

hope that the fruits of any labor bestowed on the whites would be both more immediate and more general.

Mr. Washburn could not agree to the proposed change—he thought the Society should confine itself to its original intention—should the alteration be adopted he was of opinion that the subscription would be by no means so general—and the effect would be that the society's funds would be lessened, while its field was greatly enlarged, and so its usefulness endangered.

After some discussion in which the Bishop, the Archdeacon, Mr. Mathews, Dr. Harris, the Solicitor General, and Mr. Washburn, took part—the proposed alteration was finally agreed to by a majority of the meeting—and it was resolved—that the society be called:

"The Society for converting and civilizing the Indians, and propagating the gospel among the destitute settlers in Upper Canada."

The report of the managing committee which met on the 9th instant having been read; in conformity with a recommendation contained therein it was resolved:—

"That Collectors be appointed to solicit pecuniary aid from all those in this town and neighbourhood who may be disposed to second the views of the Society—and that the Rev. J. Hudson, the Rev. R. D. Cortwright and Capt. Philpotts, be the collectors, with power to add to their number."

Resolved.—"That the committee of management, together with the officers of the Society be requested to take such steps as they might deem advisable to further the views of the society, by corresponding with the Clergy and other influential persons in various parts of the province—and requesting their co-operation and support in forming, where practicable, Branch Societies in connection with the one at York.

The Lord Bishop here expressed his willingness to write to the Clergy recommending their attention to the objects of the society—and soliciting them to use their exertions in its behalf.

The Committee having in their report recommended an immediate application to the Societies in England—His Lordship observed that he thought it advisable to delay the application for the present—he would however, request the Archdeacon of York to read the letter of the Secretary of the Church Missionary Society, to which he had alluded.

The Archdeacon having read the letter—
The Solicitor General, seconded by Mr. Sheriff Jarvis, moved, "That the Archdeacon of York be requested to give a copy of this letter to the Secretaries in order that it might be printed—"
which was unanimously agreed to.

The meeting then adjourned to the first Tuesday in January.
U. Canada Courier.

• This letter will be given next week.

TO THE EDITOR OF THE CHRISTIAN SENTINEL

Rev. Sir,
When your columns shall not be occupied with more important and useful matter, you will oblige me, and, I think, interest your readers generally, by inserting the following Scripture Illustrations, selected by me from the Christian Monitor. I confess myself partial to this species of writing; for I cannot but consider that he who successfully explicates a difficult and doubtful portion of the Sacred Volume, deserves to be regarded, in the highest sense, as the benefactor of mankind.

Believe me, Mr. Editor,
Your friend and well wisher,
G. S.

ILLUSTRATIONS FROM SCRIPTURE,

Derived from the Scenery of Palestine.

"For the violence of Lebanon shall cover thee, and the spoil of beasts which made them afraid; because of men's blood, and for the violence of the land."—HABAK. ii. 8.

The lofty summits of Lebanon were the chosen haunts of various beasts of prey; the prints of whose feet Maundrel and his party observed in the snow. "The violence of Lebanon" is, therefore, a beautiful and energetic expression, denoting the ferocious animals that roam on its mountains, and lodge in its thickets; and that, occasionally descending into the plain in quest of prey, savage the fold or seize upon the unwary villager. To such dangers Solomon expressly refers, in the animated invitation which, in the name of the Redeemer, he addresses to the Church: "Come with me from Lebanon, my spouse, with me from Labanon; look upon the top of Amana, from the top of Shenar and Hermon, from the lions' dens, and from the mountains of the leopards," SOLOM. iv. 8. With these fierce and ravenous animals, the prophet Jeremiah joins the wolves of the evening, and sends them to lay waste the habitations of his guilty and unrepenting nation: "Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them; a leopard shall watch over their cities, every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased." Near the base of the mountains, the traveller is entertained with a more pleasing sight than the lion slumbering in his den, or the print of his feet in the snow; he sees the hart or the deer shooting from the sleep, to quench his thirst in the stream. It was when David wandered near the foot of Lebanon, driven by his unnatural son Absalom from Zion and the fountain of Israel, the scenes of Divine manifestation, that he marked the rapid course of these animals to the rivulets which descended from the sides of the mountains. He saw the hart panting for the water-brooks, and the sight reminded him of his former enjoyments, while the circumstances of the creature bore a striking analogy to his own situation and feelings at the time. The passage, in which, prompted by the casual incident, he poured out the ardent longings of his soul for the water of life, is wonderfully beautiful and tender: "As the hart panteth after the water-brooks, so pants my soul after thee, O God; my soul thirsteth for God, the living God; when shall I come and appear before God?"

• Paxton's Illust. of Script. I. p. 154.

Among the various exertions made by the ladies of Montreal for charitable or religious purposes, we have always viewed with peculiar interest the unobtrusive efforts of the young ladies who compose the Ladies' Sewing Society, and who contribute the produce of their industry to a cause so highly deserving of support, as that under the immediate control of the Domestic Missionary Society. The Sewing Society, we learn, was intended at its formation, by the young ladies who instituted it, as a mode of employing their leisure hours (which they were fearful might otherwise pass unimproved) in a manner not only pleasing to themselves, but beneficial to others. Their aid having been solicited by the ladies composing the Domestic Missionary Society, they have, on this as well as on former occasions, liberally devoted their time and exertions to the cause, and the value of their co-operation was amply proved last year by the handsome accession they were enabled by their sale to make to the funds of the Missionary Society.—Before we conclude, we would point our readers' attention to a notice in our advertising columns, by which it will be perceived that the annual sale of fancy articles made by the Sewing Society is to take place on Thursday evening next, at the Exchange Coffee House, when we earnestly hope that the very laudable exertions of these ladies in the cause of religion will be fully seconded by the liberality of the public.—*Mont. Gaz.*

He that speaks well of others, and gives them faithful counsel, shall reap the benefit thereof himself; and they that speak ill of others falsely, or deceive them, shall themselves suffer the injury which they design to do to their neighbours.—*Bishop Patrick.*
As the rays of the sun, notwithstanding their velocity, injures not the eye, by reason of their minuteness, so the attacks of envy notwithstanding their number, ought not to wound our virtue by reason of their insignificance.