

Although we have here recommended what we consider a proper course to be followed in self-improvement, we do not say that no other course is to be chosen. We have indicated what may be called the mechanism of the pursuit; the power that must set the mechanism in motion depends on your own will. Do not rest content with being an imitator, but try to obtain a correct notion of what it is you are aiming at, and then follow it up in your own way. Exercise self-reliance, and it is very possible that your own method will be better than that here recommended. Never venture to say that you cannot do a thing, until quite sure that all the means at your command are exhausted.

As before urged, do not despise or neglect small opportunities; ten minutes a-day only, perseveringly devoted to one pursuit will in the end make up a large store. Even without entering on any new occupation, it is possible to do much towards self-improvement, by simply determining to do whatever you have in hand in the best possible manner, better than ever you did it before. No matter what the employment, this resolution may be put in practice—by a man, whether building a house, or ploughing a field; by a woman, whether nursing a child, or darning a stocking. This is an excellent method of self-culture, as it prepares the mind for other and greater improvements. Remember that every good effort, however trifling, tells—it becomes a part of ourselves—it bears interest, adding sum to sum, till an amount is accumulated of which we can never be deprived. Whether for good or for evil, all that is wanted is the will. Take the first step—persevere—and all the rest is easy.

We shall conclude this lesson with the friendly counsel addressed by Sir Robert Peel, to a newly-formed society of young men at Tamworth: 'Heed not,' he says, 'the sneers and foolish sarcasms against learning, of those who are contented with ignorance. Do not for a moment imagine that you have not time for acquiring knowledge; it is only the idle man who wants time for every thing. The industrious man knows the inestimable value of the economy of time, and amidst the most multifarious occupations, can find leisure for rational recreation, and mental improvement. Do not believe that the acquisition of scientific knowledge will obstruct your worldly prosperity, or that it is incompatible with your worldly pursuits. Rely upon it you cannot sharpen your intellectual faculties, you cannot widen the range of your knowledge, without becoming more skillful and successful in the business or profession in which you are engaged.'

Sabbath Meditations.

And the disciples were called Christians first in Antioch. Acts xi. 26.—In the first ages of the church the name of Christian was identical with all that could elevate and ennoble. It signified no faint convictions, no questionable motives, no equivocal condition. The zeal it spoke of was an inextinguishable flame; the hope it argued an anchor unmoveable before the rudest tempest. The joys of which it was the symbol were as life among the dead; the charity it signalized, warm as maternal tenderness, and gentle as the dews of heaven. No danger could alarm, no opposition quell, that spirit of active beneficence it was known to indicate. The fury of the prosecutor, and the derision of the scorner, were alike powerless against the man who possessed it stood, composed and dauntless, against the combined assaults of calumny and outrage, and of earth and hell. As if a shield of adamant were stretched above his head,—as if a buckler of triple brass begirt his bosom,—he was insensible to weakness, and incapable of fear. He might fall; but he could not fly. He might perish; but he could not yield. His blood might be spilt on the ground; but his hope could not waver, nor his honour be trampled in the dust. You might crush his limbs with torture,—his

affections with solitude,—his name with infamy,—and his freedom with the dungeon and the chain; but he bore within him an imperishable principle, which you could not crush nor impair; it was the energy and power of faith. And this, like electric fire, acquired force by resistance, and intensity of repression; and borrowed increase of splendour from surrounding gloom. To be a Christian then, was to hold fellowship with uncreated wisdom; to drink of the fountain of primeval purity; and to breathe the soul of a philanthropy as unquenchable as it was unrestrained. I was to tread in the footsteps of Jesus; and to partake the mind of God. The pity with which a Christian was then animated was the same that wept in Gethsemane, and bled in Golgotha. The sanctity with which he was arrayed was in essence that of Him who was 'holy, harmless, undefiled, and separate from sinners.' The energy which bore him onward was no other than that which made death vital, and mortal agony the source of endless beatitude, as it lighted the features and glared from the eye, which were now dimmed, and shrouded, and closing, on the cross."

Ye shall know them by their fruits. Matt. vii. 16.—"A short, plain, easy rule whereby to know true from false prophets; and one which may be applied by people of the meanest capacity. True prophets teach that the gate and way which lead to heaven are strait and narrow; whereas false prophets flatter men in their sins and represent the way as broad and flowery. True prophets are dead to the world, they labour win souls, and spend themselves to deliver men from the deceiving wiles and the destroying power of Satan: whereas false prophets enrich themselves by the ministry, and make it subservient to the advancement of their family and friends,—they are insensible to the value of souls and are at no pains to reclaim such as have wandered, or to heal such as are diseased:—They are 'wolves in sheep's clothing;' their religion is mere outside religion; their love is professional; their design, however covered, is not to feed but to destroy. They come in their own name, they rely on their own resources, they preach themselves, and they take the glory to themselves; but the true prophet comes at God's command, he delivers God's message, he is jealous of God's glory, and he employs his eloquence and his influence in turning men to God, and not in making partisans to himself. Works are the tongue of the heart; and when the design and general tenor of the life is selfish and corrupt, the heart must be desperately wicked.

MONTREAL WHOLESALE PRICES CURRENT.

(Compiled for Montreal Witness of Wednesday,
26th January, 1853.)

There has been very little business doing for a week past, and the alterations in prices are very slight.

ASURES—Pots, 25s 6d to 25s 7½d; Pearls, 26s 6d to 26s 9d. A good lot would bring something more than these rates.

FLOUR has rather receded, owing to the advices from Britain being less favorable. Superior, No. 1, may be quoted 25s 9d; Extra, 27s 6d to 28s. Farine brings 10s 9d to 11s per quintal.

WHEAT.—The supplies coming to market are not large, and the prices for L. C. per minot, is 5s in the market. Round lots are held at 5s 3d.

PEASE, 3s 6d. OATS, 1s 9d to 1s 11d. BARLEY, 3s per minot.

PORK, in carcase, has declined—\$7 being the top price.

BUTTER.—Shipping parcels have been sold at 8½d to 9d; prime lots are held higher, but the fall in New York and Boston has affected this market unfavorably.

STOCKS.—Montreal Bank much enquired for; worth 21 to 22½ per cent premium. City Bank sells at par and interest; and Commercial at 8 per cent premium. There was a sale of People's Bank stock, last week, at 6 per cent discount.