this year; as much as you are to become more rich. Choose pious friends.

3. Be systematic in your devotions. Colonel Gardiner devoted two hours every morning to prayer; Boerhaave, gave one notwithstanding all

the claims of his business, as the first physician of his age. Luther spent often three of his best hours thus, though immersed in employments of the weightiest kind. John Wesley, living in an atmosphere of religion and religious exercises, yet declared that he could not maintain personal piety without regular and daily retirement, and gave one hour each evening. Summerfield, whose name is yet fragrant in the American churches, gave one half hour at morning, noon, and night. You need as much, and perhaps more, to recover ground lost by lukewarmness.

4. Resolve to honour God in your vocation. This may be with your property, if you are wealthy; with your influence, if you have many friends; with your talents, if God has given you mental power; with your prayers, if you have none of these; and with your prayers, if you have all of these.

5. Select some particular field for doing good, that shall be your own. The friend you will warn; the societies you will join or form; or the village or district you will bring under the influence of the Gospel.

6. Be systematic in the social exercises of religion; prompt, punctual, energetic, and persevering. The character of the age demands it.

7. Begin the work to-day: to-morrow may find you in eternity; and should it not, you will be the better labourer to-morrow, for having laboured to-day.

8. Live for God—for God—for God.

We have much pleasure in directing attention to the advertisement on our last page headed "Anniversary Meetings." It will be seen that those meetings will commence on the 24th January, and will be continued on the three subsequent evenings, in the American Presbyterian Church; and that arrangements are being made for the accommodation of Ministers from the country, who may make it convenient to attend. As the Religious Tract Society is the first on the list, the following account of the Parent Institution, taken from the *N. Y. Observer*, may not be unacceptable:—

RELIGIOUS TRACT SOCIETY, LONDON.

THIS Society was instituted in 1799. Its object is the circulation of religious publications in the British dominions and foreign countries. Its last annual meeting was held at Exeter Hall; the Right Hon. the Earl of Chichester in the chair, May 6, 1842. The operations of the Society are somewhat similar to those of our Am. Sunday School Union and Tract Society. The management is in the hands of a large committee of an equal number of members of the Established Church and Protestant Dissenters. The last annual report says: "The Society has printed important books and tracts in about *eighty-six* languages; its annual circulation from the Depository in London, and from various foreign societies, exceeds twenty millions; and its total distribution to March, 1842, has been about *three hundred and fifty millions* of copies of its publications." From this fact, we may judge somewhat of its extensive and important influence.

The variety of size and style of the Tract Society's publications is very great. "They commence with the little hand-bill, and extend to a commentary on the Holy Scriptures, of six volumes, octavo. All classes and conditions of men may be suited from the catalogue. The little child may have its primer, the Sunday school boy his reward book, the theological student his set of British Reformers in twelve volumes, duodecimo. On the catalogue are to be found such authors as Adam, Alleine, Bates, Beveridge, Burton, Bunyan, Charnock, Burden, Campbell, Chillingworth, Doddridge, Edwards, Flavel, Venn, Fuller, Henry, Howe, James, Krummacher, Owen, Pike, Tieffry, Watson, Leigh Richmond, &c. &c.

The set of anecdotes in twelve 18mo volumes, is worthy of particular notice. Classified as those are under different heads and then subdivided again for convenience in reference, they are exceedingly valuable to ministers and Sunday School teachers, and to professional men and public lecturers, for the purpose of illustration. Thus one volume will be entitled Providence, another